EDUCATION COMMISSION.

BOMBAY:

VOL. II.

EVIDENCE

TAKEN BEFORE

THE BOMBAY PROVINCIAL COMMITTEE,

AND

MEMORIALS

ADDRESSED TO

THE EDUCATION COMMISSION.

CALCUTTA:
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STANDARD LIST.

Questions suggested for the examination of Witnesses before the Commission on Education. (Witnesses are requested to select any of these questions on which they have special knowledge, or they may propose others.)

1. Please state what opportunities you have had of forming an opinion on the subject of Education in India, and in what Province your experience has been gained.

2. Do you think that in your Province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction?

3. In your Province, is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

4. To what extent do indigenous schools exist in your Province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

5. What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

6. How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

7. How far, in your opinion, can funds assigned for primary education in rural districts, be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

8. What classes of schools should, in your opinion, be entrusted to municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against municipal funds, what security would you suggest against the possibility of municipal committees failing to make sufficient provision?

9. Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

10. What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

11. Is the vernacular recognised and taught in the schools of your Province the dialect of the people? And if not, are the schools on that account less useful and popular?

12. Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

13. Have you any suggestions to make regarding the taking of fees in primary schools?

14. Will you favour the Commission with your views; first, as to how the number of primary schools can be increased; and secondly, how they can be gradually rendered more efficient?

15. Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

16. Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

17. In the Province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

18. If the Government, or any local authority having control of public money, were to announce its determination to withdraw, after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

19. Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) Colleges, (*b*) Boys' schools, (*c*) Girls' schools, (*d*) Normal schools?

20. How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

21. What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded, that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your Province, and do you consider it adequate?

22. Can you adduce any instance of a proprietary school or college supported entirely by fees?

23. Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

24. Is the cause of higher education in your Province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

25. Do educated natives in your Province readily find remunerative employment?

26. Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

27. Do you think there is any truth in the statement that the attention of teachers and pupils in unduly directed to the entrance examination of the University? If so, are you of opinion that this circumstances impairs the practical value of the education in secondary schools for the requirements of ordinary life?

28. Do you think that the number of pupils in secondary schools who present themselves for the University entrance examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

29. What system prevails in your Province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

30. Is municipal support at present extended to grant-in-aid schools, whether belonging to missionary or other bodies; and how far is this support likely to be permanent?

31. Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special normal schools needed for the purpose?

32. What is the system of school inspection pursued in your Province? In what respect is it capable of improvement?

33. Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

34. How far do you consider the text-books in use in all schools suitable?

35. Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability or to interfere with the production of a useful vernacular literature?

36. In a complete scheme of Education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

37. What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

38. In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

39. Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

40. Are any steps taken for promoting the physical well-being of students in the schools or colleges in your Province? Have you any suggestions to make on the subject?

41. Is there indigenous instruction for girls in the Province with which you are acquainted; and if so, what is its character?

42. What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

43. Have you any remarks to make on the subject of mixed schools?

44. What is the best method of providing teachers for girls.

45. Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

46. In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

47. What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

48. Is any part of the expenditure incurred by the Government on high education in your Province unnecessary?

49. Have Government institutions been set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

50. Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the department more men of practical training in the art of teaching and school management?

51. Is the system of pupil teachers or monitors in force in your Province? If so, please state how it works.

52. Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

53. Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

54. Has the demand for high education in your Province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

55. To what classes of institutions do you think that the system of assigning grants according to the results of periodical examinations should be applied? What do you regard as the chief conditions for making this system equitable and useful?

56. To what classes of institutions do you think that the system of assigning grants in aid of the salaries of certificated teachers can be best applied? Under what conditions do you regard this system as a good one?

57. To what proportion of the gross expense do you think that the grant-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

58. What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

59. In your opinion should fees in colleges be paid by the term, or by the month?

60. Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

61. Do you think that the institutions of University professorships would have an important effect in improving the quality of high education?

62. It is desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire Province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

63. Are there any arrangements between the colleges and schools of your Province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

64. In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

65. How far do you consider it necessary for European professors to be employed in colleges educating up to the B. A. standard.

66. Are European professors employed or likely to be employed in colleges under native management?

67. Are the circumstances of any class of the population in your Province (*e. g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

68. How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

69. Can schools and colleges under native management compete successfully with corresponding institutions under European management?

70. Are the conditions on which grants-in-aid are given in your Province more onerous and complicated than necessary.

EVIDENCE TAKEN BEFORE THE BOMBAY PROVINCIAL COMMITTEE.

N.B.—The serial numbers of the questions in the Examination in Chief of the witnesses refer to the numbers which those questions bear in the Standard List of queries forwarded to all witnesses and reprinted *at the beginning of the volume.*

W. W. H.

Evidence of Mr. V. S. Apte.

Ques. 1.—Please state what opportunities you have had of forming an opinion on Education.

Ans. 1.—I am Superintendent of the new English School at Poona. But the views which I express in my evidence represent the general views of the whole body of conductors of the school with which I am connected.

Ques. 18.—If the Government or any local authority having control of public money were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—If "private effort" means the effort of the various Missionary societies, then I am decidedly of opinion that the withdrawal of Government from the maintenance of any higher educational institution generally will be productive of very bad effects upon the progress of education in this country. This point is discussed at length in my answers to questions 6 and 7, and I do not dilate upon it here. If it be the sincere desire of Government that, when it retires from a direct connection with schools or colleges, it should leave education in the hands of such bodies as are of indigenous growth, and being such would be far better calculated to inspire confidence in the minds of the people; if Government means to teach the Natives of this country the art of self-education as it means to teach the art of self-government, and thus prepare them for taking up the work when it means to leave it; if it ardently wishes that education, upon which the success of men in all their various avocations in life principally depends, and upon the nature of which rests the good or otherwise of their countrymen, should be managed by the people themselves: if these be the sincere desires of Government, then I should certainly say that the experiment, such as that which seems contemplated in the question, would be worth trying. It would be only another feature of the development of the Local Self-Government scheme; and even if some additional expenditure has to be incurred, the object itself is so laudable that I do not think the expenditure will not be adequately requited. I proceed to state the measures that would be adapted to stimulate private effort in the interim, so that the institutions may be maintained on a private footing—

(*a*) If any body of gentlemen come forward and say that they will be ready to maintain some of the institutions of a higher order after a given term of years, Government should, by first assuring itself of the abilities, efficiency, and chances of permanency shown by them, be ready to introduce a more liberal and less interfering system of grant-in-aid, such as would be given further on, free from the faults which the present system shows, as given in my answer to the next question. Unless the system of grant-in-aid be liberal and leaves sufficient scope for free development of the institution, the object aimed at, both by Government and by those who would agree to try the experiment, will not be accomplished to any appreciable degree.

(*b*) Another step to secure the desired end would be to maintain one Government institution, at the place where the experiment may be tried, in good order and efficiency, both to serve as a model and to produce the necessary degree of efficiency in the private institution, and thus enable it and the Government institution to continue efficient when Government withdraws from any direct connection with its own institution. The model to be maintained, so long as the private institution becomes thoroughly efficient, ought to be in a very efficient state; otherwise the copy would be ill-made. After the institution has grown up in this manner and become able to take charge of its own institution as well as the model, the body of gentlemen might be asked to take charge of other schools in other districts on the grant-in-aid system. Every facility ought to be given to the private institution that it might become a thoroughly efficient central institution, able, in course of time, to take charge of other schools in other places.

(*c*) But the most important measure which would be best adapted to secure the desired end in a rapid and certain manner is the permission to be given by the University to that private institution to open a college branch if it finds that it has the means of doing so. If after a given term of years, say five or six years, the institution, being able to manage the local Government institution, desires to undertake the management of Government schools in other places on the grant-in-aid system, it will not generally happen that it will get all the men wanted for this purpose from the Government colleges themselves. It will have very often to send out men trained in its own ways of thinking and acting, and very often the number of persons wanted would be greater than what the colleges might supply. If that institution shows ability and efficiency and sufficiently reasonable prospects of permanency, it may be affiliated to the University as an institution teaching up to the P.E., First B.A. or second B.A., according to its efficiency. If the institution, by being recognised by the University, be able to pass graduates from itself, the difficulty to be experienced about the supply of teachers would be considerably obviated. But this is too good to be expected all at once. It cannot be expected that an institution will be affiliated within the period of one or two years. People must devote themselves to college-work, and show that they will be able to teach the subjects taught in colleges, and then only may the University be expected to recognise it as a college institution.

But how are people to show themselves efficient to teach in a college if they have no opportunities given them to have an experience thereof? To remove this difficulty, I would suggest that the University might grant permission to such an institution to send up candidates for University examinations without keeping terms at an affiliated institution. The restriction as to keeping terms prevents several students from availing themselves of collegiate instruction, and they are obliged to betake themselves to seeking employments. If permission of the kind suggested above be granted to an institution, it will benefit not only poor boys themselves, those people that might think of getting their institution affiliated would also have a fair chance of proving themselves able to discharge their higher duties. I do not think that this permission will be availed of by anybody to the highest steps at once. The members of the institution will first try to send students for the P.E. only; and when they find themselves able to teach those subjects, they might think of rising one step higher, and, so on, try to rise up by degrees. The candidates that may be prepared in this manner privately may be tested by the same rigid tests as are applied to students from other colleges; those only who might stand that test successfully should be declared as having passed. Such a step will, I think, enable men to be prepared to teach higher subjects when the University might affiliate the institution. This would be a sort of preparatory college, and I believe that if this idea be properly encouraged, not only will the object aimed at by Government to withdraw from a direct connection with higher education be fulfilled, but the Natives will be taught a very great lesson of depending upon themselves in the matter of education.

Now, an objection might be raised: if the restriction as to terms be removed, then the students would be deprived of the general salutary influences arising from the presence of the professors in recognised colleges, and that the attention of the students would be devoted more to the passing of examinations than to the formation and development of their character. With regard to this objection, I must say it is more fanciful than real under the present circumstances of colleges at least. Some 15 or 20 years ago one could have justly talked of the salutary influences produced upon the mind by the agreeable sort of life led at the college, and the frequent opportunities afforded to students of freely mixing with professors and discussing subjects with them; but the change now to be seen is too clear to require any explanation. Even if the good of the presence of professors and the wholesome influence of company be actually matters of fact, I do not think that people should be deprived of the advantages of collegiate instruction simply because they are not able to bear the costly expenses of a college life, which, in all, amount to R25 per month even in a city like Poona. If the restriction as to terms be dispensed with, several people who hopelessly give up their studies will be encouraged to prosecute them further, and even if this restriction be removed it will not certainly be attended with a very rapid fall in the attendance at colleges, for some people there will be who will like to avail themselves of the regular college instruction. The removal of the restriction will operate as a strong inducement to several people to complete their course: those who cannot afford to bear the heavy college expenses will not have recourse to Government colleges; those who can will try to prosecute their studies at Government colleges. In this way scope will be left for both classes of students. If this proposal be acted upon, and its execution be assisted by an adequate system of grant-in aid, I see no reason why Native gentlemen should not be ready to take charge of Government institutions after a given term of years. As I have said at the outset, the experiment is worth trying, and even slight failures at the commencement should not be regarded as bad signs, seeing that, if vigorously and sincerely continued, the experiment is sure to result in an incalculable good both to Government and the people themselves.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system or the details of its administration? Are the grants adequate in the case of colleges and boys' schools?

Ans. 19.—As this is a very important question, I shall have to dwell upon it at some length.

(*a*) It would not be out of place to give a short history of this system. The grant-in-aid system, which is justly called the pivot of the educational system, was introduced in conformity with the directions contained in the Despatch of 1854: "Since Government can never be expected to do all the work of education by its own unaided efforts," it was deemed necessary to encourage local efforts among the Natives of India, and to make them, by means of contributions from the State, take a more extensive part in education. In paragraph 52 the Court of Directors said: "We confidently anticipate, by thus drawing support from local resources in addition to contributions from the State, a far more rapid progress of education than would follow a mere increase of expenditure by the Government; while it possesses the additional advantage of fostering a spirit of reliance upon local exertions and combinations for local purposes which is of itself of no mean importance to the well-being of a nation." With this view the system was propelled, and rules were framed for that purpose. At first a large extension of schools was caused by means of what was called the "partially self-supporting system." But in 1857 (April) the Government of India expressed its censure of this sort of system of extending schools as being opposed to the spirit of the Despatch. Then rules were promulgated for giving grants; but till the year 1865-66 the system of payment by results was not introduced, but a lump sum to be given to a school was determined by the Inspector, considering the efficiency of instruction imparted. This system had its own evils, and thus the more efficient system of giving grants according to the results of periodical examinations was brought in. That system, with several alterations and modifications made in the rules from time to time, has been in use till the present day. In the rules framed for grants-in-aid for the first time, the true spirit of the Despatch was scrupulously adhered to; but in the rules subsequently framed the same accuracy was not observed. In the rules given in page 229 of the Educational Report for 1856-57, we find: "This system of Government grants-in-aid is founded on an entire abstinence from interference with the religious doctrines inculcated in the schools to be aided, and that aid will be given to all schools in which a *good secular education* is imparted, but conditions like these do not appear to be given any signifi-

cant prominence in the rules published in 1867-68, 1871-72, 1876-77, or 1881-82. There are various details in these rules which have been introduced from time to time, and they will be considered when I come to the details of the administration of the grant-in-aid system.

(*b*) One of the principles that is open to serious objections is the principle now followed by the Educational Department of giving grants to Missionary institutions, though they professedly teach their religious books to pupils during school-hours, and thus violate the principles of *religious neutrality*, the chief point insisted upon in the Despatch. I for myself am unable to see how, following strictly the instructions contained in the Despatch of 1854 which the advocates of Missionary institutions take as the basis of their arguments, Missionary institutions, conducted as they are at present, should be entitled to get grants. (I) In the first place the objects with which the framers of the Despatch inaugurated the system of grants-in-aid was to give encouragement to local efforts, "to foster a spirit of reliance upon local exertions and combinations for local purposes." Wherever the grant-in-aid system is alluded to, the idea of local efforts and the encouragement to be given to such efforts are prominently and distinctly brought forward. In paragraph 61 of the Despatch it is said: "We desire to see local management under Government inspection and assisted by grants in-aid taken advantage of wherever it is possible to do so." This sort of reliance upon local exertions and combination for local purposes is not encouraged among the people by encouraging Missionary institutions. In the paragraph above referred to it is clearly said that Government will supply the wants of particular parts of India by temporary establishment of schools, in districts where there is little or no prospect of *adequate local efforts* being made for this purpose. If, then, the spirit and aim of the Despatch be to encourage people to come forward with local contributions and, assisted by Government, to aid in the cause of extending the sphere of education, I cannot perceive how grants paid to Missionary efforts, which are evidently *no local* efforts, will bring about the object of the system. The Government of India themselves see that Native efforts ought to be encouraged: the Resolution No. 2152 of February 1882 says: "It is not a healthy symptom that all the youths of the country should be cast, as it were, in the same Government educational mould. Rather it is desirable that each section of the people should be in a position to secure that description of education which is most consonant to its feelings and suited to its wants. The Government is ready, therefore, to do all that it can to foster such a spirit of independence and self-help." The *Times of India*, in a leading article in its issue of the 5th of May, writes on this subject much in the same strain, and, as it properly expresses my views on this point, I give an extract from it:—

"The Missionaries regard the Despatch as the character by which they claim the right to have their schools and colleges aided by the Government, but in fact there is nothing throughout this Despatch to show that the idea of such assistance was really entertained by its framers. In fact we think it is highly improbable that the idea ever occurred to the real framer of the Despatch (J. S. Mill). The object of the grant-in-aid system introduced by the Despatch was distinctly stated to be the encouragement of *local efforts*. (Then follows paragraph 52 quoted above) But when Government support a Missionary school they cannot by any stretch of language be supposed to foster a spirit of reliance upon local exertions. The Despatch informs us that Government expected that their efforts would be aided not only by educated and wealthy Natives of India, but by other benevolent persons. No doubt Missionaries are benevolent persons, but they do not always start schools from the purely philanthropic motive of spreading knowledge."

It will be seen, therefore, that the application of Government money towards Missionary institutions is not encouraging "local" efforts as was contemplated by the Despatch. (II) In the second place the giving of grants to Missionary institutions violates the principle of religious neutrality to which Government adheres. It is one thing to abstain from interfering with the religious beliefs of the students, and only to inculcate precepts of advice and morality so as to tend to their well-being in this world and in the next, as is done in Government institutions; but it is quite a different thing to preach a belief in another religion to students of entirely differing and varying sects of belief, as is done in Missionary institutions. Missionary institutions try to subvert the faith of their pupils by introducing them to the belief of their own *Christian religion* by the use of the Bible in schools and colleges, and thus directly interfere with the religious opinions of the pupils (with what effect is immaterial); whereas Government institutions give them general precepts of morality without trying to tamper with anybody's individual beliefs. Thus, the former violate the principle of religious neutrality, so clearly and prominently insisted upon in the Despatch. It will be seen that when the rules for grant-in-aid came to be first introduced here, the then Director of Public Instruction, Mr. Howard, strongly opposed the idea of giving grants to Missionary institutions, concurring in the views expressed on this question by Lord Ellenborough, President of the Board of Control, in a letter to the Chairman of the Court of Directors on 28th April 1858. Mr. Howard wrote: "I beg to express my respectful concurrence in the arguments by which Lord Ellenborough deprecates grants-in-aid to professedly Missionary schools as inconsistent with religious neutrality. No pecuniary grant has been made in this Presidency to any Missionary school" (Report for 1857-58). Lord Ellenborough's views are very explicit, and I quote some paragraphs because they fully bear out what I say:

"22. The primary object of the Missionary is proselytism. He gives education because by giving education he hopes to extend Christianity. He may be quite right in adopting this course, and left to himself unaided by the Government, and evidently unconnected with it he may obtain some, although probably no great, extent of success. But the moment he is ostensibly assisted by the Government, he not only loses a large portion of his chance of doing good in the furtherance of his primary object, but by creating an impression that education means proselytism, he naturally impedes the progress of Government directed to education alone."

* * * * *

"26. . . . Our scheme of education pervaded the land. It was known in every village. We were teaching new things in a new way, and often as the teacher stood the Missionary, who was only in India to convert the people.

"27. I must express my doubt whether to aid by Government funds the imparting even of purely secular education in a Missionary school is consistent with the promises so often made to the people and till now so scrupulously kept of perfect neutrality in matters of religion.

"28. It is true that the money of the State is only granted to the Missionary on account of the secular education which alone he engages to give to the Native unless the Native should otherwise desire; but it may often, if not always, happen that it is only through the aid thus given professedly for secular education that the Missionary is able to keep the school at all, which he only designs for other, and those proselytising purposes.

"29. We thus indirectly support where we profess to repudiate and practically abandon the neutrality to which at all times we have pledged ourselves to adhere. Such conduct brings into question our good faith, and may naturally give alarm to the people."

It is true that these emphatic thoughts, coming so close after the mutiny, will lose a little of their warmth when applied to the present state of Missionary institutions; but the fact is none the less true that, though proselytism is not regarded by them as a *near* certainty now, yet it is that to which all their secular as well as religious efforts are slowly, but surely and remotely, directed. The times have vastly changed no doubt; but the Missionaries, though they are not confident of any success, still retain the principle of religious instruction and thus violate the principle of strict religious neutrality. As for supplying the vacant minds of students, undermined by the secular instruction in Government schools, with a sense of moral obligations in an evangelical way, the Missionaries would do well to leave it to the Natives themselves. They might preach morality without going to the Bible. The reason why Natives attend mission schools, though their tendencies are proselytising, is that they generally can afford to admit boys at a far less rate of fees than other schools, and that they admit a large number of free students. Sharp and diligent boys, however, invariably prefer other schools, because they give a far superior instruction. The views of those who had charge of the Educational Department, when the rules were first systematically introduced, were opposed to the principle of granting aid to Missionary institutions; but subsequently Educational officers showed themselves favourably inclined to their cause, and the consequence has been that most of the mission schools, those of the higher class at least, now get grants-in-aid. Missionary advocates must have succeeded in inducing Educational officers to believe that the language of the Despatch guaranteed the grants of money to private agencies that might be available; and even now, having a strong interest at home to back them, and having the sympathies of men like Lord Halifax and the Duke of Argyll, &c., they are using all the weight of their arguments, and humbly asking for their share by standing upon the provisions of the Despatch. (The three or four pamphlets published by the Reverend Johnston during 1880 and 1881 on this subject may be taken as examples.) I have no mind to enter into a refutation of their arguments, as this is neither the time nor the place to do so. I merely take the fact as it stands now—that there are very few Missionary schools now that are not assisted by Government with a grant-in-aid.

(*c*) The Department of Public Instruction, as now constituted, is generally not inclined to encourage the growth of indigenous private enterprise by a liberal application of the grant-in-aid system. If a school is started by Natives and shown to several able officers, and even if it secures certificates of efficiency and good management both from the results of the Entrance Examinations and from the Educational authorities themselves, the school gets no chance of being registered on the ground, not of inefficiency, but want of funds at the disposal of Government. The Poona Native Institution may, I think, be given as an example of this sort. It is only now that the Manager of the institution has, by a marvellous dint of much personal exertion, succeeded in getting it registered. To illustrate what I mean by the attitude of the Department towards this institution, I take the following extracts from letters written to the head-master, Mr. Bhave, by Educational authorities:—

"No. 2249 of 1880-81.

13th September 1880

To

THE MANAGER,

Poona Native Institution.

SIR,

With reference to my inspection of your school I have the honour to inform you that the Director of Public Instruction has no money to give to the support of private institutions, &c.

2. At the same time I may inform you that I was surprised and pleased to find your institution so well conducted and efficient. I consider that, looking to the difficulties you have to meet in the way of funds, your management of the institution has been praiseworthy, and the results obtained better than could have been expected.

I have the honour to be,

Sir,

Your most obedient Servant,

(Sd.) E. GILES,

Acting Educational Inspector, C.D."

Here follows a letter from the Director himself:—

"No. 2958 of 1880-81.

15th September 1880.

To

MR. WAMAN PRABHAKAR BHAVE,

Head-Master, Poona Native Institution.

SIR,

In reply to your letter of the 11th instant, I have the honour to state that I have no funds for any private high school in Poona.

I have the honour to be,

Sir,

Your most obedient Servant,

(Sd.) K. M. CHATFIELD,

Director of Public Instruction."

It might be supposed that the Government grant was withheld from this school on the ground that it showed no signs of permanency; but that this ground was disposed of so far back as 1878 by no less an authority than Mr. Kirkham, may be seen from the Educational Inspector's Report No. 2343, dated 15th November 1878, from which the following is an extract:—

"Government had very strong reasons for refusing a grant to the institution for so many years. They wanted to see its permanency. Since Dr. Kielhorn's inspection, much has been done to improve the teaching staff. The mere fact of the institution continuing for so many years without Government aid conclusively proves that it supplies an educational want long felt in the town. Now, the time has arrived when the benefit of the Government grant can, with great convenience, be extended to this institution."

Some of the greatest changes made in the grant-in-aid rules occurred in the year 1876, on the ground that there were no sufficient funds available. In that year four Native high schools

were struck off the list of registered schools. When Baba Gokhale's school was so struck off, it was not, so far as my knowledge goes, given a further trial even of one year; whereas the local mission school, which, I may say from my personal experience of it for six months, was then and is even now in a worse condition than Baba's school in its worst condition; and though it is a "permanent institution" it has, during the last five years, passed on an average 1·60 students every year, while Bhave's school passed 14 students during the same five years, though it was an unaided institution. It is rather a strange fact that, though Missionary schools are supported by large funds at home by the contributions or subscriptions of their friends, sympathisers here, and still more by the favourable attitude of the Department towards them, yet the results shown by such institutions at the Matriculation Examination during the last five years are far inferior to those shown by Native private unaided institutions. From a calculation made of the results of the nine Missionary schools in this Presidency which send up boys for the Matriculation and of those shown by the nine unaided private institutions existing in Bombay and Poona, it is found that the latter schools passed 252 boys, while the former not more than 160! This shows the efficiency of instruction in Native schools though they have to labour under very great disadvantages, and it also shows that Missionary institutions (with one notable exception) are far below the mark even in that branch in which they ask Government to hand over its institutions to them, *i.e.*, secondary education.

When the grants were withdrawn from Native schools in 1876, it was quite natural that their efficiency should be seriously marred. Though the Native schools were struck off the list of registered schools, the number of Missionary schools and other European and Eurasian schools that received grants on the reduced scale continued very nearly the same in 1877-78. The Director in his Report for 1877-78 wrote that the falling-off in the number of aided schools that was recorded "may possibly be attributed to the cessation of the Government grant and the consequent inability or unwillingness of the proprietors to employ teachers thoroughly qualified to teach up to the Matriculation standard." If the words "was surely" be substituted for "may possibly" in the above passage, I think the Director will have stated the chief reason of the falling-off referred to. In order to show how the grants of Government are divided amongst aided schools, I give the following table from the Report of 1880-81 :—

Year.	Colleges.	Permanent Schools for Europeans and Eurasians.	Permanent Schools for Natives.	Private Schools.	Total.
	Rs.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
1879-80 . .	3,525	30,882 8 0	35,780 4 2	3,815 0 0	76,002 12 2
1880-81 . .	3,600	34,890 0 0	37,739 5 7	4,469 8 0	83,698 13 7

This shows what a despicably small portion of the grants is obtained by schools started by Natives (that is, hardly 12 per cent.), and how great a portion is absorbed by European and Eurasian schools (that is, nearly 46 per cent.). An argument is sometimes put forward by the Department that if the Native schools are *good* they want no Government support; but I must say here that a due appreciation of the efficiency of instruction is not made by 75 out of 100 persons, and though a school might be *good*, it does not in all cases mean that it will continue long so without a grant from Government. If I may be allowed to state here the present Director's opinion about Native private enterprise in general, I shall re-produce it :—"I think," said he to me at a private interview, "the system of grants-in-aid to private schools is a sort of fallacy. When we find that the ways and means of our Government high schools become equal by the raising of fees proportionately, we might employ the sum we now spend on them in opening other schools, instead of supporting a lot of *mushroom* schools which may spring up to-day and die in no time." I must admit here that there is some truth in his remark; Government is not bound to aid a school of which there appears no reasonable chance of permanence, or which might be merely started for filling the belly. Such "mushroomh" schools it might not aid; but I think the "mushroom" nature of school ceases if it continues for more than four years without the least aid from Government in an efficient manner.

(*d*) I now come to the details of the administration of the grant-in-aid system itself. The foremost of such points is the system of payment by results, which means the system of awarding grants to schools according to the results of periodical examinations. The chief evil of this system is that it does not give facilities for the maintenance of permanency in an institution; its nature is very uncertain. A school might get a very bad batch of boys one year, and if the results in an examination of those boys be bad so as to give a less grant that year, how should the school pay the teacher that taught those boys? The labour of the teacher is not lessened even if the boys be very raw. Even if the results of examinations show a great variation from year to year, the school will have to maintain the number of teachers, and so a constant expenditure. If the results are bad one year the school cannot afford to pay its teachers properly; if it should turn them out, there would be very little likelihood of getting in this manner any teacher who would agree to teach in the school for a certain number of years. The frequent change of teacher is greatly detrimental to the interests of boys in private schools, more so than in Government schools; but if the grants be of a varying and precarious nature, the evils arising from such a frequent change of teachers would be seriously aggravated. In fact, the Managers of a school would, I think, find it difficult to be able to keep up a standard of efficiency, if they have to depend, for the most part, upon the payments to be got by the results of examinations. It is well known that the results of examinations are generally of a very uncertain nature. Far more uncertain, and consequently far more injurious to the interests of a school, are the results of those examinations in which the examiners are bound by a particular limit, beyond which the funds at the disposal of Government cannot go. If the amount of funds that can be spent in grants-in-aid is already settled and fixed upon, it can hardly be expected that examiners who are, under the present system, Government servants, *i.e.*, Deputy Inspectors or Educational Inspectors, should not try to cut down the grants as far as possible, so as to bring them within the fixed limits. When examiners go to examine a school with the knowledge that the funds at the disposal of Government cannot

exceed a certain amount; and when other causes—such as the chance of getting a bad batch, the hurried, and therefore unsatisfactory, way of examinations, the difference in the degree of tests for any two years, the *personnel* of the Department being liable to constant fluctuations, and the fact that boys frequently get nervous or are quite unable to show their usual attainments before an examiner whom they have not seen before—when these and the like causes are taken together, they all, I think, go to enhance the very uncertain nature of the system of payment by results when applied *exclusively* to a school. The other way followed by the Department in the case of some schools in the Presidency is to give in the lump a fixed grant every year. In this way R24,303-2-9 were given to schools during the year 1880-81. Whatever be the advantages of getting a grant free from the unstable effects of payment by results, I am not inclined to think that a fixed grant will have a good effect upon the working of a school. Though payment by results has many evils when introduced exclusively, one advantage of it is that it always leaves occasion for vigorous exertions, gives an impulse to work hard, and thus dispels all source of idleness, looseness, or carelessness, which are inevitable when it is certainly known that the school will get very nearly the same grant next year. By this system one of the chief incentives to work sincerely and zealously, which are essential in a private school, is removed, and I think the sure prospect of getting a certain amount of grant, whether the work is done sincerely or not, prevents teachers from increasing every year the standard of efficiency once attained. Payment by results has the element of rousing a spirit of emulation which is wanting in the fixed grant system. I, for myself, would not like to have a fixed grant given every year, though at the same time I should not wish the payment-by-results alone maintained without other elements of permanency. When we apply for the registration of our school, we should certainly like to have the elements of both the systems—a fixed grant and payment-by-results—combined in a manner in which the evils of both would be removed and the good promoted. Payment-by-results *by itself* might be of some use in the case of those schools which are not likely to suffer, if passing certain examinations be made the goal of ambition of their teachers. Such schools would be the primary schools and the extension of primary education might be sought by a judicious application of this system and thus encouraging the growth of indigenous schools in villages wherever practicable. But this system, if used exclusively in higher schools and colleges, will not be productive of much good, and how it may be made beneficial by a just combination with the fixed grant system, will be given in my answers to questions 11 and 12, where I shall propose a system of grants-in-aid, combining the advantages of both the present systems.

(*e*) Several important changes were made in the grants-in-aid rules from time to time; but three very important changes, among others, were effected in 1876; namely, the withdrawing of grants for passing Matriculation and grants for the salaries of teachers, and reducing by one-half the grants for passing the F.A. and B.A. Examinations, which were formerly 200 and 350 respectively. Since 1877 a college that passed a F.A. and B.A. got only 100 and 175; when the rules were again revised in the early part of this year, the grants for Matriculation and teachers' salaries were not renewed, though the causes which prompted the sudden changes in 1876, *i.e.*, the paucity of funds owing to famine, had to a great extent disappeared in February 1882. The only changes made were in the grants for the three University examinations, for each of which Rs. 100 were assigned. By this great decrease, where a college got before 1876 R550 for sending out one graduate, it can now get R300 only with the additional risk of having to get a student through three, instead of two, examinations, with one more chance of failure. The effect produced by these changes upon the progress of aided colleges must indeed have been very serious, and if Government be desirous of encouraging indigenous private efforts in the work of education, I think the scale of these grants will have to be considerably increased. But in the case of aided high schools also the sudden and great changes with regard to salaries and Matriculation grants, which still continue unmodified even in the recently revised rules, told very heavily, and will tell more heavily still, on the aided schools. It is a strange anomaly that the standards below the Matriculation standard are examined and grants paid for them, but that standard which determines the degree of efficiency of a high school remains out of consideration. It is this standard of which the greatest care is required to be taken, as it is that which proves the school to be efficient and prosperous. Passing one boy in the Matriculation could, before 1876, give the school R100, but since then it gives nothing. Besides, there being now no grants allowed for salaries of masters, the Managers of a school have no inducements to employ abler and efficient teachers, for they cannot, merely depending upon the uncertain payment-by-results, afford to spend large sums for this purpose. When masters get some fixed grants according to their degree of knowledge, it is very easy for a school to secure the services of competent teachers. The result of these circumstances has been that private schools find it impossible to obtain the services of able teachers on low salaries; failure to get able teachers renders the standard of instruction very low, and thus the cause of the school begins to sink more and more, till at last a final extinction is considered better than a disgraceful, lingering death. Owing to the withdrawal of grants in these two respects, the progress of high schools conducted by Natives has been hampered, and I don't think that, unless important changes are made in these two particulars, the Natives of this Presidency would find it worth their while to take a part in the education of their own countrymen.

(*f*) Leaving the minor defects in the administration of the grant-in-aid system, such as the undue severity of examinations in considering a boy as incapable of getting a grant for a head if he fails in any of its subdivisions, the greater attention paid at the time of an inspection or examination to the neatness of *external* forms and their exact conformity to Government or prescribed modes rather than to the kind or quality of instruction given, the uncertainty of the standard adopted by an inspecting officer to enable him "to speak well of the quality and intelligence of boys" at an inspection, and the like defects, I must not omit to mention the last, but not the

least one, *i.e.*, that the present rules interfere largely with the free growth of private institutions. The chief faults of the official machinery as contrasted with private enterprise are, as pointed by Herbert Spencer as early as 1854 in the *Westminster Review*, the want of *promptness*, want of *efficiency*, and the want of *adaptability* to the requirements of those affected by it. Though the second fault cannot be in all cases charged against Government institutions, yet the two others may, I believe, be predicated of most of them. And the way in which the grant-in-aid rules are applied to schools only serves to heighten them instead of trying to remove them. The tendency of the Government machinery is to reduce everything to stereotyped forms and to leave no scope for the free exercise of independence in internal management. The rules require that the schools should be examined according to the standards prescribed for Government institutions. The several serious faults noted with regard to the arrangement of subjects for different standards and touched upon in my answer to question 10, are, therefore, carried into private schools also, and the unadaptability of subjects, instead of being cured in the so-called independent institutions, is increased by being scrupulously followed. Any school, therefore, that may be registered and may claim to get grants-in-aid, has to regulate all its studies according to the models set by Government, howsoever ill-constructed or faulty they may be. Thus, if it wants any assistance from Government, it must conform itself to all the rules, regulations, forms—good or bad—in fact, everything done in Government schools. It yet remains to be seen whether a school being registered and presenting boys for examination under standards differently constituted from the Government ones, not merely in point of difference of books, but in the change of subjects also, will be assisted by Government with a grant. If Government desire to ultimately withdraw from the direct management of its schools and colleges by encouraging local efforts, private institutions ought to be given a perfect liberty of action in all internal arrangements; they must not be bound down by the stereotyped forms obtaining in Government institutions, even though they be seriously faulty; there ought to be every room for improvement and progress and continued development as circumstances may render necessary. The University has fixed the standard for the Matriculation; and whatever paths, easy or difficult, private schools might follow to attain this end, in other words, though the standards that they might adopt be different, Government ought to have no objection to examining such schools on the ground that they are not, as it were, "uniform in one volume." Many Managers of aided institutions might desire to make some radical changes in the course of instruction, but they dare not do so, lest they should be in danger of forfeiting what small grants are placed within their reach. If, for example, the New English School is registered, we would make it as the first condition of making ourselves amenable to the grant-in-aid rules, supposing the present rules be allowed to remain unmodified, that the Inspector will not see by what kind of standards the school course is regulated, what the intermediate ways are by which we reach the goal. He should satisfy himself about the efficiency of instruction *as conveyed* in the school, and should declare results accordingly. We have adopted standards, adapted, in our opinion, to the wants of students as they advance. We have now reduced the whole course to six years; and by opening a vernacular feeder, which we hope to do at no distant date, we hope to reduce the school course by one more year at least. Thus, where a boy in a Government school might complete his Matriculation course after 11 years *at least*, supposing him to be a very sharp boy all round, we hope we shall be able to arrange to complete it within 8 or 9 years. If such changes are effected, and if the grants-in aid rules continue to be as rigid as now, I do not see how such a school will be thought worthy of Government support. It is upon a right adjustment of this point that the success of private institutions in my opinion depends more than upon others. If we should become ready to join the banners of Government standards and submit to their rules, that which has, I may say without any feeling of egotism, made it a school having some distinctly peculiar features of its own, will be lost, and it will be only going over the old beaten path without the means of making any improvements in the course of instruction. It is this point in the administration of grants-in-aid that must be grappled with and solved with care, prudence, and honesty of purpose.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well-founded that the wealthy classes do not pay enough for such education?

Ans. 21.—The classes that generally avail themselves of instruction in schools and colleges are the poorer and middle classes, and the higher classes generally do not take as much interest in any education as it is supposed they do. The persons who send their sons to schools or colleges are mostly Government officials, clerks in Native States, or in private offices or businesses, or small land-holders, and there are very few who can be said to belong to the wealthier classes. Even a person who gets 100 or 200 rupees a month, but who has a large family to support and has to look to the education of, say, two sons or relatives at college, cannot be said to belong to the rich class. In proof of this I give a statement with regard to the Deccan College. Out of 105 students from whom information could be obtained, 5 are the sons of persons getting ₹500 and upwards per mensem, 11 are the sons of persons getting between ₹250 and ₹500 per mensem, 19 are the sons of persons between ₹100 and ₹250 per mensem, 31 are the sons of persons getting between ₹50 and ₹100 per mensem, and 39 are the sons of persons getting below ₹50 per mensem.

From this it will be clearly seen that the students in the Deccan College at least are not the sons of wealthy parents. Nearly 38 per cent. are the sons of poorer classes who ill afford to give ₹20 or ₹22 per month for the education of a boy at college out of an income of only ₹50 per mensem. About 48 per cent. are the sons of parents who get above ₹50 or below ₹250, and this, too, I must say, does not show that the rich class avails itself of education. Hardly 4 per cent. are the sons of persons who get anything like ₹500 or upwards.

As an example of what classes of people send their boys to secondary schools, I give below a

table showing the rank of parents of boys in the New English School taken on the 28th of July 1882—

	Standards.							Total Number of Boys.
	1st	2nd	3rd	4th	5th	6th	7th	
Beggars	2	3	4	4	3	2	1	19
Yearly Income: Within Rs. 100	19	12	14	12	9	3	1	70
From Rs 100 to Rs 200	30	16	21	16	5	1	4	95
From „ 200 to „ 400	29	17	25	15	16	3	7	112
From „ 400 to „ 600	8	19	16	20	11	4	3	87
From „ 600 to „ 1,000	18	12	13	8	6	9	12	78
From „ 1,000 to Rs. 3,000	14	6	19	25	15	5	8	92
From „ 3,000 to „ 5,000 and upwards	...	7	7	3	2	..	1	20
Total of Boys	120	192	119	111	67	27	37	573

It will be seen from this that even in a large city like Poona, the number of those parents or guardians who get between R200 and R300 per month is 20 only out of 573, or about 3 5 per cent. It thus becomes evident that the majority of those who send their boys to schools belong to the struggling middle or poor class, and that the richer or higher classes keep aloof from education. This is acknowledged in the Resolution of the Government of India which appointed this Commission: "Hitherto those who have been most ready to take advantage of superior instruction have frequently belonged to families of comparatively limited private means, and there should, in the opinion of the Government of India, be no such sudden and general raising of fees as to carry high education beyond the reach of those classes who at present *bonâ fide* seek for it, or to convert the Government colleges into places to which the higher classes only procure admission." Those who, therefore, urge that Government might safely withdraw from a direct connection with colleges and secondary schools on the ground that the richer or wealthier classes who attend these institutions are able to pay the cost of their own education, do not appear, to me at least, to have made out a strong, nay, any case, in their favour In my opinion the wealthy classes are really the Sirdárs who have some jágirs, or big Shettias or Bháttias or Pársis of the position of Sir Jamsetji Jijibhái or Kawasji Jehángir Readimoney. It is only now that people of this class have begun to evince an interest in the cause of education, but some years must elapse before they can be induced to take an active and intelligent part in the noble cause of education. When the number of those wealthy persons who avail themselves of collegiate or school education, is so insignificantly small as almost zero, it is an idle complaint to say that the wealthy classes do not pay enough for such education.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any way tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 26, 34, & 35.—I shall first take the question of text-books and then come to the other questions.

(*a*) The text-books used in primary (vernacular) schools that require any consideration are those relating to the vernacular, *i.e.*, the serial reading-books and the work on grammar.

I believe I may say emphatically that the reading-books which form the chief part of a boy's instruction in primary schools are exactly what they should not be. The book on grammar is abstruse and too scientific in its treatment, and is not a book which can be safely given into the hands of the teachers to teach their young pupils from, much less into the hands of the pupils themselves. A grammar written in a clear, easy, and less scientific manner, capable of being readily understood, if learnt by heart, would be the sort of book which will suit the wants of young boys learning in primary schools. Again, the vernacular serial books are not suited to the wants of the sons of non-agriculturists even; far less suited are they to the requirements of the sons of ryots. It is found that in primary schools, especially those situated in villages, the number of sons of cess-payers is about 60 or 61 per cent. In such schools, where boys are to be taught such subjects as would be practically useful to the sons of the ryots, it might be expected that the reading-books should contain lessons on subjects like the fall and distribution of rain, sowing, and harvest times, manures, their use, &c., and such other subjects a knowledge of which would be highly useful to the sons of ryots, who might thus be able to make a better use of their fields. How necessary it is that this sort of practical knowledge should be imparted to the sons of ryots, may be seen from the following paragraph from the Despatch of 1854:—

"*Para. 41*—Our attention should now be directed to a consideration, if possible, still more important, and one which, we are bound to admit, has been hitherto too much neglected, namely, how useful and practical knowledge suited to every station in life may be best conveyed to the great mass of the people, who are utterly incapable of obtaining any education worthy of the name of their own unaided efforts, and we desire to see the active measures of Government more specially directed for the future to this object, for the attainment of which we are ready to sanction a considerable increase of expenditure"

If the existing reading-book be carefully examined, it will be found that there is nothing in them that is calculated to give a useful and practical knowledge to the mass of the population such as was contemplated by the framers of the Despatch, and if this is not done, I do not know how a return may be said to be made to those ryots who pay a special educational cess to get their children taught at least the rudiments of useful knowledge. In my opinion the knowledge to be imparted in village schools should be a good knowledge of reading and writing, casting account, and general information of subjects connected with agriculture. My belief is that there ought to be a separate set of subjects appointed for village schools. These appear to me to be the prominent defects in the text-books used in primary schools; and when this fact is coupled with another, *i.e.*, that the teachers in those schools are not able, nor have they any inducements, to make the instruction practical, the defects become serious enough.

(*b*) Passing on to secondary schools, I may say that the defects in text-books are not so serious

and inexcusable, though the standards that are in use are open to many serious objections, in point of division and arrangement of subjects. The series in English used in middle-class schools is not so useful and instructive as some others that are now left to the option of teachers, *i.e.*, the Royal Reader Series, Chambers' Series, &c. The series now generally used deprives students of much of the useful and instructive knowledge that might be given to them compatible with their young and pliant intellectual faculties, if other books were used. I may say here that a progressive series for the lower standards of high schools, such as would exactly suit the wants of Native youths, ought to be prepared by Natives themselves, the higher books being borrowed from English works. Then the two reading-books in Maráthi are utterly unsuited to young boys, being full of lessons on chemical, astronomical, anatomical, and such other scientific subjects hardly capable of being understood by the teachers themselves of those classes, much less by young students not knowing anything of Sanskrit. When a boy passes on to higher standards he learns text-books that are considerably easier than these two, both in point of style and choice of subjects, such as Bálamitra, Socrates' Life, Elizabeth, &c. The defects in the text-books become serious, to a great degree, because the way in which boys are taught Maráthi grammar—the foundation of their knowledge—is simply mechanical, parrot-like, and quite unproductive of any substantial good to the pupils themselves. This I may say boldly from the frequent admissions made by me into the lower standards of the school. I do not wish to go into details, but this much, I think, I must say, that the general way in which boys are taught in primary schools is defective, unproductive of any practical good, and seriously detrimental to their intellectual faculties and energies. Then, as regards text-books in history, I must say here also there is much to be said against them. In the second standard is put into the hands of the students Morris' History of India, than which, I may say, a more denationalising and partial book it will be difficult to find. Then the English history taught in the higher standards, in a shunting way, and at every time upon different sorts of rails, deserves to be considered. I strongly believe that no student can afford to read English classical books without a knowledge of the ancient histories of Greece and Rome—the ancient lands of classical celebrity—without at least a knowledge of the general facts in the two histories. But these two histories have been prescribed from the standards, and thus, probably, the means left to the students of having some enlarged ideas as to how nations rise, thrive, and fall, are removed, and the general feature of the dead-level system prominently brought to light. My charges with regard to secondary schools are not so much against the text-books as against the half-hearted and perfunctory way *generally* followed by teachers in teaching their pupils; and this goes, I think, a great way in making the present text-books so unsuitable. Of this I have had some experience during the last two years whenever I had to admit boys from the local high schools or other high schools, and I found that seven out of ten boys had to be admitted into one standard lower into our school.

(*c*) To go now to the question whether the instruction imparted in secondary schools is calculated to store the minds of those who do not pursue their studies further with useful and practical information, I am constrained to answer the question in the negative. Even from the commencement of his English course, the student is deprived of useful and practical information such as may be found in the Royal Readers or Chambers' Educational Course, &c. Then we see nothing like a knowledge of the histories of Greece and Rome, not to mention any general history. There are no subjects introduced into the standards such as would give him a general knowledge of the laws of political economy, the wonders of science (an instruction insisted upon by philosophical writers like Professors Huxley, Spencer, and Tyndall), a general knowledge of, at least, what the duties and bindings of men are as the members of society, and as subjects of the State, and also what relations and obligations hold between men as between themselves and as towards others; such subjects as would serve to give a student some ideaof what the ways of the world practically are and how they can be usefully followed. Supposing the student does not wish to continue his studies after the Matriculation, he should be sent into the world with some useful practical knowledge. I think something of the kind suggested above ought to be done, besides making it obligatory on teachers to impart as much practical knowledge regarding subjects already set forth in the standards as it may be in their power to do. I believe text-books on the above subjects, written in an easy, lucid, and instructive manner, should be prepared by the Education Department and may be set for Standards V, VI, VII.

(*d*) As regards the first part of question 10, I have already answered it at sufficient length in my answer to question 3. I believe that, unless examinations, the selection of text-books, or the other tests examination, be so regulated that they do not interfere with the internal management and development of private schools, that they leave every scope for independence of action consistent with the requirements of the Department, and that they will look more to what is expected from such schools than to how or in what manner it is obtained, the free growth of private institutions, such as was contemplated by the framers of the Despatch of 1854, will be greatly hampered. As I have already said, if a private school undertakes to teach boys as far as the Matriculation with six, instead of seven, standards, the Department should not raise any objection on the ground that the system does not correspond with its own. The extent of knowledge to be tested may be fixed, but whether that is acquired by going through the usual grooves or different ones should not be inquired into.

(*e*) The second part of the question deserves to be more carefully considered. Is there any tendency in the present arrangement of the Department to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature? I should certainly say yes. The monotonously uniform system of instruction conducted upon English models and English tastes; the removing of means by which students may be reminded of their nationality, even in innocent sports and games; the adoption of such text-books as Morris's History, the tenour of which goes to magnify British influence and British power and to lower and degrade Indian men and manners, and the proscription of such as would keep awake the idea that students are but

members of a great nation having certain duties towards it;—these and the like means tend, in my opinion, to check the unrestrained growth of *natural* (by which, I suppose, is meant national) character, and the remedies to make up the defects are not far to seek. But the latter clause of the question is more important still. The high school standards are so arranged that if a student takes up Sanskrit, Latin, or Persian for his second language in the fourth standard and continues it as far as his college course, he bids a good-bye to his vernacular, a farewell, a long farewell, to its grammar, its idiom, and even the slight favour of using it in his ordinary conversation. It is only at the time of translating from the vernacular into English that the hands of the student are allowed to be for a time defiled by a contact with that language. Explanations of passages, paraphrases, themes, letter-writing, all contribute to give English a very great importance which is considerably enhanced by the fact that all knowledge is to be shown *viâ* English, and that if, therefore, he happens to be specially weak in English, he has no chance whatever of passing his examinations. I do not know if translation from English into the student's vernacular is carefully attended to or practised in all high schools. At the time of the annual examination examiners hardly care to know whether the student knows how to translate any passage into his vernacular. In the Matriculation a passage is now given for translation from the candidate's vernacular into English with the alternative of a paraphrase (a very just alternative indeed): but I do not know why a passage is not similarly given for translation from English into vernacular. If the candidate's knowledge of his vernacular is to be tested, it must be by translation from English into the vernacular also. Excepting this opportunity of coming into contact with his vernacular, the student, if he happens to join a college, severs all connection with his vernacular; he reads, talks, lectures, or gossips, in English or, at the most, hybrid English. The poor vernaculars are not allowed to cross the threshold of the seminaries of education, and students who pass with vernaculars for their second languages, are required to take up one of the classical languages recognised by the University. When the attitude of the Education Department and the University is so unfavourable to the vernaculars, it cannot but happen that the student, though he obtains a first class in his B.A. or M.A., forgets all about his mother tongue. The aim of the whole educational system, as at present administered, appear to me to make the Natives speak and write good *English*, to make them Burkes, Addisons, or Macaulays *in English*, and not to enable them to be masters of their own mother-tongue, as if the object of the University were to send forth into the world every year a lot of Anglicised graduates instead of graduated Natives! I do not impute the blame in any way to the students. The fault lies with the system of education. The knowledge of his vernacular to be found in even the ablest graduate is all that he might have acquired when he threw off his Sixth Reading-book and Dádoba's Grammar in the third standard. Under these circumstances it is scarcely possible that graduates should be able to produce a useful vernacular literature. I think I shall not be making an over-statement if I say that 80 or 85 per cent. of the graduates now sent out by the University, are unable to write well and with ease in their vernaculars at one cast. My belief is that the chief object of education is to make the possessor able to use it himself and to communicate it to his ignorant poor countrymen, *to diffuse*, so to speak, the knowledge acquired by him of useful European arts, inventions, &c., among his countrymen through the vernaculars. That this was the chief object of the authors of the Despatch of 1854 may be seen from the following extracts:—"We must emphatically declare that the education which we desire to see extended in India is that which has for its object the diffusion of the improved arts, science, philosophy, literature of Europe; in short, of European knowledge." "We look, therefore, to the English language and the vernacular languages of India together as the *media* for the diffusion of European knowledge, and it is our desire to see them cultivated in all schools in India of sufficiently high class to maintain a schoolmaster possessing the requisite qualifications." Those who possess this education were expected to be "more useful members of society in every condition of life." Viewed from the standpoint of the Despatch, I do not think that the system of keeping the vernaculars out of the pale of the University is calculated to produce a useful vernacular literature. To remedy this defect I would not go the length of proposing here new degrees to be founded in the vernaculars, but I would propose that the students should be compelled to learn their vernaculars at high schools more thoroughly than now. Some general questions, such as translation from English, and essay to be written in the vernacular, and some questions on idiom, should be asked in the general English paper, just as translation into English is now given; and in the University examinations every candidate should have to answer a paper containing questions from books appointed in his vernacular, along with questions on essay-writing, besides the paper he may have to answer in the second language chosen by him. I think if something like this be done, a knowledge of the vernaculars will be preserved by students, and the production of a healthy and useful vernacular literature will be greatly facilitated. How the scheme may be put into practice and worked I would leave the Syndicate to decide.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—I think there is a good deal of truth in the statement that the attention of pupils as well as teachers is unduly directed to the Matriculation examination. When boys after learning the several lower standards reach the Matriculation standard, the chief care of the teacher or teachers appointed to that class is to see how many boys are capable of being made to "pass" the Entrance examination, for upon passing a smaller or greater number depends, to a great extent, the inefficiency or efficiency of the school. When teachers as well as students know that a good deal of their success in this world depends upon passing the examination, it is natural that both of them should concentrate their attention upon this important object. They think that the best way to secure the desired object is to make the students go through the subjects set by the University somehow or other, which practice they are obliged to

follow more because the tests applied by the University in passing candidates are extremely fluctuating and arbitrary. The standard of examination being liable to constant variations, teachers cannot generally keep to one course of instruction. Every year new examiners with new ideas about the requirements of candidates step into the lists, and in order to accomplish the desired object teachers think of the ready means of getting up the various subjects by cramming and hammering them into the heads of students. Though I grant that the attention of teachers and pupils is unduly directed to this examination, I must say that the cause of this must be investigated, and so long as the cause remains, it cannot be expected that their attention should be otherwise directed. I mean the fact that English language is made the medium through which students are to show their knowledge of any subject learnt by them, goes a great way in strengthening this idea of teachers and pupils. Teachers find that they have to teach their boys a certain number of subjects and they begin them with their pupils. If a teacher thinks of going beyond the stereotyped forms of teaching and gives his pupils some general useful extra knowledge regarding any subject, he would find that the greatest difficulty is to make them reproduce this information *in English* at the time of examinations. If they be told to reproduce the same in their vernacular, they would do it very easily, supposing they have grasped what the teacher told them; but English being a foreign language, it goes hard with them to give in that language their ideas, not violating English idiom, grammar, usage, &c. So, this difficulty deters teachers from imparting a useful, practical, or a comprehensive knowledge of any subject, if they wish that their pupils should be able to show that knowledge at the time of examinations. Thus, not only is the imparting of a useful practical knowledge greatly limited, but the intellectual energies are spent away in learning *English* first and then the subjects themselves; and I may say that more than three-fourths of the time of a student is taken up in mastering the peculiarities of a foreign language itself. Whatever be the cause, the fact remains that the practical value of the instruction given in secondary schools, so far as the requirements of ordinary life are concerned, is considerably impaired by the circumstance that the attention of teachers and pupils, whether rightly or wrongly, is greatly directed to the Entrance examination.

Though it is not warranted by the question itself, I may say that the same or nearly the same result is perceivable in college examinations by reason of the triplicate system of examinations introduced into the University during the régime of Sir R. Temple. It would be out of place to discuss here the propriety or otherwise of the step taken by the University under the Chancellorship of Sir Richard; but so much may, I think, be safely said, that the value of instruction given in colleges is now considerably impaired by the fact that a student has to pass three different examinations before he should be able to earn an honourable livelihood for himself. I think it will be granted that the mind of a student is greatly disturbed when he finds that he has to pass one examination every year. Having to learn different sets of books and different sets of subjects for each successive examination, he has hardly any time at his command to devote to other subjects than those actually prescribed; he is thus obliged to "get up" the anomalous subjects set for his examinations, to cram the books, and thus by pursuing the same course for three or four years, he manages to get through or pass the B.A. examination. (Happy is he if he gets through successfully within three years!) The mind of a student being thus engrossed with the care of "passing" one examination every year, he has no scope left to acquire a useful and practical knowledge of the subjects he studies; he comes out of the college as a man whose head is stuffed with a variety of subjects, but who is not able to give to the people *practically* the result of his knowledge. And in this manner what the country expects of him—that he should not merely be able to occupy a good place under Government, but to convey what he has acquired to the poor masses of the people, to "filter down," as it were, the knowledge acquired by him through the various strata of the population of his country—is not realised in most cases. This is, in my opinion, the object, at any rate one of the chief objects, which a graduate is generally expected to be able to fulfil. But his attention being taken up by examinations, his knowledge is not sound, comprehensive, and practical, and thus this circumstance also considerably impairs the practical value of the education given in institutions higher than secondary schools, for the requirements of ordinary life. I have alluded to this point, as it seemed to me to be of a nature analogous to that appearing in the question.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 37 & 38.—(*a*) The effect of a sudden withdrawal from the direct management of schools or colleges by Government would be fatal to the cause of education. If Government withdraws all connection with schools or colleges, the only organised agency that can take up the work of education is the Missionary agency. There is no organised Native agency that can be expected to adequately supply the place of Government institutions. It is a curious fact that Missionary writers have now begun to pose as the warm sympathisers of Natives, and talk of the ability, energy, and spirit of self-reliance now-a-days evinced by them. The Reverend Johnston, who has been for some years past writing on this subject, says, if Government withdraw from direct education, "the Natives of India, who are capable of managing the higher education, if only they were encouraged to do it, the European residents and Missionary societies will keep up an educational system fully equal to the wants of the country, under the stimulus of the grants-in-aid, while it would call forth a spirit of liberality which is suppressed, and of independence which is crushed by the present system." The state of Native activity and readiness described above may be very well true in the case of the Madras or Bengal Presidency, but certainly not in the case of this

Presidency. I, for myself, should have received with great delight the high opinion entertained of our abilities by others; I am as great a patriot as Missionary writers would show us to be; but it is simply a false patriotism which blinds one to his own real interests. I must candidly confess that, except in large towns like Bombay and Poona, which have far advanced in intellectual activity, the spirit of self-reliance and self-sacrifice, which is so essential to the maintenance of private institutions, is yet dormant. It is only now that people have begun to show some signs of independent activity and to throw off their languid torpor; and without being liable to the charge of being called unpatriotic, I may say that some years must elapse before that state ascribed to us by the Missionaries is really observable amongst us in almost *all* localities, and does not remain confined to places like Poona or Bombay, and before the educated Natives become able to maintain high education, if left by Government. That educated Natives should take the work of educating their own countrymen in suitable ways, in their own hands, with a slight aid from the State, is a consummation devoutly to be wished for, and none will desire it more ardently than myself. But the time is not yet come when Government might withdraw from the work of education at once and leave it to private enterprise in all places, without serious damage to the cause of education so nobly pursued by it. If, therefore, under these circumstances of Native activity and energy, Government should think of withdrawing from the work of education as persistently maintained by a considerable section of Missionary writers, then I must say that Government will have simply "played into the hands of Missionary bodies," will have fostered the belief among the people that it desires to force Christian teaching upon them, and thus given a good scope for those "benevolent" bodies to accomplish their object more easily. It needs no proof that the avowed object of Missionary "benevolence" in India is the subversion of the religions of the Natives. Aware of this very evil, prudent and foresighted men positively declined to take any steps that might be construed as identifying Government with the cause of these religious bodies. I might quote here a paragraph from a Despatch to the Government of India, dated 22nd July 1857:—

"We cannot approve of that part of the scheme which identifies the Government in measures prosecuted by the Missionaries, and so exposes the arrangement to the risk of perverted misconstruction. We are well aware that the Church Missionary Society has been marked equally for zeal as for rectitude of intention and laborious devotion to benevolent intentions. But however entitled to our confidence such an institution may have proved itself, *we adhere to the conviction that it would be altogether opposed to the rules, if you were to take any steps which might have the appearance of uniting the Government with such a society in measures having the aim of converting any class of the population to Christianity.*"

(The italics are mine.)

The Natives themselves would not like such a hasty transference of secondary schools to Missionary bodies. See what the *Times of India* says:—

"At present Missionary schools create little alarm among the Native community, because, as it happens, they are mere *media* for conveying secular instruction. But if Government were to retire from higher education and the Missionary schools were to use their new-born strength for the purpose of conversion, the purpose for which they are supposed to exist, the cry raised against them by the Natives will be very loud, and it would be a cry that no Government could afford to ignore. It was admitted in the Despatch of 1854 that Government would undertake the charge of secondary education until they could hand it over to some other agency. But what agency? That is the rub. The Natives would strongly object to being thus handed over to the Missionary agency; and by withholding or withdrawing their schools, Government would not create those elements of society which are needed for the establishment of private schools."

For Government to give encouragement to such bodies by a sudden withdrawal from education, and thus to place the whole education in their hands, would be, in my opinion, an extremely impolitic and dangerous step. Every one will freely acknowledge the great good done by these bodies to the cause of education, especially the primary one, and one cannot speak of them in connection with it without a feeling of gratitude. But if they, not being content with their lot and with the opportunities now afforded them of using their presence as means of converting our faith, desire to go beyond that and advocate the encouragement of private enterprise, knowing that it simply means *their own* encouragement, then surely Government may tell them to go about their own business, leaving that work to competent Native bodies when they are organised. They make education only a means to an end, and such bodies should not be allowed more facility of pushing forward their work of evangelisation.

(*b*) Let us see what the effects of such a withdrawal will be upon the three sorts of education—primary, secondary, and higher. I am strongly of opinion that the State ought to keep in its hand the control of primary education and work it up by the grant-in-aid system. It may encourage, wherever possible, indigenous schools by suitable grants-in-aid, but it ought not to sever its connection with it. Doing so would open a very wide door to the Missionary agency to carry forth its work of religious propagandism. The ignorant people in villages will only look upon Missionaries as so many engines sent out by Government to convert them to Christianity, and it is possible that their minds will be dangerously prejudiced against Government.

(*c*) As regards secondary schools, as I have already stated, it will be detrimental to the interests of education if Government closes or transfers high schools to private bodies in places like Ratnágiri, Belgaum, or Ahmedabad, where there are at present no Native organised agencies. A gradual closing or transference of high schools in places where there are Native agencies to work, would be a prudent policy. A withdrawal may be effected in Poona, though with some caution, but it cannot for some years more be effected at all in any of the less advanced cities of the Presidency.

(*d*) As for colleges, I must say decidedly that the time has not yet come when higher education may be taken care of by private (Missionary) bodies. Higher education is an important branch of education, and it cannot be completely made over to proselytising bodies. If Government colleges be closed, Missionary colleges will be without any rival; the spirit of emulation, so necessary to the maintenance of efficiency, will be gone, and they being masters of the situation, laxity, irregularity, absence of models, and other deteriorating causes will come into play; and when all wholesome rivalry is taken away, there is no saying whether the present standard of efficiency will be properly kept up. I do not see what good can come out of the

abolition of the Deccan College, which costs about R47,000 to the State. A saving of R47,000 effected at the great sacrifice of the interests of those middle-class students who annually join it to effect a saving in expenditure by not going to Bombay, will be of no value. In the interests of higher education which, if left to Missionaries alone, would considerably deteriorate in point of efficiency of instruction, I suggest that Government should not be induced to make over colleges to Missionary bodies—the only existing private agency *now* available in the Presidency. I think that if Government wishes to follow the principles of the Despatch of 1854 in a true spirit and wishes to stimulate *local* efforts under *local* management, it should do something like that suggested in my answer to question 2. That would be a wholesome step, and will serve to effect the desired object, without subjecting Government to the worst of obloquies, that of becoming the means of converting the religious faiths of its subject-population.

(*e*) As for the growth of reliance on local exertions and local combinations, I have great misgivings. It is only now that people amongst us are becoming ready to make some endowments to the University (a Government institution) at the prospect of their name being connected with the endowments; but it is extremely doubtful whether any would be ready to endow private colleges of Natives even. They would never endow Missionary colleges. I do not believe that if the Deccan College be closed, people will readily come forward to make up the necessary funds. Rich people, as will be seen from my answer to question 4, do not avail themselves of college education, and hence have not yet acquired any great interest in education. Instead of abruptly withdrawing from all direct connection with school or college education, Government should take to the work of *preparing* Natives in the art of educating themselves by giving them facilities as mentioned before. For some years at least, say five or six years, the State cannot sever off its connection with education in secondary schools or colleges, without seriously affecting the cause of education.

Ques. 55.—To what classes of institutions do you think that the system of assigning grants according to the results of periodical examinations should be applied? What do you regard as the chief conditions for making this system equitable and useful?

Ques. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount under ordinary circumstances, in the case of colleges and schools of all grades?

Ans. 55 & 57.—(*a*) I have already stated that the system of payment-by-results may be advantageously employed, where an undue attention paid to examinations will not be productive of bad effects, *i.e.*, in the case of primary education, in developing and encouraging indigenous schools, wherever possible; but, as I have also stated, this system of payment by results will not be very useful for schools of a higher order and colleges if it be exclusively used.

(*b*) As regards the way in which the grants might be given, some would suggest these two ways.—(1) That Government should give half the gross expense incurred in a private institution. This principle applying to private schools will be undesirable: it takes away the only good feature of the system of payment by results, while it leaves a large scope for Government to interfere, or have something to do with the way in which the internal arrangements with regard to the expenses are made. I do not therefore prefer this way. (2) Others would say that Government should allow a large sum for the Matriculation examination, should make that examination as the only final test of the school, and the grant should be such as to cover all the expenses to be incurred for a boy till he passes that examination, say R150 to R200 for every boy that the school may pass. This method, besides being open to the gravest objection that it would make the fate of the whole school, boys and teachers, depend upon the figure cut by some boys, would be quite inapplicable where a school may not be able to teach as far as the Matriculation standard. This way also I do not prefer as being generally useless and inapplicable.

(*c*) The system of grants-in-aid I propose would be something like the following:—

(I) The grants-in-aid of the salaries of teachers should be revived; and the scale, according to the degrees of test now fixed by the University, should be as follows (this would be the lowest scale):—

	R	
For an M.A.	40	per mensem.
" " " if a teacher in college	100	"
" a B.A.	30	"
" " 1st B.A.	25	"
" " P.E.	20	"
" " Matriculate	15	"

(II) When the salaries of teachers are aided in this manner, the grants for the several standards need not be as large as those given by the present rules. They may be about half the sum now allotted for each standard, namely—

Standard	R
I	3
II	5
III	7
IV	9
V	12
VI	15

(The subdivisions for the several heads may be similarly arranged by halving the present grant for each head.)

(III) In the case of primary private schools, encouraged by the development of the indigenous school system, where a final examination to be held at the taluka or zilla town, once a year, may be made as the only test of vernacular schools, the teacher should be given R8 for every boy that might pass at such a central examination; if he gets a fixed pay and also a capitation allowance, R4 or 5.

(IV) The grants for University examinations should be as follows:—

	R
For passing Matriculation	50
" P. Examination	100
" 1st B.A.	125
" 2nd B.A.	150
" M.A.	200

These arrangements would ensure some sort of permanency and efficiency of teachers, and would remove the evils of payment by results exclusively used.

(V) Besides these grants and the grant for building as given by the present rules, adequate and reasonable grants for library and apparatus should be given. An institution sending up boys for University examinations can ill afford to be without these two necessary items of school furniture.

(VI) The persons who examine such high schools should not be connected with the Educational Department. The board of local management or the school-board that might be formed in pursuance of the orders of the Supreme Government, should include as *ex-officio* members the following officers of Government :—

The District Judge,
The Collector, and
The Subordinate Judge.

A board constituted in this manner should examine the school annually and report to Government as to efficiency, results, &c. I do not think that these officers being well trained and experienced will be considered as unable to examine schools in which six English standards may be taught. The board of ordinary members will exercise a general supervision over the school, acting as a body of visitors, advisers, or teachers.

(VII) If it be found by results that the teacher of a class has not worked properly during the year, the grant for results will of course not be paid; but the teacher's grant should not be discontinued that very year; and if he fails to show better results for three years consecutively, then his grant as a teacher may be discontinued.

(VIII) The three officers of Government and the permanent board should examine the school in the standards in which the students may be presented. The arrangement of subjects, &c., need not be necessarily according to the Government model standards. It will depend, to a very great extent, upon differing local circumstances, such as the aptitude of boys and the general intelligence of the population of any district. The standards that might be taught to students in Poona, Sátára, or Shikárpur, will not be applicable to Dhárwár or to Ahmednagar, where an adjustment of subjects will have to be made according to the degree of capacities of the students. In this manner all interference with the internal arrangement of schools will be removed, and the free development of indigenous superior institutions will not be hampered.

(IX) Excepting these particulars, the general features of the present rules for grant-in-aid may be retained.

(X) It will be seen that the changes proposed in the present system of grants-in-aid are expressly for those private Native institutions which, being under a local management, will give a reasonable guarantee of permanency. Missionary institutions cannot, according to a strict interpretation of the principles of the Despatch of 1854, *claim* to be assisted by Government; but, as they are bodies benevolently devoted to the cause of education, and have done signal service to Government in the lowest class of education, they may be assisted by Government, *till the Natives are able to do for themselves what they now do for them*, according to the present rules for grant-in-aid, with the addition of the Matriculation grant of R50, if desirable, on these conditions: that the teaching of the Bible or any other scriptural book is strictly prohibited in the school; that a purely secular education is imparted to students; that the Bible may be taught, if necessary, out of school-hours or school-days, say on Sundays, and that it should not be compulsory on any student to attend such lectures. I believe that if, as His Excellency the Viceroy thinks, it be found that the imparting of a *purely secular* instruction in schools and colleges is attended with serious consequences, Government might sanction the appointment of a pandit or a shástri for each high school or college to give students *general* lectures on religious, ethical, and moral precepts, so as to direct their mind to a deep sense of duty, or the teachers themselves might be directed to devote an hour or two every week to this purpose. Accordingly, Missionary institutions which go in for religious instruction should secure the services of a pandit or a shástri to lecture on general religious and moral precepts, in conformity with the general beliefs of the students themselves. This is the utmost that can be conceded to Missionary bodies, who complain of the want of religious instruction in schools or colleges. I would object to Missionary institutions getting grants according to the system proposed above, on the ground that they are backed by large funds at home set apart for religious purposes, and consequently a small encouragement given to them, provided the above conditions are strictly observed, will enable them to assist Government in the cause of education. The obvious difference in the two kinds of grants is based on the same principle that justifies the great difference between grants given to European and Eurasian schools and Anglo-vernacular schools, namely, that private efforts by Native bodies are to be encouraged, developed, and matured, and thus made fit to take charge of Government institutions in due course of time. The principle of encouragement to those who deserve to be supported underlies the proposed arrangement. If, after giving encouragement in the manner proposed above, educated Native gentlemen are found unable or unwilling to avail themselves of the opportunities given them of developing their own institutions, if they show themselves slack in assisting Government in the noble work of education and thus enabling it to promote the spread of primary education, then the fault will lie solely with them. Government will have done its duty in conformity with the principles of the Despatch of 1854; and if even then our people do not shake off their torpor, Government might fairly think of extending its aid to Missionary institutions on more favourable terms. The experiment, therefore, ought to be tried by Government with an unflinching honesty of purpose, that it might not become liable to blame of a serious nature—*neglect of duty conscientiously made.*

(XI) If encouragement be given to Native efforts on the lines suggested above, Native bodies, for instance, the conductors of the *New English School*, Poona, would be willing to assist Government in some places at least. Let me, however, show that if Government gives grants, in the way mentioned above and in my answer to question 2, to Native bodies, for example, the new English school above referred to, and thus encourages them to gradually (after some years) take charge of Government high schools in the districts that they may choose, *Government will have saved on the whole one-half of the money that it spends from the Provincial revenues for education on those schools.* Let me illustrate by two or three examples how this will be.

I shall first take some towns which are not as advanced in intellectual activity as Bombay or Poona. Take, for instance, Ratnágiri. Supposing there would be 200 boys in the school, there will be 7 classes at the rate of 30 or 35 boys for one class. Of the 7 teachers we shall suppose 2 are B.A.s, 2 having passed the 1st B.A. or P.E., and

3 Matriculates. Thus, the grants for teachers would be—

		R	
2×30	=	60	per mensem.
2×22½	=	45	"
3×15	=	45	"
		150	

or Rs. 1,800 a year. Then, supposing that each class would get by payment by results on an average as much grant as 10 boys passing in all heads would get, and taking the average grant per boy for each standard to be R8, we get 10×7×8= R560. Add to this library or apparatus grant, about R150. Supposing 10 boys matriculate, their grant will be R500. Thus, the total grant to be obtained from Government will be—

	R
For salaries of teachers	1,800
" boys' grants .	560
" apparatus, &c. .	140
" Matriculation 10 (boys)	500
	3,000

Thus, by the most liberal calculation the Ratnágiri High School being made an aided institution, will cost Government R3,000 for educating 200 boys, *i.e.*, R15 per boy; whereas in 1880-81 Government spent R6,699 for about 160 boys, that is, R42-10-8 per boy. Thus, if Government spent R42-10-8 for every boy taught in the Ratnágiri school in 1880-81, it would have to spend R15, or one-third only (considering the increase in boys), that is, it will have saved about 66 per cent. of its present expenditure, by making that high school an *aided* school.

Take Ahmednagar. Take the amount of grant obtained by this school to be as large as R3,000, as in the case of Ratnágiri. In 1880-81 that school cost Government R4,972, or R57-6-7 per boy (the number of boys being less than 100). By making this school *aided*, it will cost Government R3,000 for 200 boys, *i.e.*, it will cost it about one-fourth of what it spent in 1880. Thus, its saving will be 75 per cent. in this case. Similarly, taking Dhárwár and Sátára, the saving to Government in each case will be 66 and 50 per cent. respectively.

Again, take Poona itself, which has made far greater progress in education than any other town in the mofussil. In this city there are in all about 1,400 boys learning English (excluding the several schools in the camp). Supposing these boys were taught in one school, there would be about 40 classes, and, say, 10 graduates, 15 having passed 1st B.A. or P.E., and 15 matriculates. Then the masters' grant would be—

		R
10×30	=	300
15×20	=	330
15×15	=	225
		855, or 10,260 a year.

Then, on the same calculation as before, the grant for boys would be R10×40×8=R 3,200. Supposing 40 boys pass the Matriculation, the grant for 40 boys would be R2,000, and the library and apparatus grant, say, R500. Thus, the total grant to be attained from Government would amount to R10,260+3,200+2,500=R 15,960. Government in 1880-81 spent R11,243 for about 440 boys, and according to this arrangement it would have to spend only R15,960 for 1,400, or about R4,000 more than what it spent for 440 boys, to educate 1,000 boys more. This would, I think, be no small advantage. Spending R4,000 more would enable it to educate in all 1,400 boys; supposing that it does not mean to spend more than R12,000, even if it gives the local school in charge of a private institution and thus makes the number of learners about 1,400, such an arrangement would make it a loser by 20 per cent. in the case of this high school. Adding together the several savings and this loss we get—

For Ratnágiri . .	66	per cent.	saving.
" Ahmednagar . .	75	"	"
" Sátára . .	50	"	"
" Dhárwár . .	66	"	"
" Poona . .	20	"	loss
	47	per cent. for 5 schools.	

In other words, Government will have saved on the average of five high schools nearly 47 per cent. of its expenditure on those schools in 1880-81. The advantages to Government from the adoption of the proposed grant-in-aid system are thus significant, and they need no further amplification. If Government, therefore, were to announce its determination to withdraw from the maintenance of high schools one by one, after a given term of years, private bodies, such as the conductors of the new English school, would be willing to maintain those high schools as aided institutions, according as they find themselves able to take charge of them, provided the arrangements for grants-in-aid proposed above be carried into effect. I must admit that Government will have to incur some additional expenditure at the commencement of this experiment, in order to train up one central institution, and before it becomes ready to take charge of the schools; but, looking to the great good to be derived from the adoption of the system, it should not, I think, be unwilling to incur that expenditure. The question of the great saving to Government that will be effected in course of time being set apart, the very fact that it will have encouraged the Natives to take the education of their countrymen in their own hands and thus contributed to the slow but sure, rapid, onward progress of the nation, will amply redound to the glory of the British rule, and it will encourage a spirit of reliance upon local exertions and combinations for local usefulness, which is of itself of no mean importance to the well-being of a nation. "It is to the wider extension of the system of the grants-in-aid, especially in connection with high and middle education, that the Government looks to set free funds which may then be made applicable to the promotion of the education of the masses;" and though the system I have proposed above will not give an *immediate* saving to Government, yet, if honestly and prudently followed, it will be able to accomplish the desired object within a few years from the time of its adoption. To make, then, a definite proposal, the new English school will, within eight or ten years, be ready to take charge of Government high schools in the chief towns of the Maháráshtra, if it be properly encouraged according to the methods suggested and discussed above.

(XII) I would suggest that Government should maintain one institution of its own at the Presidency-town—the Elphinstone High School—*in an efficient order*, so as to serve, if necessary, as a model to other non-Government institutions. It would be inadvisable to make such a largely endowed institution as the Elphinstone High School an *aided* one. It might, however, be given under

the control of the local municipal corporation, and the examination conducted as now by the professors of the Elpinstone College. In Poona, Government might, if it be profitable, maintain its own institutions *permanently*, or hand it over to the new English school in the way above referred to.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—As far as mathematics, natural science, and the oriental languages are concerned, I decidedly think that Natives will be quite as able and competent to teach these subjects in colleges as any European professors. The facts that Ráo Bahádurs K. L. Chhatre and D. N. Nagarkar have occupied for a long time the mathematical chairs with complete satisfaction to their superiors; that Mr. Naegámwála, a Master of Arts in science, is now made a professor of natural science in the Elphinstone College; Mr. Sanjána, a professor of mathematics in the Gujaráth College; and that Mr. R. G. Bhándárkar is permanently appointed professor of oriental languages in the Deccan College (though not without a good deal of hard fighting continued for some months), tell their own tale. But I believe that in mathematics and the oriental languages none but Native professors can, or ought to, fill the chairs, if the duties are to be ably and usefully discharged. Vivid examples are before us to illustrate the truth of what I say, and I do not think I should dilate upon this point, though the question of mathematics does not yet appear to be decided, as in the case of the oriental languages. As regards history and philosophy, I must say much would depend upon the qualifications and individual propensities of the person to be appointed. One who has to keep up his knowledge of history and philosophy will have to progress with the progress of the world, will have to read every little book that may be published on these subjects in any part of the world. So the man must only continue his habit of reading and study, must continue to be a student himself in order to be a professor. He must not allow his mind to stagnate into a muddy pool, but must ever keep it flowing by a constant course of reading. If this is done, I do not think that Natives would not be able to fill a chair in this subject with credit. The chief want felt by him would be his ignorance of languages such as Latin, Greek, German, French; but he may have recourse to translations that are read nearly with the originals themselves. In this quarter I do not see a great difficulty. But the question raised is, how will Natives be able to teach English. This question has a good deal of weight in it, and must be carefully considered. It is said that, as Maráthi can be best taught by a Maráthi man, so English can be best taught by an Englishman. There are in English works idioms, phrases, turns of expression, allusions to English domestic manners, scenes, incidents, and the pronunciation of words, which can be best attended to by an Englishman. Yes, it is so, no doubt; but we must inquire what the object of the educational system really is. If it be urged that more attention is to be paid to idioms, peculiarities of grammar, &c., than to the worth or substantial value of the instruction received, in other words, if it be intended that the object of education should be to enable Natives to compete with Englishmen in the accuracy of idiom, &c., of English, then I must say that this object, at least with the majority of students, has not been, and will not be, accomplished. I do not think I shall be guilty of exaggeration if I say that even an able M.A. (unless he be an exceptionally well-read English scholar) will be liable to commit mistakes in idiom, &c., which an Under-graduate at Oxford or Cambridge would be easily able to correct; and this is not unnatural. Even where there are European professors to teach English in colleges, I do not think the students under them are, as a matter of fact, able to write more idiomatically than those not receiving that instruction. Natives can never aspire to go and teach English to students in the Oxford or Cambridge Universities. The utmost they do, can do, and ought to do, is that they would be able to write upon any subject in English, not committing mistakes in grammar or gross violations of idiom; and I believe that intelligent Natives will by practice be able to write correct, though not quite idiomatic English. I cannot say if, as a rule, boys in high schools under a European head are able to write more idiomatically, or even more correctly, than those in high schools under Native management, because the former have had the advantages of European correction and revision. At least I did not perceive such a difference when I was myself a student in the Deccan College. By listening for an hour or two to Europeans, or by having an English exercise corrected once a month or two, I do not think that boys will catch idiomatic English from their professors, since very few have any opportunities of freely mixing and talking with them for any number of years. If Natives who have made English their special study, be appointed to teach English in colleges, they will be able to give al. the knowledge required to be given to the students by taking proper precautions to read the books appointed carefully and critically. They will impart knowledge and information just as European professors would do. The only difference will be that the former will not, in all cases, be able to teach idiomatic English, while the latter can. I, for myself, can say, without being ungrateful to the worthy professors under whom I learnt, that I derived no very substantial advantages from being taught by European professors. My opinion, therefore, is that to teach the English books and to give special and extra knowledge with reference to the books appointed, Native professors may be appointed in order to effect a large saving, and an Englishman may be appointed to teach composition to students, say, once a week, on a small salary. Such an arrangement would be more desirable if Natives think of opening colleges. They cannot afford to employ high-salaried Europeans to teach English. What they should do would be to employ the services of a competent Englishman to take care of composition for an hour or two during the week, and take the rest upon themselves. If the object of education be to make a graduate serve the purposes aimed at by the Despatch,—*to be a useful member of society by communicating his knowledge to others through the vernaculars*,—then, I fear, even for composition an Englishman will not be deemed necessary. But, according to the present state of education, such an appointment will, I think, be necessary.

Cross-examined by Mr. Jacob.

Q. 1.—In your answer to question 19 you state that the Government of India were of opinion, in 1857, that the partially self-supporting system then existing in this Presidency was opposed to the Despatch of 1854. Are you aware that the Government of India afterwards withdrew their objection to that system on its being shown that in the schools so supported the people paid half the master's salary, fair rates of school-fees, and the whole of the expenditure for the school building, furniture, and contingencies?

A. 1.—I was not aware of the fact.

Q. 2.—Do you know why the partially self-supporting system was ultimately abandoned?

A. 2.—I did not attach much importance to the system. I do not know why the system was abandoned.

Q. 3.—You have referred to the religious neutrality question. If Government offers grants of money for purely secular results, and by the natural operation of the grant-in-aid system religious schools, whether Buddhist, Hindu, Christian, or Muhammadan, earn a share of the grants so offered, where do you consider is the violation of religious neutrality, so far as Government is concerned?

A. 3.—The only schools which teach religion as part of the regular course are the missionary schools. Although they do not devote one whole hour to religious instruction or present boys for examination in the Bible, still the fact remains that they devote some of their time to religious education. The grant given to Missionary schools, although earned by secular tests, is still an encouragement to them for their religious teaching. I have quoted Lord Ellenborough's views on this matter.

Q. 4.—If you would maintain that, because the Christian Missionary schools are not neutral as to religious teaching, the Government should not aid them, would you exclude from grants the mosque schools, the Sanskrit school at Násik, the monastic schools in Burma, and others that might be mentioned?

A. 4.—If the strict principle is maintained, I think they ought to receive no aid. I chiefly object to Christian teaching being given to those who are not Christians.

Q. 4.—Do you consider that the mission schools discourage private Native enterprise? and if so, in what way?

A. 4.—They do not positively discourage private enterprise at present; but the attitude of the Department is believed to be favourable towards them.

Q. 5.—You have referred to the refusal of the Educational Department in past years to give grants-in-aid to private schools maintained for the profit of the proprietors. Are you aware that this policy is in accordance with emphatic instructions from the Secretary of State for India?

A. 5.—I am aware of the fact.

Q. 6.—If this policy in regard to private schools should hereafter be changed, would a much larger allotment from Provincial funds be necessary for the purpose of aiding these schools?

A. 6.—It would be.

Q. 7.—With regard to the withdrawal of State grants from some of the Native schools in 1876, can you explain why these schools were selected for the retrenchment which was then forced upon the Educational Department by the financial pressure of the time?

A. 7.—I know the particulars of one school, Baba Gokhle's, in Poona, and if that history would justify my remarks, I leave them to speak for themselves. The Director's letter, dated October 7th, 1876, refuses to register the school on the ground of inefficiency. I maintain that the school should have been given another chance, or its registration deferred for two years, but not negatived for ever. The Director's action shows a want of favour.

Q. 8.—Was the true reason this, that the schools whose character seemed the least permanent were struck off, and that the Department wished the fittest to survive?

A. 8.—It might have been the principle, but in my opinion the principle was not fairly observed in the case of some schools.

Q. 9.—With regard to your objections to the reading-books used in the vernacular cess schools, are you aware that the revision of them, in the way you suggest, was undertaken by the Department about a year ago?

A. 9.—I was not aware of the fact.

Q. 10.—You say that the attitude of the Department is unfavourable to the vernaculars. How do you reconcile this statement with the fact that the Department has been trying for years to persuade the University, which practically dominates the high-school curriculum, to impose a compulsory test in the vernacular at Matriculation, and that, failing to move the University on this point, the Department continued the study of the vernacular as an obligatory subject along with English and Sanskrit.

A. 10.—The Department may have contemplated the matter, but it failed to carry its point. I speak from the results.

Q. 11.—Has not this question been several times discussed in the reports on public instruction?

A. 11.—I cannot say. I am not aware of the fact. In the high course standard there is nothing obligatory in the matter of English.

Q. 12.—Are not grants for apparatus at present given by the Department?

A. 12.—I am not aware of grants being provided for this purpose in the published rules.

Q. 13.—Do you consider that the local cess schools have won the confidence of the people, and that the system should be further developed?

A. 13.—I cannot speak with authority on this point. I was influenced in my remarks by the opinion of the Sárvajanik Sabha.

Q. 14.—Are you aware that Morris's History, which you condemn as denationalising, was issued by the Madras Educational Department, that it has now been abandoned, and that a brief history of the Indian People by Mr. Hunter, the President of this Commission, has been substituted for it?

A. 14.—I am not aware of the fact. I have taken my facts from the reports up to 1880.

Cross-examined by Mr. K. T. Telang.

Q. 1.—What distinction do you draw between the University "recognising" an institution "as a college institution" and giving "permission to such an institution to send up candidates for University examinations?"

A. 1.—I do not understand the point of the question. I recommend this as a preliminary step to the recognition of extramural teaching.

Q. 2.—In your answer to question 19 you say that the condition as to a good secular education is not given any "significant prominence" in the current rules as to grants-in-aid. Do you intend to suggest that it is not actually enforced? If you do, what evidence have you in support of the suggestion?

A. 2.—I intend to suggest that. I speak from my experience.

Q. 3.—Are any of the four high schools struck off the list of registered schools in 1876, now in existence?

A. 3.—Two ceased to exist in 1877, and two are still surviving. Their condition is fair.

Q. 4.—At page 10 have you considered the difficulty of comparing the efficiency of different institutions on your proposal? How could you meet that difficulty?

A. 4.—I could not go in for any large variety. I have considered the difficulty of the matter. The Inspector would consider the quantity of subjects taught, and act on his general impression of the school.

Q. 5.—You complain of the extremely fluctuating and arbitrary nature of the standards of the Matriculation examination. How does the variation of the standard caused by changes of examiners affect the cause of instruction in high schools?

A. 5.—If an examiner in the Matriculation attaches more importance to one subject than another, we study his peculiarities.

Q. 6.—At page 21 you propose a board of examiners. Would not that board be unwieldy and difficult to work with?

A. 6.—At the time of examination the board would be divided, and take the work as they could best manage it.

Q. 7.—On what ground do you propose that aided high schools should not be examined by persons connected with the Education Department?

A. 7.—I am afraid of a bias in favour of their own institutions. I myself should feel such a feeling. Besides, the grant is a fixed sum, and the Inspector has to apply a rigid text.

Q. 8.—Do you think that the study of the vernaculars in the mode suggested by you could be safely added to the present course of studies either in the Matriculation at the high schools or in the colleges?

A. 8.—I may say that it cannot conveniently be added to the present course.

Q. 9.—What subject would you remove from the present courses of study, partially or entirely, to make room for the vernaculars?

A. 9.—I would remove the trigonometry, and if the list of subjects were before me, I might suggest other alterations.

Cross-examined by Mr. Lee-Warner.

Q. 1.—Will you inform the Commission how many masters assist you in instructing the 573 boys in your school, and what are the total receipts per mensem?

A. 1.—Omitting the 5 conductors who teach, there are 12 others. The receipts vary from R550 to R570. I am not able to state what the cost per head is of instruction. It would vary perhaps from R10 to 15 per month, but I am not sure.

Q. 2.—With reference to your answer 19 and answer 57 (X), what religious instruction is given in your school in the matter of Sanskrit texts or other religious subjects?

A. 2.—We give general instruction in the moral precepts contained in the Sanskrit books. We also give the moral precepts contained in the English books. There is no special law fixed for this moral instruction.

Q. 3.—With reference to your answer 57 (X) are you aware that in the enlightened State of Travancore there is a high school at Trivandrum exclusively under the patronage of the Mahárája in which the Bible is taught for one hour every day by a Syrian Christian?

A. 3.—I was not aware of the fact. If the Bible is merely taught as a book without any special comment on it, I should not consider the fact inconsistent with what I have said.

Q. 4.—In your answer 19 (*f*) you advocate perfect liberty of action in internal arrangements and complain of the stereotyped forms which hamper free development: what are the standards and forms to which you object?

A. 4.—We wish to alter our present course to a great degree. At present we have not felt much inconvenience. But if, for instance, we taught the Matriculation course first in the vernacular and then afterwards in English, the rules would prove very hampering.

Q. 5.—Do you regulate your fees according to the means of the parents; if so, what are your maximum rates, and by whom is the assessment made?

A. 5.—For certain standards, *e.g.*, 7th and 6th, are charged R2 to all alike. In standards 5 and 4 we charge R1-8. In standards below that, 12 annas a month. These are the general rates, but I find that in August last we had 62 free students and 39 paying half the rates. I make the assessment myself. A boy failing to keep his position in the upper half of the class has, however, to pay full fees.

Q. 6.—Of the 582 boys now attending your school, how many are Brahmans, and to what classes do the other pupils belong?

A. 6.—I have 2 Pársis, 5 Muhammadans, 10 Shudras, and all the rest are Brahmans.

Q. 7.—Are any of the practical subjects to which you refer in answer 9 as useful for primary schools taught in any indigenous or aided primary school with which you are acquainted?

A. 7.—Modi is taught more carefully in indigenous schools. The same subjects are taught in the cess schools as in the indigenous schools, but they are taught in the latter so as to be more practically useful.

Q. 8.—Referring to your answer 57 (XI), how can you advocate the transfer of the Ratnágiri and several other high schools to the conductors of your own school, when in your answer 37 you admit that, except in Bombay and Poona, the spirit of self-reliance necessary for private management of schools is still dormant? Would you advocate the transfer of the Ratnágiri High School and other schools in Mahárastra to your society before that society had proved that it possessed the confidence of parents in Ratnágiri?

A. 8.—We propose, first, to prove our efficiency in Poona, where we are established. Then we should have confidence in undertaking the Ratnágiri school without first opening a branch there, as the competition in so small a place would be disastrous and a waste of power and money.

Q. 9.—As regards your advocacy of the exclusive appointment of Native professors to fill chairs in Sanskrit or other Asiatic languages, have you considered the advantage which accrues to the study of those languages by the literary ability which men like Professors Buhler and Kielhorn who gain experience in India are able to bring to bear on their work even after their retirement from India, and which bear fruit in grammars, dictionaries, and standard works which hereafter become text-books?

A. 9.—I had considered the point before I expressed my opinion. I have formed that opinion deliberately.

Cross-examined by THE PRESIDENT.

Q. 1.—A witness has suggested the adoption of the extramural system. With reference to answer 18 in your evidence, would you recommend that the University should examine candidates from all schools or colleges without compelling them to attend affiliated colleges? Would you, in fact, throw open the preparation of candidates for University degrees to private enterprise?

A. 1.—Yes, I would.

Q. 2.—Still, with reference to answer 18 in your evidence, do you think that, if this system of extramural teaching were adopted, many poor lads who cannot afford to attend colleges at present, would be able to prepare themselves for University degrees?

A. 2.—I think that they would on a very large scale. I can quote instances in which students could only complete their education within the present colleges by living on charity.

Q. 3.—It has also been suggested, as a means of decreasing the expenditure in Government colleges, that professors should be paid on the Scotch system, namely, that the professor should have a fixed minimum salary, and that the remainder of his income should be dependent upon fees earned by his own popularity and exertions.

A. 3.—If it were practicable, I should like to see this system adopted.

Q. 4.—Are we to understand, from answer 19 in your evidence, that if private schools are to have a fair trial, they should be left free to find out for themselves what sort of education the parents really want, and to give exactly that education: while the function of the Inspectors should merely be to see that they give that education in an efficient manner—in short, that the Government inspection should be confined to secure a sound education in the subjects selected, not by the Department, but by the parents of the pupils as represented by the private school?

A. 4.—That is precisely what I would recommend.

Q. 5.—Would you recommend legislative provisions with a view to securing that the funds appropriated to primary instruction are really spent on that object.

A. 5.—Yes, I would.

Evidence of THE REV. WILLIAM BEATTY, M.A., *Missionary of the I. P. Church, Ahmedabad.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of Education in India, and in what province your experience has been gained.

Ans. 1.—I have been fifteen years resident in Gujarát, eleven and-a-half of which were spent at Gogha in the Ahmedabad Collectorate, where I had from four to ten vernacular schools in my charge; and three years and-a-half in Ahmedabad city, where I have been the Manager of the mission schools, one aided high school, and six vernacular schools, four of which are aided and two unaided.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—The basis is, I believe, sound and capable of development up to the requirements of the community. It might be an improvement to hand over to Municipalities schools within their jurisdiction to be treated on the grant-in-aid system. More decidedly moral lessons ought to be introduced into the course of instruction; also lessons on such subjects as would make the schools more attractive to the agricultural and labouring classes.

Ques. 3.—In your province, is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any

classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—The desire for education is very much confined to the higher classes, such as Bráhmins, Vánias, Pársis, &c. It is more general in large towns than in villages. The lower classes, principally those engaged in manual labour, Muhammadans and low castes, hold aloof. It is in their opinion unnecessary for them in their business, and as their fathers did very well without it, so can they. Low castes, such as Dheds and Bhangis, are practically excluded from Government schools. In some parts of Gujaráth where mission schools for them have been established, the Dheds are anxious to obtain education. The upper castes reckon Dheds and Bhangis impure and their touch defiling. They, whether in the Educational Department (*see* Director's Report, 1880-81, page 110) or out of it, manifest a strong desire to exclude these low castes from Government schools. European officers in the Educational Department, fearing that the admission of low castes into Government schools would empty them of the higher castes, give no encouragement to Dheds and Bhangis to enter schools. Missionaries often find it hard enough to get Government schools opened to Christians who have come from the low castes. The influential classes are apparently indifferent to the extension of elementary knowledge to the lower classes. Their influence is against its extension to low castes, such as Dheds and Bhangis.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Indigenous schools are numerous in Gujaráth. There is one in almost every large village. There are 35 in the city of Ahmedabad. Besides permanent village indigenous schools there are temporary schools. The indigenous schools of Gujaráth do not appear to be connected with the ancient village system. They are mercantile schools. The subjects taught in them are tables, writing on boards or slates, and mental arithmetic. No books are used. The discipline in them was formerly more severe than it is now. The punishments are—pinching; slapping with the open hand; beating on the hands or back with a rod; tying the boy's hands to an elevated beam; causing him to catch his ears and confess his fault before the school; binding his hands behind his shoulders and inserting the dust board; causing the boy to sit down and rise up quickly till allowed to stop; to hold the great toes with his hands, and to give bail for good conduct in the future. For very refractory pupils the punishment of binding the hands beneath the legs and inserting a ruler is sometimes inflicted. Another punishment is to cause the boy to bend down, and putting his hands under his legs to catch his ears and remain in that position for some time. The work of the school being carried on aloud, the master, whose voice, if he called out, would be lost in the babel of sounds, keeps a ball beside him and throws it at the boy whom he wishes to punish, the boy brings the ball to the master and receives his punishment.

The usual fees in Ahmedabad are:—

An entrance fee, according to means of parents, of	R 0	4	0 to R1
Tables complete	„ 3	0	0
Writing of words, names, and letters	„ 1	0	0
Mental arithmetic . . .	„ 1	0	0

On the 8th and 12th of the full moon and of the new moon each pupil brings to the master about ¼ lb. of grain, and in the monsoon 5 tiles and 5 mangoes. The teacher is always invited to the feasts given to Bráhmins at the houses of his pupils. On great Hindu holidays, such as Cocoanut day, New Year's day, Utaráyan &c., each pupil brings one pice.

In villages the fees are—

	R	a.	p.
The 16 ank complete . .	2	8	0
Dhát	1	0	0
Náma	1	0	0
Khat	1	0	0
Hisáb	1	0	0
Vyáj	1	0	0
TOTAL .	7	8	0

In addition, supplies for the teacher's daily use are brought by the pupils in turn, namely, 1 lb. meal, ¼ lb. dál, ½ lb. rice, ⅛ lb. ghee, castor oil for light, bedstead and coverings, fuel and water. The pupils wash the teacher's clothes and cleanse his vessels.

In some places a fixed sum is paid to the teacher.

The teachers of indigenous schools are Bráhmins, and the office in permanent schools is hereditary. The masters, being the proprietors of the schools, are untrammelled by outside laws or conditions, and prefer their freedom to State aid. They are unwilling to connect themselves with the Government Educational Department.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—I know of no families where the children are taught at home instead of at schools. Wealthy Natives in large towns often employ tutors to superintend the preparation of their children's school lessons. Were there such a thing as home *versus* school instruction, I believe that owing to the absence of the spur of competition with class fellows and the want of opportunities to compare attainments, a boy educated at home could not compete on equal terms, at examinations qualifying for the public service, with boys educated at school.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—The Government cannot depend on private effort for the supply of elementary instruction in the rural districts of Gujaráth.

The private agencies are :—

1. The Irish Presbyterian Church Mission.
2. The Muggunbhai and Shetani endowments for girls' education at Ahmedabad.
3. Four private schools at Surat.
4. Indigenous schools.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—Local committees or boards might be entrusted with the expenditure of the local cess funds of their districts. Great care should be taken in the selection of the members of the boards that they should be intelligent men and interested in education. The local boards should be under the control of a central board. Grants from Provincial funds should be given to local board schools, after an impartial and thorough examination, at a centre where *all* the schools of the district should be examined on a plan similar to that of the Matriculation examination.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal Funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—Municipal committees might form the local boards in their own districts, all the Government schools within their bounds being entrusted to them for support and management. Their schools should be under liberal grant-in-aid rules, the grants being a charge against Provincial Funds.

In case Municipal committees failed to make sufficient provision for education in their bounds, the central board should have the power to direct them to spend a fair proportion of their funds on education.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villages? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—The system is good. It requires to be further developed, and the formation of habits of reading must be inculcated on the students. Their information is confined too much to their text-books.

Teachers are usually respected by the villagers. Their position depends largely on their personal qualities. If the teacher is not respected, it is his own fault. Usually those who, from imperfect education or defective natural qualities, have formed a paramount idea of their importance, are without influence. The best means to improve their position is to make a good selection of men to be trained and then to give a sound education. A quarrelsome or lazy teacher does great harm to education in the place where he is located. Unsuitable teachers should be weeded out of the Department. Their relation to the villagers might fairly form part of their course of training. Teachers' houses might be erected in connection with village schools, the use of a house free of rent being part of the teacher's emoluments.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—If a graduated series of lessons on agriculture, some lessons on sanitation and animal and vegetable physiology, also on the law in reference to bonds, &c., were introduced into the course of instruction, no doubt the schools would become more attractive to cultivators and the community at large. Inspectors should be instructed to examine carefully in such subjects at their annual examinations.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people? and if not, are the schools on that account less useful and popular?

Ans. 11.—On the whole, the vernacular is that of the people. Musalmans, whose maternal tongue is Hindustáni, in general know Gujaráthi and use it in their intercourse with Hindus.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—Payment by results is not suited for a poor and ignorant people, unless to supplement the funds of local boards, Municipal committees and societies, or private effort. There must be a fund or body behind the grant-in-aid system, which latter should be used as a stimulus to private effort.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—The fees in primary schools should be small. Remissions should be made with freedom to poor scholars. I would not advocate an increase on the present scale of fees, but I think there should be more uniformity in the charges, as the rates vary very considerably, and sometimes even in the same district. For instance :—In the city of Surat the rate is for cess-payers ½ and 1 anna, non-cess-payers 1 and 2 annas, entrance fee 3 annas; while across the river in Rándor it is cess-payers ½ and 1 anna, non-cess-payers 1, 2, 3, 4, 5, and 6 annas; and in Mándvi also in the same zilla it is ½ and 1 anna, non-cess-payers 1 and 2 annas. In Broach the rate is 6 pies, 1 anna, and 2 annas for both cess and non-cess-payers; while in Kaira and the Panch Mahále it is cess-payers 6 pies and 1 anna, non-cess-payers 1 anna and 2 annas. In Ahmedabad it is cess-payers 6 pies and 1 anna, non-cess-payers 2, 3, 5, and 6 annas.

The rate for non-cess-payers is fair enough for the wealthier classes in cities and large towns, but in rural districts it presses most heavily on the classes least able to pay, and the consequence is that the lower and poorer classes are prohibited by the heavy rate from sending their children to school. Many of them are cultivators, but not having their names in the Government rent-books, they, when they send their children to school, have to pay fees on the enhanced scale.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased, and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—It only requires funds to have primary schools indefinitely increased in Gujaráth. I have often been pressed by the people to open schools in their villages.

In Ahmedabad in 1877-78 there were 129 village schools for 811 villages.

In Kaira for the same year there were 162 village schools (4 of which were girls' schools) for 579 villages, and in the Panch Mahâls 32 schools for 587 villages.

In Surat and Broach there were, in 1873-74, 214 village schools (9 of which were for girls) and 182 (5 of which were girls' schools) for 773 and 412 villages respectively.

To render the schools efficient the teachers should be well trained and thoroughly competent to impart instruction, and the schools should be subjected to fair and testing examinations by the Educational Inspectors.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854; and what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I know of no instance. One reason why more effect has not been given to the provision in question is that the closing or transference of Government educational institutions must, under existing circumstances, be carried out by some officer of the Educational Department, and the spirit of the Department is naturally altogether opposed to such retrenchment. The Educational Inspector is naturally anxious year by year to report larger, not a smaller, number of schools under his inspection; the professor naturally seeks to report, not a decrease, but an increase in the number of students in his own class and at the college; the schoolmaster naturally desires to show a larger attendance at his school. Thus feeders are started both for colleges and for schools, and the result is that the closing or transference of Government educational institutions becomes a contingency ever more and more remote, and the officers of the Educational Department, all in sympathy with their Department, can never be expected to advocate retrenchment in that Department.

At one time, the people of Gogha were anxious that I should take charge of the Government school there, but as the Educational Department was opposed to the step, the proposition fell through.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—Government high schools might be transferred to the Municipalities in whose bounds they are situated, and the rules of the grant-in-aid system applied to them. This might be done at Ahmedabad, Surat, Broach, and Nadiád. To prevent the schools from suffering, a condition of their transfer should be that the Municipal committees employ graduates of the University as teachers in high schools, and trained teachers in the primary schools transferred to them by Government.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—If the grant-in-aid system were extended in the direction I have indicated, and grants made on a more liberal scale, I think it would be an inducement to gentlemen to establish schools. There are gentlemen in Gujaráth quite able to help, and, judging from what has been done in the past, one might expect still more to be done in the future. For instance the Normal colleges, the Gujaráth College, and the Muggunbhai and Shetani schools for girls, in Ahmedabad, have all received large help from Native gentlemen.

A gentleman supported for a number of years a girls' school in Gogha. When, owing to reduced circumstances, he withdrew his support, the people of Gogha requested me to take it over, which I did, and it has been in connection with the mission ever since as a grant-in-aid school.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—Liberal grants-in-aid.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—The grants-in-aid are not sufficiently high, and hitherto the apparent aim of the Education Department has been to keep them as low as possible. Of the five Anglo-vernacular grant-in-aid schools in the Northern Division, four belong to the Irish Presbyterian mission. The examinations of the mission schools have been sometimes unnecessarily severe. As illustrations of the severity, I give the following instances:—

Mahanand Bhaishanker, a pupil of the Ahmedabad Mission High School, was examined in the sixth standard in October 1873 by the Government Inspector, Dr. Bühler; he passed in only one of the four heads. He was adjudged by the superintendent of the school fit to appear in the Matriculation examination in November; he went to Bombay and passed the examination. Yet, according to the Government standards, a pupil is expected to study a full year, after *having passed* in all heads of the sixth standard, before he is regarded as a fit candidate for Matriculation.

About the same time another boy was plucked in the fifth standard at the Inspector's examination of the Ahmedabad Mission High School, and, not receiving promotion to the sixth standard, left immediately after and joined the Government High School at Broach, where he passed the same Inspector's examination in the same standard in which he had failed at Ahmedabad, and, having received a certificate of promotion, returned to the Ahmedabad Mission School and presented it, demanding the promotion which had been denied him on account of his failure at the grant-in-aid examination a month previously.

Bezanji Rattanji was presented in the first and second heads of the sixth standard when the Government Inspector, Dr. Buhler, examined the Ahmedabad Mission High School in October 1879. He was plucked at first in both heads, but on protesting against, the result, he was re-examined in the second head and passed. Six weeks after he appeared at the Matriculation examination and passed.

Hiralál Mulji, a pupil of the Surat Mission High School, was plucked in the sixth standard,

in Gujaráthi, at the Educational Inspector's examination in 1881. He shortly after appeared at the Matriculation examination, and passed.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—The system is practically neutral.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—The mercantile classes, Government servants, and professional men.

Education is very cheap for the wealthy classes. The present low rates, however, enable the poor and struggling middle classes to get an education from which they would be debarred by higher fees. Therefore, though the fees are not an adequate return for the teaching and advantages afforded, I would not advocate a large enhancement. There would be insurmountable difficulties in introducing a sliding scale of fees.

The fees in the Mission High School, Ahmedabad, are:—

	R	a.	p.
1st and 2nd standards . .	0	8	0
3rd standard . .	0	10	0
4th and 5th standards . .	1	0	0
6th and 7th " . .	1	4	0

In the Mission High School, Surat, they are:—

	R	a.	p.
1st and 2nd standards . .	0	8	0
3rd standard . .	0	12	0
4th " . .	1	4	0
5th " . .	1	8	0
6th and 7th standards . .	2	0	0

In both schools there is an additional fee of 4 annas for Persian.

The fees in the Government High School, Ahmedabad, are:—

	R	a.	p.
4th and 5th standards . .	1	0	0
6th and 7th " . .	1	8	0

with an additional fee of 4 annas for Persian.

In the Government Branch Schools, Ahmedabad, they are:—

	R	a.	p.
1st and 2nd standards . .	0	8	0
3rd standard . .	0	12	0

In the Government High School, Surat, they are:—

	R	a.	p.
4th and 5th standards . .	1	4	0
6th and 7th " . .	2	4	0

The Persian fee is included in the above rates. The rates of the Government Branch Schools at Surat are the same as those at Ahmedabad, *viz.*, 8 annas for 1st and 2nd standards and 12 annas for the 3rd standard.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—Yes. There is one in Ahmedabad. The proprietor, Parashotam Himatram, a Nágar Bráhmin, established the school in October 1877. He has a staff of six assistants. His first assistant has passed the F.A. examination, and his second the Matriculation, but his third failed to matriculate. They teach the 7th, 6th, and 5th standards respectively. The proprietor himself teaches the 4th standard class. He sent up six of his pupils to the Matriculation examination last November, but all failed. The average monthly attendance at his school is about 125. The fees charged are:—

	R	a.	p.
6th and 7th standards . .	1	4	0
4th and 5th " . .	1	0	0
3rd standard . .	0	12	0
1st and 2nd standards . .	0	8	0

He has several times applied to the Department of Education to have the school registered, and received the reply that there are enough schools, and that the Government has not sufficient funds.

There is also a private first-grade school in Surat. It formerly received aid from Government, but this has been withdrawn. It has been in existence for fifteen years. The monthly expenditure is about Rs. 200. It is self-supporting.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—Yes. The mission Anglo-vernacular and high schools at Ahmedabad and Surat are instances of non-Government institutions in competition with Government ones becoming both influential and stable. One essential condition is that the teaching should be as good as that given in the Government school.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—Yes. The competition of Government schools with non-Government ones is unfair, because pupils are attracted to the Government schools by money prizes. According to the *Bombay Gazetteer*, the Ahmedabad High School in 1877-78 received R780, and the Branch School R230 in scholarships; and in 1873-74 the Surat High School received R1,490 and the Branch Schools R300. Non-Government schools are in this way heavily handicapped in their competition with Government institutions.

The remedy would be to place Government and aided schools on the same footing.

There is also sometimes unfair competition when teachers entice pupils from other schools to their own. I don't think any remedy is needed for this, as pupils usually find their way to the institution which suits them best.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Employment of a fairly remunerative character can, sooner or later, be obtained by every educated Native of good character. The opening of subordinate posts in the Revenue Department to them has increased the demand. If the grant-in-aid system were more liberal, and Government competition done away with, many educated Natives would no doubt devote themselves to private teaching.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—Fairly so, but not as much as is desirable. The great object of pupils is to prepare to

pass examinations so as to be able to obtain situations, and thus to get the means of living. All, therefore, that is desired by them is to obtain the requisite amount of knowledge for this purpose, and when this object is attained the pupil is satisfied. It takes a higher education than that afforded in secondary schools to produce in students reading habits.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—Yes. Very great attention is given to preparation for the Matriculation examination, but I do not think that this circumstance materially impairs the practical value of the education in secondary schools for the requirements of ordinary life.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—The number of candidates for Matriculation is by no means large compared with the population of the country, but it is large compared with the official requirements of the country. The rate of increase in the number of candidates is very much larger than the rate of increase in the posts open for them in the public service.

The chief cause is the cheapness of the higher education and the prospect of remunerative Government employment.

One remedy would be to still further open up the public service to educated Natives; another would be to encourage private schools.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—All scholarships and grants from corporate bodies are appropriated by Government institutions. Aided schools get hardly any share. According to the Director's Report for 1880-81, of the scholarships and prizes supplied by Government—

		R		R
	Government Colleges received	26,393	Aided Colleges	
Report,	" High Schools received	11,376	" High Schools	
1880-81,	" Middle Schools "	4,058	" Middle "	
p. 8.	" Primary Schools "	7,120	" Primary "	450.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—No aid whatever is given by Municipalities to grant-in-aid schools. At both Ahmedabad and Surat Municipal grants are given to Government schools.

They are[1]—

	R	
By the Ahmedabad Municipality	4,350	English schools.
" Surat "	1,260	
" Ahmedabad "	725	Vernacular schools.
" Surat "	2,300	

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—I think so. The teachers in secondary schools should be undergraduates and graduates. Special Normal schools are not needed to train such teachers.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—In aided schools in Gujaráth the inspection undertaken by Government consists of a yearly examination of the scholars, and an inspection of school registers and papers. If one year the examination be in writing, the following year, at the option of the school Manager, a merely oral examination will suffice for procuring the same grant as was accorded the previous year. This is the usual course adopted; but the school Manager may apply for a written examination instead of an oral one, and the new grant is determined according to examination results. The teachers in Government competing schools are often employed by Inspectors and Deputy Inspectors to assist them in examining aided schools. As the Managers of aided schools have no confidence in the impartiality of examiners who, as teachers in competing schools, are not unfrequently strongly opposed to theirs, they highly disapprove of a custom which is productive of nothing but discontent in the minds of Managers, teachers, and pupils of aided schools.

The same questions are not unfrequently put at different high schools. The pupils of one that has been examined often communicate to another about to be examined the questions which, when studied, sometimes enable unfit boys to pass.

The examination in the high schools should be by means of printed papers; and the pupils of Government and of aided schools should all be examined together without any distinction recognisable by the examiners.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—No voluntary agency will be effectual.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—The vernacular text-books ought to be revised and improved. There are three Gujráthi grammars in use in Government schools. After learning Hope's Elementary Grammar, when a student comes to study Taylor's more elaborate one, he has to unlearn much of what he was taught in Hope's. A new Elementary Grammar by Mr. Mahipatram Rupram has been published and adopted by the Department, but, proceeding as it does on the basis of Hope's, it has many of the defects of the latter. The Gujráthi History of India in use in Government schools has been, not without cause, severely criticised in the newspapers. The copy lines are inferior to the specimens of Gujráthi writing in Forbes' Grammar composed in 1814, and published in 1829. A better selection of English text-books might easily be made.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend

[1] Appendix to Report for 1880-81, pp. x—xii and xxviii—xxix.

to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—Private institutions are to a great extent bound down by the hard and fast rules of the Educational Department, so that any such thing as a free development is virtually out of the question for them The Educational Department assists vernacular authors under certain conditions to some extent. There seems, however, to be a great desire to keep the production of books for Government schools inside the Department.

Ques. 36.—In a complete scheme of education for India what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—The part to be taken by the State in a complete scheme of education for India should be:—

1.—The establishment of professional, technical, and agricultural colleges.
2.—The establishment of a University which should be, as London University is, simply an examining board.
3.—The thorough and regular inspection of all schools and their endowment by liberal grants-in-aid according to examination results.
4.—The establishment of Normal colleges for the training of teachers, especially for those who have not attended any University course, and for girls who purpose becoming teachers in girls' schools.
5.—The establishment of vernacular schools for the poorer classes in places where no such schools are likely to be otherwise maintained.

Arts colleges, high schools, and Anglo-vernacular schools and primary schools, as far as possible, should be left to other agencies, such as Municipalities, local boards, and private effort.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The immediate withdrawal of Government from the direct management of schools or colleges might check for a time the spread of education, but, by their gradual transfer to Municipalities, local boards and private bodies, the possible injury would be minimised. As the demand for the higher education is now great, it is very probable that the people would combine to establish and support schools. Private schools would most probably rapidly increase.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—It should not deteriorate. The standard would depend largely on the character of the annual inspection. At present aided schools have to compete with Government ones in which the teachers have definite appointments and large salaries; but, if Government withdrew, the competition would be with those whose livelihood depended largely on the excellency of their schools and their success at examinations. There would be therefore a keener rivalry and, under testing examinations, better instruction.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—I believe no definite instruction in duty and the principles of moral conduct, further than that contained in the text-books, is given in Government schools.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—There are gymnasia at most of the Government high schools and colleges in the province, but none in connection with the vernacular schools. The latter have sometimes playgrounds where Native games are played.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted, and if so, what is its character?

Ans. 41.—I don't know of any indigenous schools for girls. I found in Káthiáwár that the daughters of some of the Girássias were able to read, though the sons were untaught.

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—There has been considerable progress made by the Department in instituting schools for girls. The instruction imparted is the same as to boys, with needle-work added.

The number of schools in the Northern Division are[1]:—

Government	75	Scholars	4,765
Aided	10	„	1,089
Inspected	41	„	1,537
Total	126		7,391

The[2] number of girls' schools in the Ahmedabad division is 13 with 957 scholars and an average attendance of 513.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—Mixed schools are almost unknown in the province. The people prefer separate schools. Infant schools might be conducted on this principle. In mission schools for low castes there are sometimes girls in attendance as well as boys. Also in schools solely for Native Christians, girls and boys are taught together. The mixed system works well in schools for Christians. It enables us to have in places where there could be only two weak schools with the sexes separated, a good strong one when they are brought together. It is also economical.

Ques. 44—What is the best method of providing teachers for girls?

Ans. 44.—The present system of Normal schools or training colleges is the best. The Training College in Ahmedabad has done excellent work, and is in a state of high efficiency.

Ques. 45.—Are the grants to girls' schools larger

[1] Report, 1880-81, page 68. [2] Page 69

in amount, and given on less onerous terms than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—Yes; they are double. The standards are lower, and the distinction is sufficiently marked.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—European ladies have been the pioneers in female education. Missionaries' wives, by teaching the wives and daughters of Native Christians and others who would accept instruction, began the work. The wives of Government officials have often shown great interest in female education, and, by inspecting girls' schools and giving prizes, have fostered it. The ladies of the female training colleges and zenana Missionaries, by giving all their time and strength to this department of education, have given a great impetus to it and established it firmly in the province.

Prizes might be put at the disposal of European ladies for distribution to deserving pupils in girls' schools.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—Yes. But, as at present administered, no money is wasted. If, however, the system were changed to the grant-in-aid one, by handing over the present high schools to Municipalities or private parties, a great saving would be effected for Government: even if the grant-in-aid rules were much more liberal than they are at present, yet a very large saving might be effected. For example, the cost per pupil to Government of the Government and of the aided mission schools at Ahmedabad and Surat, is as follows:—

	R	a.	p.
Ahmedabad Government High School . .	61	4	3
Do. Mission do. . .	10	15	4
Do. Government Branch Schools { No. 1	8	8	9
Do. Government Branch Schools { No. 2	11	4	10
Do. Mission Anglo-vernacular School .	7	2	8
Surat Government High School . . .	58	10	9
Do. Mission do. . . .	13	10	0
Do. Government Branch School . . .	7	4	7
Do. Mission Anglo-vernacular School . .	4	8	5

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed which might, by grants-in-aid or other assistance, adequately supply the educational wants of the people?

Ans. 49.—At Rájkot, Gogha, and Surat, the Irish Presbyterian mission was in the field with vernacular and English schools long before the Government. At Rájkot and Ahmedabad, Government girls' schools were opened alongside of mission girls' schools, so that the latter had to be withdrawn. At one time the people of Gogha wished to have the Government boys' school there transferred to my charge, but on account of the opposition of the Educational Department the proposal fell through. (*See* answer to question 15.)

With reference to Rájkot and Surat I do not express an opinion, but, being personally familiar with Gogha from a long residence there, I have no hesitation in saying that the wants of the people there could have been fully supplied by the Irish Presbyterian mission

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

Ans. 52.—No. The tendency is the other way. In 1866-67 there were ten second-grade Anglo-vernacular schools in the Ahmedabad sub-division, while in 1880-81 there are only two.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—There should be a fixed rate. Settling fees according to the means of parents would be almost impossible, and would open a wide field for false statements. It would be better to grant remissions in real cases of poverty than to have the rates graduated according to the abilities of the parents to pay.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—So long as Government schools receive from Government the large assistance now given them, it would be very difficult to make the profession of teaching in private schools a profitable one. If private schools were more largely aided by grants, these private schools would no doubt enable their teachers to secure a competency.

The Ahmedabad Private School, in which an attempt has been made to clear expenses and make a living out of the profits, has not been successful. This, no doubt, is owing to its having to compete with Government and other schools where the income is much less than the expenditure. The fact, however, of this school being able to exist for five years and the Surat School for fifteen is, I think, proof that, under a liberal grant-in-aid system and in the absence of Government competition, teaching would be adopted as a profession.

Ques. 55.—To what classes of institutions do you think that the system of assigning grants according to the results of periodical examinations should be applied? What do you regard as the chief conditions for making this system equitable and useful?

Ans. 55.—To affiliated colleges, high and middle-class schools and primary schools, as far as possible.

The chief conditions for making the system equitable and useful are fit teachers, strict and impartial examinations, and liberal grants. All schools, Government and aided, should be examined together at different centres, so that there might be no varying standard. This plan would save the Inspector's time and prevent reflections on his partiality.

Ques. 56.—To what classes of institutions do you think that the system of assigning grants-in-aid of the salaries of certificated teachers can be best applied? Under what conditions do you regard this system as a good one?

Ans. 56.—Grants-in-aid should be assigned when duly certificated teachers are employed in primary schools. In this way more efficient teaching than has hitherto been obtained would be secured for such schools. Also, in view of the encouragement of college attendance, grants should be assigned in aid of the salaries of all graduate teachers employed in any school or college whatsoever.

Ques. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

Ans. 57.—It should amount to at least half the gross expense.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—In schools not more than 25 or 30 scholars can be effectively taught by one instructor. In colleges where lectures, rather than lessons, are given there might be an indefinitely large number in each class according to the capacities and arrangements of the class-room.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—No.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—I am of opinion that, with a good University examining staff, and the competition that will arise between aided colleges, the quality of education will be maintained quite as high as it would be were University professorships instituted. The effect of such professorships in raising the standard of college education, if even at all appreciable, would certainly not be in any way commensurate with the large expenditure they would necessitate.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—All promotions from class to class should be left entirely to the school authorities. The teachers will always know the powers of individual scholars much better than any school Inspector can. Undue haste in the promotion of pupils to upper classes always defeats itself.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—I agreed in the year 1880 to arrangements made by the Educational Inspector, N. D., for the admission of pupils from Government schools into the mission English schools, and *vice versa*. The rules were to the effect that no boy should be admitted without a leaving certificate, or to a standard higher than the one showed in that certificate. After the rules came into operation I had occasion to leave the country for a short time, and on my return eleven months after, I found the rules no longer in force. Strange to say, the first to break the rules were those at whose instance they were made, namely, the head masters of Government schools.

The opinion of the Rev. G. P. Taylor, B D., for several years Manager of the Mission High School Surat, is as follows:—

"There should be no such reciprocal arrangements whatsoever. A boy who proves unmanageable in one school may often become amenable to discipline and order in another, and it would be a most dangerous principle to acknowledge that all schools must be shut against a boy marked bad in one. A case just in point occurred in my own experience when I was Manager of the Mission High School at Surat. One morning, I think, eleven boys sought admission into our school, bringing with them certificates from the Government High School at Surat. The certificates were all of a type; each representing its unhappy possessor as a very bad boy indeed, irregular in attendance, and refractory in conduct. I began to wonder whether the Government High School had been so generous as to send me over a flock of its blackest sheep, but as the boys did not look just so bad as their school certificates represented them to be, I determined upon admitting them on probation for one month. During that month the school had perfect peace, notwithstanding the fact that the eleven irrepressibles from the Government High School were in our midst: the attendance of the new-comers in the Mission High School was *not* irregular, and their conduct was *not* refractory. As they were members of my own class, I can personally testify to their good behaviour and thoroughly respectful demeanour. On the expiry of the month they were of course retained as scholars of full standing, and on his leaving school not one of the eleven could have been given a certificate such as he brought when seeking admission. Either the Government High School had grossly mis-stated the character of the boys, or the Mission High School had worked on them a most wonderful change for good. The fact is, so soon as it becomes known that a pupil purposes leaving his present school for some other in the same city, a great temptation is felt to discount his character; he is judged in the light of his last act of disloyalty to the school he has been attending, and it requires some degree of rectitude to refrain from inserting any disparaging remarks in his leaving certificate. There should be, I am quite convinced, perfect freedom as to the admission of pupils into any school, and it should be competent for the Manager to admit a boy altogether independently of the nature of the leaving certificate he may bring with him."

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

Ans. 64.—The University Examining Board, if rightly fulfilling its duties, will do more than any model college could possibly do to secure efficient and thorough instruction being imparted in aided colleges.

If the Government depart from its present actual system of education and carry out that laid down in the 1854 Despatch, so that the grant-in-aid will become ever more and more the distinctively Government system, the maintenance and direct management by Government of one college in each province will be a serious anomaly, out of keeping with the highest and best principles of the system, and calculated to do at least as much harm as good, while at the same time necessitating a large expenditure of public money.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—Except for the teaching of English, it is not necessary to employ European professors in colleges educating to the B.A. standard, and as many Native students are now taking out University courses in Great Britain, the time may not be distant when even professorships of English may be entrusted to Native graduates.

Ques. 66.—Are European professors employed or likely to be employed in colleges under Native management?

Ans. 66.—They are employed at present at Baroda, which is under Native management; but I think it is not likely that they will be ordinarily employed.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—It does not seem to me to be right that the Government should maintain, nor do I think it would be justified in maintaining, any school or college from which in other circumstances it ought to withdraw, on the grounds of the objections of the people or a section of them to the religious instruction in an alternative institution, if the people themselves can find the remedy. Now, all Government high schools and colleges are in cities or large towns, where there are Municipalities and wealthy citizens who, if they have real objections to the only alternative institution, can start a school of their own, free from all obnoxious religious teaching. If the grievance is real, the people can remedy it; if it is not, the Government is not bound to maintain on fictitious grounds a school from which on other grounds it wishes to withdraw. As the people in large towns and cities have ability enough, the test of the reality of their grievance will be their willingness to combine to start schools of their own; so that I believe Government would be justified in withdrawing from any existing school or college, even in cases where any class of the population objects to attend the only alternative institution on the ground of its religious teaching.

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—There are few schools in Gujaráth under purely Native management except indigenous schools, so there are no good grounds for comparison. As a rule, however, Europeans are better Managers of schools than Natives, and therefore schools and colleges under European management will take a higher place. To judge from the management by Natives of high class schools in the Presidency towns, institutions under Native management can compete successfully with those managed by Europeans, and they are likely to be able to do so more and more. In the mofussil, on account of the monopoly of Government, purely Native-managed schools have had as yet no fair opportunities for developing their managing talents.

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—The returns which the Government requires are complicated and troublesome. If not necessary to Government, they should be dispensed with, or simpler ones substituted. When the grants are small, as in the case of primary schools it is often felt by Managers that the profit from the connection with Government is hardly worth the trouble entailed; and were it not that Government inspection and examination tend to promote efficiency, like the proprietors of indigenous schools, the Managers of our mission schools would prefer to be entirely free from Government connection. It is different in the case of high schools, where the establishments are large, and there are clerks attached to the schools to do such routine work.

The grants are not a sufficient recompense for the bondage to Government standards and rules, and for the time and labour spent on making up returns for Government.

Supplementary question.

Q. 71.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

A. 71.—No. An interpretation of neutrality which would require Government to withdraw from the direct management of colleges and schools would require the Government to withdraw from the country and education altogether, whether direct or subsidised. As the Government does not intend to withdraw from the country and should not withdraw from the education of the people, it follows that it need not withdraw from the management of schools.

The imparting, to all classes of the people, of ascertained facts in science and literature is strictly neutral ground, as educated people understand neutrality. No doubt purely secular education interferes with the religious beliefs of the people of this country as in Europe it has interfered with superstition. But the sole object of the Government in giving secular instruction is to interfere, not with religion, but with ignorance. There is only one of two courses open to Government in this matter of neutrality,—to educate the people, and in so doing to undermine their beliefs, in so far as they are at variance with scientific truth, or to withdraw from education entirely and allow ignorance to triumph.

The distinction between the mere management of schools and the results of the education imparted in them should not be overlooked; and where Government violates neutrality, if it does violate it, is not, in my opinion, in the direct management of, but in the course of instruction prescribed for pupils in, schools, whether Government or aided. The logic that would insist on a neutrality which should not interfere with the religions of the country would necessarily imply not only the cessation of Government education, but of grants to all schools save those in which the religions of the country alone were taught.

Cross-examination of THE REV. WILLIAM BEATTY.

By MR. LEE WARNER.

Q. 1.—As being a gentleman largely interested and practically engaged in primary education in Gujaráth, I want to know if you have materially departed from the standards of instruction used by the Department and introduced others which you think would improve the Government course.

A. 1.—We have not departed from the general system pursued by Government, nor found it neces-

sary to do so. I believe that the special subjects taught in indigenous schools and mentioned in answer 4 are better taught in the Government schools. At present we have 13 aided and 11 unaided primary schools, with 1,344 scholars in them. We follow the Government system and standards as far as possible for all these boys: the unaided schools are for low caste boys and in a backward state, and not yet developed up to the Government standard.

Q. 2.—In reference to your answer 48 I understand that you wish to alter the third line.

A. 2.—Yes. The school at Ahmedabad was a boys' school and at Rájkot a girls' school. These were opened alongside the mission school.

By Mr. Jacob.

Q. 1.—You have shown in your 32nd answer that the Inspector examines each aided school in full detail only once in two years Does this practice involve a minimum of interference by the Department with the operations of the school-teachers?

A. 1.—I think it does.

Q. 2.—Are the Managers of aided institutions allowed full discretion as to the promotion of their pupils from class to class?

A. 2.—Yes, except so far as the rules are varied by private arrangement.

Q. 3.—In your 35th answer, what hard-and-fast rules would you suggest should be relaxed?

A. 3.—I make the remark in regard to the standards. I think there should be a conference of aided school Managers to consider in detail, in consultation with the Inspectors, what relaxations are practicable.

Q. 4.—With reference to your answer 1 to Mr. Lee-Warner, have you ever asked the Educational Department to register your low caste schools under the special rules which give lump grants to indigenous schools?

A. 4.—We have not asked to have them registered yet. I have only lately known of the rules, and I think we may yet take advantage of them.

By Mr. Telang.

Q. 1.—With reference to answer 8, do you think all Municipalities are competent to manage high schools, and do you think they will consent to take charge of them as grant-in-aid institutions?

A. 1.—I think it would be an experiment, but should be fairly tried.

Q. 2.—Is there any disinclination on the part of Musalmans in this province to attend schools where instruction is given through the medium of the Gujaráthi language?

A. 2.—In schools where only Gujaráthi is used the Muhammadans hold back; but if there is a Hindustáni class, it is an inducement to the Muhammadans to attend. I received lately a petition from the inhabitants of Kálápur, asking me to establish a Hindustáni girls' school.

Q 3.—With reference to answer 21, do you intend to express the opinion that the fees in colleges are inadequate?

A. 3—It has special reference to schools.

Q. 4.—With reference to answer 22, when Purshottam's school was refused registration for grants-in-aid, was your school receiving a grant-in-aid?

A. 4.—My school was receiving aid at the time?

Q. 5.—With reference to answer 36, why should the establishment of schools and colleges for general education be left to private bodies when you propose that professional and technical colleges should be established by Government?

A. 5.—I think the Government and the public would find employment for the students turned out of these special colleges; and, moreover, in this direction private enterprise is less likely to step in and supply the place of Government.

Evidence of Mr. Sorabjee Shapurjee Bengali, *J. P. of Bombay.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—My experience on the subject of education is confined chiefly to the city of Bombay, of which I am a native. I have taken part in the founding of several schools for girls, and have been connected with the management of others for the last 25 years. I have, moreover, interested myself in educational matters generally for a long time past.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—A good deal has been done of late years in the matter of primary education in Bombay, and I believe throughout the Presidency. I think that the system is capable of further development, both as to improvement in administration and as to the course of instruction, regarding which I shall speak in my reply to question 12.

Ques. 3—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans 3.—The desire for primary education for boys is general in nearly all sections of the people in Bombay City, but the fulfilment of their wish is hindered only by want of means, or the necessity which compels the poorer classes to send their children to work for their living. If schools were provided for the large number of children working

in the cotton factories of Bombay, I believe that they would be largely attended in the hours during which respite from work is now happily secured to them by the Factory Act.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—I would refer to my answer to question 36.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—In addition to reading, writing, arithmetic, geography, and elementary science in the vernacular, I think that more complete instruction than at present should be given in the Native system of book-keeping and accounts in all primary schools for boys.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—In order to bring primary education within the reach of all classes of people, the amount of school-fees should never exceed what may be necessary to pay the rent and contingent charges of a school,—the salaries of teachers being provided in all cases by the State, the Municipality, or from other sources.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—Government schools and colleges are availed of for the education of their children mainly by the middle classes, and less frequently by the poor, but respectable classes of the people. The aristocratic and wealthy classes in India, as a body, are not keen about giving superior education to their children, from the unfortunate fact that learning has been looked upon as only a means for obtaining a livelihood. There is no basis, therefore, to support the complaint that the wealthy classes in this country do not pay enough for the higher education provided for their children by the Government. Since the prospective good of the country depends so much on the higher education of its people, and since its wealthier classes do not correctly appreciate the value of higher education, it becomes the duty of Government to foster its growth as much as possible, and to place it within the reach of people of limited means. I therefore think that the present rate of fees charged in all the Arts colleges as well as professional colleges of Government ought to be reduced by at least one-half, in order to enable more students to join them. I have known instances of promising boys being prevented from prosecuting their studies in colleges by reason of the heavy rates of fees, and of some being able to remain there only as holders of scholarships, or by means of eleemosynary aid from private individuals.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—There are in the city of Bombay a number of primary, Anglo-vernacular, and high schools owned by one or more Native proprietors and supported entirely by fees. The teaching in the bulk of them is fairly good, but in point of discipline and training they do not, particularly the high schools, equal in efficiency either the Elphinstone or the St. Xavier's High Schools.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—I agree with those who state that the attention of teachers and pupils is generally unduly directed to the Entrance examination of the University. This leads to cramming to an unwholesome extent in the proprietary schools more than in other schools. The remedy lies in some change being made in the University Entrance examination by which the pupils may be compelled to study, more than they do now, such subjects as may be of use to them in the requirements of ordinary life.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—I am well acquainted with the Gujaráthi tex-books known as Hope's Series. They appear to me well adapted for primary schools, but they might be better printed and more fully illustrated than they are at present.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—I do not consider that the Government Education Department in any way unnecessarily interferes with the free development of private institutions, nor with the production of useful vernacular literature, nor the development of natural character and ability. On the contrary, I am of opinion that the Education Department, directly and indirectly, greatly helps the progress of many outside efforts in these directions.

Ques. 36—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—On this important question I am of opinion that the duties pertaining to the establishment, management, and maintenance of primary schools for boys throughout the country should devolve upon Municipalities, local fund committees, and other similar bodies. A certain portion (say, 2 to 3 per cent.) of their gross annual income should be devoted, as a matter of obligation, to the primary education of boys in each city or district, the duties of Government being restricted to the inspection of these schools, to seeing that schools are established wherever needed, and generally to watching that the requirements of the law regarding them are complied with. In Bombay City, if the Municipal corporation is com-

pelled to set aside annually 2 per cent. of its gross income for the purpose of primary schools, the amount will be sufficient to give instruction to 12,000 or 13,000 boys. I calculate that, the rent and contingent charges being arranged as payable from the fees, an expenditure of ₹5 per annum for each pupil on the average would be sufficient to provide for the salaries of teachers competent for their work.

The matter of primary schools for girls should be reserved for consideration to a future time so far as the Municipalities and local fund committees are concerned. These bodies cannot be fairly charged with the work until the people generally are able to appreciate the advantages of female education in the same way as they now appreciate the benefits of education for their male children. Until then, the schools of all grades for female children should be managed and maintained either by Government or by the grant-in-aid system, or by the voluntary efforts of sections of the Native community who understand the value of educating their female children.

The funds that may be saved to the State by transferring the burden of maintaining primary schools for boys in the manner above suggested, together with such additional grants as may be possible out of the Imperial exchequer, should be devoted to the maintenance and extension of secondary, higher, and technical education, and of female education. At present the contribution by the State to all the colleges and high schools put together in this Presidency amounts annually to about 2¾ lakhs of rupees. People in England who complain that primary education in this country is neglected in favour of higher education, cannot be aware of the fact that in this important Presidency the total grant from Government for colleges of every kind barely amounts to £15,000, and for high schools less than £9,000, in sterling money per annum. On behalf of technical education throughout the Presidency the contributions of the State amount to just £2,000, and for Native girls' schools to about the same sum.

Educational progress in India is needed all along the line; that is to say, much more requires to be done in higher and secondary as well as primary education than has been accomplished hitherto. People who recommend Government connection with primary education only, mechanically follow the system adopted in England, without taking into account that the higher and upper middle classes of the population in England are composed of enlightened men and women. In India the same classes of men, with rare exceptions, do not appreciate education at its true worth, and the women know nothing about it. The time is yet very distant when the higher education of the people of India can progress, or even be kept on its present footing, without direct Government aid, management, and control. High education would be nowhere here but for the countenance and aid of Government. There are a few Arts colleges in the country conducted by Christian Missionaries, but they cannot be put on a par in point of efficiency with Government institutions of the same kind. Besides, these Missionary colleges, supported as they are by the inclinations of religious congregations, can only be conducted with the narrow object of changing the religious faith of the people, and would not therefore be availed of by considerable sections of them. Government will be failing in the performance of one of its most sacred duties if it tries to leave the higher education of the people, on which depends so much of the regeneration of India, to hands which cannot freely develop its progress, and which may possibly strangle it altogether.

The immense benefits conferred upon the people of this country even by the small number of educational institutions of the higher order established by Government up to the present time, is a matter on which there can be no two opinions. By Government the benefits must have been felt in the vastly improved character and abilities of the men employed in the upper ranks of its Native Services and in the management of Native States. The material advances that have taken place of recent years in every branch of administration would not have been practicable, had Government made no efforts in the direction of supplying higher education to the people. In the progress of commerce and industry these benefits have been equally great, although they have hitherto been only partially utilised. In my humble opinion, higher education has, in an indirect way, uncovered the moral teachings which for many centuries had remained smothered by the superstitions and ceremonials of the religious faiths prevailing in this country. In proof of this, and also as an answer to the charge of irreligiousness sometimes urged against the Government system of education, I would point to the labours and publications of the religious associations of Samajs which under various names, within the last twenty years, have sprung up in many of the large towns and cities of India. The members of these bodies are generally English-speaking Natives, whose aim is to worship God free from idolatry and degrading superstition. The character of their numerous publications can be judged with correctness from the book of prayers of the Ahmedabad Prarthana Samaj, a copy of which work I beg to tender herewith for the information of the Education Commission. This book, as well as the Samaj, are typical of one of the many happy results attained through higher education in India.

What little progress has already been made in female education, and in the emancipation of women, must be rightly attributed to this higher education. For further gain in all these matters the same course should be followed and extended by the multiplication of Government colleges and schools where European learning up to the highest degree can be imparted on easy terms to the youths of this country through the medium of European languages.

If I were to find any fault with the Government system of education in this country, it would be with reference to the very little that has hitherto been done as regards technical education. The need of this to India is very great, in view of its agricultural and manufacturing competition with highly civilised countries of Europe and America; and yet scarcely anything has been done by the State in this direction. I am unable to speak with confidence, but I believe that no systematic and sustained efforts have been made for giving the country agricultural schools, which might become practically successful institutions afterwards. These schools in the early stages of their existence ought to be treated in the same way as the Grant Medical College was, when first started in this Presidency, namely, that the students should be stipendiary and men of education, and that, until a public demand has been created, the promise of

employment at remunerative salaries should be given by Government to induce men of ability to come forward to prosecute studies which are somewhat novel in this country. The difficulty of finding students, and afterwards suitable employment for them, will not, however, occur in the case of other schools, such as technical schools for spinning and weaving, in aid of our newly developed cotton mills industry, on the model of similar schools now existing in Germany. A large technical school divided into several departments, established in Bombay, from which Native lads, trained and fitted for higher posts than they now occupy, could be supplied to the locomotive and other railway workshops, would not only greatly benefit the people, but in time would be of financial advantage to the railway companies in the matter of obtaining cheap skilled labour and supervision, which continue to be still largely imported from England.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—My answer to this question may be inferred by the reply given to the previous one. The effect of the withdrawal of Government from the management of high schools and colleges would be most disastrous to the cause of education. Local exertions cannot adequately supply, under present circumstances, the loss that must be caused by Government adopting any such step.

Ques. 42.—What progress has been made by the Department in instituting schools for girls, and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—As far as my experience goes, the Education Department of Government has not been backward in supporting the cause of female education. Primary schools for girls have increased rapidly throughout the Presidency, and are likely to increase further. In Bombay City nearly all Parsi female children receive primary education without Government assistance, and their example is being followed by other portions of the Native community steadily, though slowly. For the improvement of these girls' schools, I would suggest that the larger ones among them should have two divisions, one of which, for children under seven years, should be conducted on the infant school system of making attendance pleasant for the pupils, and in the other or upper division, the instruction should include the Native system of accounts, geography, elementary science, singing, and needlework, besides reading, writing, and arithmetic. Female teachers should be employed, whenever possible, in all girls' schools. It would be of great help to the education of girls here if two or three certificated lady-teachers brought out from England were attached to the Education Department, whose business should be to guide the Native female teachers in conducting their schools after the model of similar schools in England, and specially the infant schools there. A school established by Government for the higher education of Native girls in Bombay City, like the Bethune School at Calcutta, would be sure to be largely attended, and would prove to be of much advantage to the cause of female education generally.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—There are at present two training schools for vernacular female teachers, one at Ahmedabad and the other at Poona. A similar school at Bombay would be even more appreciated and useful. In the absence of it, the necessity may be provided for to some extent by the Education Department establishing evening classes for the purpose of training and further educating teachers of female schools. These teachers in Bombay consist for the most part of girls who have been selected from among the advanced pupils of existing schools, and who have received no regular training to fit them thoroughly for the duties of their profession.

Ques. 45.—Are the grants to girls' schools larger in amount and given on less onerous terms than those to boys' schools, and is the distinction sufficiently marked?

Ans. 45.—The Education Department is, rightly I think, less exacting in examination, and sufficiently more liberal in the matter of grants-in-aid, to girls' schools than to boys' schools. A primary school for girls in this city giving instruction in subjects I have already mentioned, through a staff of fairly good female teachers, should cost on the average R10 to 12 per annum for each pupil.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—Within the last twenty-five years, barring one or two individuals, I have not known European ladies, excepting those connected with mission work, take any earnest or active part in the promotion of Native female education.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—The lowest rates of fees practicable should be charged in every school for all pupils alike, but option may be given to the Inspectors to allow a certain number of very poor but deserving pupils to attend school without paying fees.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—The demand for higher education has considerably increased within the last twelve or fifteen years. In Bombay City the Education Department having failed to meet this growing demand by omitting to provide two or three new high schools on behalf of Government, encouraged the establishment of a number of schools owned by one or more Native proprietors with an exclusively native staff of teachers. Instruction is given in these schools up to the Matriculation standard, but, as a rule, there is more cramming and less intellectual training in these proprietary schools than in the Elphinstone or other public high schools, and they are decidedly hurtful in their influence on the character of the boys in point of discipline and good behaviour. I believe that some harm has been done to the youths of this city by this neglect of Government, which has passively permitted such inferior establishments to grow up, where the proprietors are naturally mindful at least as much of their pecuniary gains as of the cause of education.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—There is no reason to think that the principle of religious neutrality has ever been infringed, even by a strict interpretation, by the direct management by Government of schools and colleges, and the Native community has never complained about it to my knowledge. It is in consequence of this principle of religious neutrality in Government schools that well-to-do Natives prefer to pay their children's school-fees and send them to Government institutions, rather than keep them in mission schools and colleges, where no fees or smaller fees are charged.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—I am aware of no such arrangement as mentioned in this question, although such an understanding has long been needed within my own knowledge, and was at one time proposed unsuccessfully by myself in connection with the Bombay proprietary schools already referred to.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

Ans. 64.—I am decidedly against the withdrawal of Government from the direct management of higher institutions, by which I mean colleges and higher schools. The time is not for withdrawal, but for Government to take a still more active part in pushing forward higher education, which would suffer greatly if Government withdrew, leaving only one college in each province under its direct management.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—I think that European professors should be employed exclusively in all colleges, and I am further of opinion that every high school should have at least one European teacher. If the intellectual development of the pupils were the only object, Native professors could perform the duties fairly as regards most of the subjects of study in the schools and colleges of India; but there are other considerations involved, and association with European teachers of superior culture would give the pupils an advantage in general training which could not be obtained through Native professors. There is no doubt that some of the defects in character complained of by Europeans in educated Natives arise from the latter not having the benefit in most cases of European tutors, and of association with Europeans at the earlier period of their education. As European teachers of standing can be brought out more easily now than before, I think it very advisable that the European teaching staff under the Education Department should be largely augmented, and that all college professors should be Europeans, and that in cases of large high schools there should be more than one European master.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—I do not think that Government would be at all justified in acting as suggested in this question. It would be considered an indirect method of compelling pupils to receive religious education foreign to the creeds of their parents, or it might be taken as an attempt to check the spread of education among the middle or better sections of the Native community.

Ques. 69.—Can schools and colleges under native management compete successfully with corresponding institutions under European management?

Ans. 69.—I do not believe that for a long time to come schools and colleges under Native management, as a rule, will be able to compete successfully with corresponding institutions under European management.

Cross-examination of Mr. Sorabjee Shapurjee Bengali.

By Mr. K. T. Telang.

Q. 1.—What subjects would you introduce into the curriculum of the University Entrance examination as being of use to students in the requirements of ordinary life?

A. 1.—Commercial education, book-keeping, and letter-writing.

Q. 2.—Would the principle of religious neutrality in your opinion be violated by the Government system of education if the fact were proved that the result of secular education in Government institutions was the destruction of all religious belief in some of the pupils?

A. 2.—No.

Q. 3.—In your opinion is the destruction of all religious belief, so far as it occurs, seen more frequently among the pupils of Government institutions than among the pupils of the institutions kept by Christian Missionaries?

A. 3.—I see no difference in the results of the teaching in different classes of institutions.

Q. 4.—In what sense do you use the expression in answer 65 when you say that European teachers of standing can be brought out more easily now than before?

A. 4.—I mean that it is more easy to make a selection, and the expenses are less than they were.

Q. 5.—Are you aware of the complaint that European teachers of superior culture have not always been brought out by the Education Department?

A. 5.—I have heard the complaint that in some instances the European professors are not as efficient as they ought to be: in fact, that they are not quite competent for the posts they fill.

Q. 6.—Would you, or would you not, prefer a good Native Professor to a European professor who is not a man of superior culture?

A. 6.—If a competent European professor cannot be obtained, I should be content with a competent Native professor.

By Mr. Jacob.

Q. 1.—In your third answer you recommended that special schools should be opened for children employed in the Bombay factories. In what respects are the existing day and night-schools in the island unsuitable for such children?

A. 1.—The children cannot attend the day-schools. They cannot attend the night-schools after such heavy work in the day. I refer especially to the case of small children, who rise early and have only leisure during the hours when they are not at work, and when they still remain in the factories or the compounds.

Q. 2.—Would you then have schools opened in the factory premises at the expense of the factory owners?

A. 2.—It would be very desirable.

Q. 3.—Are you of opinion that the fees levied in the primary schools in Bombay are too high?

A. 3.—I cannot say the fees are generally too high, but certain classes, like labourers, gardeners, or other domestic servants, cannot afford the fees. I would therefore reduce the fees generally to be within the means of all classes.

Q. 4.—But is not this difficulty met by the present rule which allows 15 per cent. of the children to be free?

A. 4.—The poor population is much larger than 15 per cent.

Q. 5.—Do you know whether the applications for free education in the Bombay primary schools is greatly in excess of 15 per cent. of the children on the rolls?

A. 5.—I should be inclined to say so.

Q. 6.—In the 5th paragraph of answer 36 you state that the spread of higher education in Bombay has largely promoted commerce and industry. Are you of opinion that the rapidity with which the city of Bombay recovered from the collapse of speculation in 1865 and afterwards developed the spinning-mill industry, was in any way due to this spread of education?

A. 6.—The spinning and weaving mills have increased rapidly in consequence of the increased number of educated Natives competent to manage and work them. Several of the students educated in the Elphinstone College have found employment as secretaries and managers of mills. Some have also received an education in England. These two classes of educated Natives have done much to foster and promote factory enterprise in Bombay, and will, I feel sure, prove a very useful element in increasing industrial enterprise in the city on European models.

By Mr. Lee-Warner.

Q. 1.—You advocate that the management of primary education should be transferred to Municipal corporations, reserving however female education, have you ever observed that the Department of Public Instruction at present assigns to primary education in the towns more than their proper share of the cess funds and the provincial assignment, and if so, would you consider it equitable before the transfer that the inequality should be reduced?

A. 1.—I should certainly think so.

Q. 2.—With reference to your answer 35, do you think there is any truth in the assertion made elsewhere that the grant-in-aid rules interfere unnecessarily with the freedom of management, and the discretion of the masters of aided schools in choosing their own text-books and directing the studies?

A. 2.—I have not heard the objection: but that is a matter of detail.

Q. 3.—Am I right in gathering from your answer 54 that you would not advocate the closing of a single Government institution in favour of an aided school, whether higher, middle, or primary?

A. 3.—That is my opinion. I would not advocate the closing of a single Government institution.

By the President.

Q. 1.—With reference to answers 10 and 42 in your evidence, will you please explain the native system of book-keeping of which you speak?

A. 1.—The system is explained in a Gujaráthi book called Sansar-Chopdi, which contains all the forms of book-keeping and commercial documents used by Native tradesmen. If this were introduced, it would make primary instruction more practical and popular. The system is taught in a few of the Government primary schools in Gujaráth, but nowhere else to my knowledge. The book was published about 40 years ago; numerous editions have been issued from the press, and a new one is at present coming out.

Q. 2.—Are we to understand from answer 36 in your evidence that the total Government expenditure on high schools and colleges in Bombay Presidency is only £24,000 a year?

A. 2.—Yes. I have carefully made this calculation and taken the pound sterling at R12.

Q. 3.—On what institutions are the £2,000 allotted to technical education spent? Will you favour the Commission with your views as to the character of the instruction given and as to the value of the results obtained?

A. 3.—Part is given to Sir Jamsetji's School of Art in Bombay for pottery, drawing, sculpture, and wood-cutting. Another part is devoted to an agricultural class attached to the college at Poona. I do not think that the money thus spent yields its full value. The boys taught in the agricultural class cannot find employment when they leave it. I would have a large college for agricultural education. The Government should pay educated young men for attending this college; then it should provide employment for them when they leave it by setting up Government farms, or by some other similar means. In time, I think, a demand would grow up for such men; and they would not require Government work.

Q. 4.—Do you not think that life would be made a burden to the factory children, if, in addition to making them work the statutory hours, you were, as you suggest, to compel them to go to school during their play-hours?

A. 4.—By the Factory Act children are only permitted to work eight hours a day, and only four or five hours consecutively. Practically the Factory Act is not observed, and in many mills the children do not get the recess allowed by law. If you set up a school in the factory and made the children attend it during their recess, it would secure their obtaining the recess. I think this is a fair thing to ask from children of 7 to 12.

Q. 5.—Still, with reference to answer 36 in your evidence, is there a regular system of apprenticeship in Bombay? If so, please describe it.

A. 5.—There is no system of apprenticeship in the Bombay factories, or in the Native industries.

Q. 6.—With reference to answer 42 in your evidence, you would divide female schools into two divisions, namely, an infant school for children under 7, and a division for girls above 7: up to what age would girls of good position continue in the upper division; and are there practical difficulties which prevent girls remaining at school after 10 or 11 in Bombay Presidency?

A. 6.—In our Parsi schools under female teachers, a few girls attend up to 15, and generally up to 12 or 13. Our Parsi girls are now seldom married till after 15. I do not think that Hindu girls would remain after 11, certainly not after 12. Respectable Parsi and Hindu girls can go by themselves to school through the streets, without a servant, irrespective of their age.

Q. 7.—What is the class of society from which Native female teachers are obtained? What position do female teachers hold in society? Do you think that the plan of training the wives of schoolmasters as teachers a practical one?

A. 7.—I can only speak with regard to Bombay City, and practically only with regard to the Parsis. Our Parsi female teachers are of poor but respectable families, and are themselves respected. They can get easily married in their own rank. I do not think the plan of training the wives of schoolmasters as teachers suitable for Bombay City.

Q. 8.—Are there any objections to the inspection of girls' schools by male Inspectors in the Bombay Presidency?

A. 8.—I can only speak of Bombay City. There are no such objections there.

Poona, September 4th, 1882.

Evidence of Professor R. G. Bhandarkar, M A.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—In my boyhood I attended two indigenous schools at different times at my native town Málvan, in the southern part of the Ratnágiri Zilla. In 1847, while I was in my tenth year, I attended for some months a Government Maráthi school at Rájápur in the same zilla, and afterwards at Ratnágiri for about three months. From October 1847 to January 1853, I was a pupil in the Ratnágiri Government English School, and afterwards for one year in the first, or candidate class as it was called, of the school department of the Elphinstone Institution at Bombay. From January 1854 to April 1858 I was a student in the Elphinstone College, and for the last three months of 1858 an assistant master in the Elphinstone High School. From January 1859 to May 1860, and from January 1861 to May 1861, I was a Dakshiná Fellow in the Elphinstone College, and a Dakshiná Fellow in the Poona (now Deccan) College from June 1860 to December 1860, and from June 1861 to July 1864. From the 15th of August 1864 to about the end of April 1865 I was Head Master of the High School at Hyderabad in Sind, and of the Ratnágiri High School from June 1865 to December 1868. From January 1869 I have been Acting Professor or Assistant Professor of Sanskrit, mostly in the Elphinstone College. I have also been University Examiner in Sanskrit since 1866, and was a member of the University Syndicate for about eight years.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—The system of primary education in the Bombay Presidency does not seem to me to be capable of development up to the requirements of the community, for the Educational authorities are obliged to reject applications for the establishment of schools for want of funds. It has thus not been placed on a sound basis. Improvements I will suggest in connection with my answer to question 4.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—Primary instruction is sought for by all people except, speaking generally, the Sudra cultivators and bodily labourers; and also the lowest castes, such as Mahárs and Mángs, and Chámbhárs or shoe-makers. One reason why these classes hold aloof is ancient tradition, and another is that in the pursuit of their occupation they do not feel any great necessity for it. I do not know of any classes which are practically excluded from it. Even Mahárs and Mángs are admitted into the schools, and in a few cases special schools have been opened for them. The attitude of the influential classes towards the extension of elementary knowledge to every class of society is that of indifference; they would neither actively oppose nor promote elementary instruction. In the case of the Mahárs, Mangs, and Chámbhárs, they do not insist that these classes should not be instructed; but that they should not by their too close vicinity contaminate their boys.

I see from the Report of Public Instruction for 1880-81 that the number of boys and girls belonging to the caste of cultivators under instruction in Government Schools and Colleges is stated to be 47,342. But I believe the number includes cultivators of the Bráhman and other higher castes. The number of Súdra cultivators will, I expect, be found on careful examination to be very small. The number of sons of cultivators attending the Government colleges is given as eight. But I do not remember having seen many or any Súdra cultivator among the students of the Elphinstone College.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given

in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Nearly every large village which has not a Government school has an indigenous school; and there are some in towns also. Indigenous schools are not, in my opinion, a relic of any ancient village system. They simply depend for their existence on the law of demand and supply. Some sort of instruction for their boys is required by members of the Bráhman and other higher castes; and there are men with no better means of livelihood who can meet the demand. These, therefore, open schools and keep them going so long as it is convenient to them. When one man who has conducted such a school for some time gives it up, it is by no means always the case that another immediately takes his place. Often the village has to do without a school for some time.

The subjects of instruction are, reading Modí letters, writing Modí, and mental arithmetic. The boys are also taught to sing Native songs. Bálabodha reading or reading printed books is not attended to, except in cases when the master happens to be one who has himself been taught in a Government school. Writing or speaking correct Maráthí is not taught. Punctual attendance, diligence, and good conduct are enforced by means of punishments. Bad conduct even at home is noticed by the schoolmaster. But the schoolmaster himself does not often possess regular business habits. He works when it is convenient to him, and does not when he is disposed to enjoy ease or has got something else to attend to. The school is his private speculation, and he is responsible to none. For this reason his pupils take a long time to learn the little that is taught. The ordinary rate of fees is 4 annas per month.

The master generally belongs to one of the several divisions of the Bráhman caste, including the Senvís. Sometimes an individual of a lower caste also opens a school. I know of a barber who conducted a school at Ratnágiri. Reading and writing Modí letters and casting accounts form the schoolmaster's qualification generally. In some cases he is able to read and explain indigenous Maráthí literature.

Since, as stated above, these schools do not owe their origin to any organised system, there exist no arrangements for training or providing masters for them.

The principal drawbacks in the case of these schools are, it will thus be seen, these: 1.—Though they supply a real want and consequently must as a body always exist, there is no guarantee that any particular school will continue to exist for a given period. 2.—There is no arrangement for training or providing masters. 3.—The schoolmaster is responsible to none, and consequently often irregular in his work. 4.—The standard of instruction is too low. The last two defects only can in some cases be remedied by giving a grant-in-aid to these schools, but not in all; for many masters will not be found willing for the sake of a few rupees to impose an additional burden upon themselves, or to sacrifice the liberty they enjoy. But to remove all these defects and reduce schools of this nature to a regular system, more radical measures should be adopted There is no efficient local agency that can undertake the task. It must therefore be assumed by the Department of Public Instruction. Every large Government vernacular school should have a Normal class attached to it composed of young men intending to make teaching their profession. These should be examined by the Deputy Educational Inspector and certificates given to such as pass the examination. The holders of these certificates should be promised rupees 4 per mensem as a grant-in-aid if they opened schools, and procured 15 pupils at least. They should be at liberty to charge any fee they may consider advisable, and the proceeds should be theirs. The grant should be withdrawn if the number of pupils falls below 15, or if the school is found to be exceptionally inefficient. These schools should be registered by the department, and appointments to vacancies made by the educational authorities. I believe that in course of time these trained masters will supplant the present masters of indigenous schools and the number of these schools will increase. In this way the demand that gives rise to indigenous schools will be supplied by the department in a more systematic and efficient manner by using the existing material. And some time hence, when this system develops, it will be found practicable to convert the schools that are at present wholly conducted by Government into aided schools of this nature, and with the same amount of money that is at present spent on primary schools for boys it will be possible to maintain a far larger number than we have at present. Thus, in the year 1881 the amount spent on these, exclusive of fees which under the system I propose will be appropriated by the schoolmasters, was ₹9,00,098, while the number of schools in the last month of the year was 4,001. The average annual expense of each school is thus about ₹225, while under the proposed system it will be 48. For one school now maintained, therefore, we shall have at least four and a half, that is, in the place of the four thousand schools we have now got we shall have about eighteen thousand. But it will not be advisable to convert all our present schools into aided schools of this nature. Supposing three-fourths were so converted, we should still have thirteen thousand five hundred. Of course the plan must be worked slowly, and it will be many years before the ideal I sketch is realised.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—My answer to this question is involved in that to question 4. Government, in my opinion, cannot at present depend on anybody for the supply of elementary instruction in rural districts, except on the natural operation of the law of demand and supply spoken of in my answer to question 4.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—I think the funds will be better administered by local boards and district committees, if they are so constituted as to combine the popular element with so much of the official as will simply direct and watch. The primary education of the district might be wholly entrusted to such bodies; but the Department of Public Instruction should lay down the standards and arrange for inspection.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—Primary schools only, as a general rule, should be made over to such Municipalities as can support them. If the intelligence and public spirit of a Municipal committee are not so great as to ensure its making adequate provision for the primary education of the town, the schools should not be entrusted to it, but some annual contribution exacted from it.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—If the system of primary instruction is to develop in the manner I have described in my answer to question 4, one Normal school for one division will not be sufficient. As I have already stated, each of the larger vernacular schools should have a Normal class. The master of a Government school in a village enjoys the respect of the villagers. The position of the master of an indigenous school is not so high; but he too possesses some influence with the people, and often is the public scribe or notary of the place.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—Modí writing and mental arithmetic, as well as the method of keeping accounts, would, if greater attention were paid to them in primary schools, render them more acceptable to the people. No special means are necessary; strict orders to the schoolmasters are, I think, enough.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans 12.—If the conductors of an institution are highly educated men and possess some means already, the system of payment by results is the fairest and most suitable. If, however, they are men of little or no culture, and are poor like the masters of our indigenous schools, the system is not suitable.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—The sons of persons belonging to the classes that seek instruction should be charged fees; but those of Súdra cultivators and of persons belonging to the lowest castes should be admitted free. And to attract these classes even small scholarships should be given.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—My answer to this question is contained in my answer to question 4.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—No: the reason is there have been no local bodies capable of conducting such institutions.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interest which it is the duty of Government to protect?

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 16, 17, 36, 37, 54, & 58.—I will answer these questions together. It is plain that Government desires that education of all grades—higher, secondary, and primary—should not only continue to be in the condition in which it is at present, but should extend. Often, however, the idea has been put forth that the duty of Government is only to give primary instruction to the masses, leaving education of the higher and secondary grades to take care of itself. The idea, I suppose, is based on the relation of the Government to national education in European countries such as England. The state of circumstances here is, however, different, and the analogy is not applicable. Our Government belongs to a more civilised and pro-

gressive race, and its civilisation in many respects is better than that of the people it governs. As an enlightened Government, it is desirous that its own higher and better civilisation and progressive spirit should be communicated to the people of this country. One of the most effective means for the purpose is a system of education. It will be admitted that primary education is not at all suited for the purpose; for a mere knowledge of reading, writing, and casting accounts is not calculated to awaken the mind and improve and elevate the spirit. Instruction in the literature, the history, the philosophy, and science of Europe is indispensable. To give superior education to the people is therefore a higher and prior duty of the British Government in India than to give primary education. Where the people and the Government stand on the same level, as in the countries of Europe, the case is different. This fact was recognised by the pioneers of education on this side of the country, when they established the Elphinstone College and gave a Government English school nearly to every zilla town before there were any or many vernacular schools. Even in 1851, when the Poona College was elevated to its present status, primary education was in a state of infancy; for I remember there were then about 20 vernacular schools in the Ratnágiri zilla, while at present the number is a 130. It appears to me, then, that if the question of the withdrawal of Government from any branch of education were raised, it should rather be with reference to withdrawal from primary than from higher education.

The effects of the withdrawal of Government from higher education cannot but be injurious to its interests. The people themselves are not yet qualified to undertake the work; for the generality do not understand and appreciate the value of higher education; and even if they did, they are not capable of organised and united action. Instruction in the Vedas and in the Sanskrit Shástras the people at large do appreciate. They see that the study of these is gradually dying out; but the only efforts hitherto made for promoting it that I have heard of, are the establishment of a school for the Shástras of an inferior sort at Nasik, to which the Educational Department gives a small grant-in-aid, and of another at Poona, the expenses of which are defrayed by one of the Gujaráthi Mahárájás, as well as of a school for the Vedas at Ratnágiri, the income of which is very trifling. There is no guarantee that any of the last two will continue to exist even for the next two years. Just as indigenous primary education depends upon individual effort, so does education of this sort. A Shástri, or an áchárya, in a town or village considers it a point of honour to take pupils and instruct them in the Shastra or Shástras which he has specially studied. The pupils in return do what bodily service they can to their master, and do not, and often cannot, make money payments. The Shástri lives on the presents made to him out of religious motives by the rich people about him, if he has got no hereditary income of his own. Generally, kings and princes in former times had, as Native chiefs now have, several Shástris in their service who, like the rest, took pupils. Often lands were given as ináms to Shástris of distinction, and they were thus put in a condition to transmit Sanskrit learning for many generations. It will thus be seen that higher Sanskrit education depends on the isolated efforts of individual Shástris assisted by the bounty of kings, princes, and merchants, whose grants, however, are made, as presents to the Shástris themselves, out of a religious motive, and not directly for the promotion of education.

There were, however, some institutions which can be compared to the colleges of Europe. These were *mathas*, or establishments for samnyásins, or recluses belonging to the many sects that sprang up at different times in the country. There a great many pupils were taught and by more than one samnyásin. Sometimes lands were given for the support of such *mathas* by princes and chiefs; and they were also maintained by contributions made by the lay followers of the Samnyásins The Buddhist monasteries, or viháras, were often colleges of this nature, as were also the hermitages of the rishis in pre-historic times. Relics of these *mathas* are still to be met with. But these are exceptional cases, and in them the great motive force was the desire to propagate particular religious tenets, which is powerful in the infancy of a sect. The general truth, therefore, stated above remains unaffected, that higher, as well as primary, education depends on the efforts of individuals, and not of organised bodies; while in the first case religious motives are present. But higher English education is, as I have already observed, not even appreciated and valued by the people generally; while, as regards religious motives, they are, of course, absent. It is impossible, therefore, that even individual effort should be available in this case. I therefore apprehend that if Government withdraws from higher education, there will be none from amongst the Natives to take its place.

Hitherto I have considered whether people of the old school, or those who have not been influenced by English education, are likely to step into the place vacated by Government. Let us now see if the educated men themselves will do it. These no doubt value the education they have themselves received, but their number is yet small and their means extremely limited. Besides, it is still a question with me whether organising powers and public spirit or the capacity of uniting for common purposes are sufficiently developed in them to enable them to undertake the task of giving higher education to the people of the Presidency, even supposing they had adequate means, which certainly they do not possess. Now here the fact of some young graduates of the University having opened a school at Poona may be brought forward as opposed to the view I maintain. These young men have voluntarily sacrificed all their prospects in life, and, contenting themselves with an income of Rs. 30 or 40 per mensem in the place of R100 or 150, which elsewhere most of them would have got, have undertaken a work which they believe to be calculated to do good to their country. Such a self-sacrificing spirit is not to be found in many persons, and perhaps does not often continue to characterise the same individual throughout his life. A school, however, such as theirs can only be kept up by men who are actuated by that spirit. I have, therefore, great doubts whether for the next ten or fifteen years it will continue to exist. But whether it does or not, it is, I think, vain to expect that the whole education of a Presidency should be carried on by men influenced by such exceptional motives. Education so conducted can hardly be said to be placed

on a firm basis. If the occupation of teaching were remunerative, then only would there be some chance of its attracting men fitted for it. But, as a matter of fact, it is not so. The best guarantees for the permanence of a school are an organised body to conduct it, and endowments, and no school has yet been established on that basis in the mofussil.

As regards this last point, it may be said that endowments will come in in the course of time, such as the Elphinstone College and the University of Bombay have got. On an examination, however, of the nature of the endowments and benefactions that these institutions possess, and the circumstances under which they were made, it will appear that the expectation that a private college or a high school can be conducted by means of such endowments and benefactions, is not well founded. The personal influence of men in office had to be exerted before the largest of them were obtained; and it will be seen that in a great many cases the amounts were first offered to Government, and in some to Sir A. Grant, Vice-Chancellor of the University, who was believed to possess great influence with men in authority. The donors in most cases expected some sort of acknowledgment from Government. It is not likely, therefore, that an institution conducted by private individuals, and not backed by the overwhelming influence of Government, will be similarly favoured. And the object of all such endowments, whether large or small, is to perpetuate the memory of some individual; and therefore each must be devoted to some specific object. They cannot all be combined, and a school or college supported out of the proceeds, for a school or college can perpetuate one or two names only and not many. And it has not been found possible for a single individual to contribute such a sum as will permanently maintain a college such as the Elphinstone or Deccan College. But, after all, in these respects Bombay must be considered an exceptional place, for the wealth of the city is no indication whatever of the economical condition of the districts, especially the Maratha districts, which are poor, and from which no considerable grant can be expected for educational purposes.

It will thus be seen that in my opinion there are no individuals or bodies in the Presidency generally that will come forward and aid in the establishment of schools and colleges. The effect of the withdrawal of Government must be to throw higher education into the hands of Christian religious societies. This will be injurious to the cause of higher education; for institutions conducted by religious societies in this Presidency have been far less successful than those under Government management. And of the two colleges of this description that have been affiliated to the University, the Free General Assembly's has shown but very poor results. To prove this point I will compare the results produced by the Deccan College and by the two aided institutions, leaving the other Government college out of consideration, since it may be objected to as being in exceptionally favourable circumstances. Graduates from the Deccan College and the Free General Assembly's Institution appear on the University records for the first time in 1864, and from St. Xavier's in 1872.

From the University Calendar for 1881-82.

College.	Bachelors of Arts.	Number of Years which the Institution has been training Candidates for B A	Average per Year.
Deccan . . .	114	17	6·7
St. Xavier's . . .	27	9	3
Free General Assembly's	20·5	17	1·2

Thus, the Deccan College is more than thrice as efficient as St. Xavier's, and more than five times as successful as the Free General Assembly's: and yet the total expenditure of the last college in 1880-81 was ₹18,000; that of the Deccan College, ₹54,002; that is, for a sum of money three times as large, the Deccan College graduates more than five times as many men. It must also be borne in mind that money is not the sole agency available to Missionary societies. Religious zeal forms a very important part of the resources at their disposal, and its place must be supplied by additional money in the case of Government educational institutions.

But another and a more serious objection against Government withdrawing from higher education and assisting Missionaries by grants of money to do its work, is the violation, that it involves, of the cardinal principle of British Indian Government, *viz.*, religious neutrality. This action of Government will have the appearance of its having abandoned its function of civilising the races under its rule and assumed that of proselytising them. He who makes large annual contributions towards the expenses of schools the purpose of which is to proselytise, can in no way be distinguished, in practice, from him who puts his name down in the subscription list of the societies that have established those schools. Even the grants that are at present given to such schools and colleges involve a violation of religious neutrality in principle. But since excellent Government institutions of the kind are available to satisfy the educational wants of the people, this matter attracts little notice, and is not felt as a grievance. If, however, these Government institutions made room for others, established by proselytising societies, the people would be reduced to the necessity of either sending their children to them and risking the chance of their being cut off from themselves by becoming converts, or of keeping them without the benefits of higher education: and then this new departure on the part of Government would form the subject of bitter complaints, and I have little doubt the views of Government would be misunderstood, and it would be regarded as desirous of Christianising the country.

It will be seen from the foregoing remarks that in my opinion the Natives themselves are not in a condition to conduct higher education, while primary instruction is sought for and given by spontaneous Native agency. In answer to question 16, therefore, I would say that this should be utilised in the manner indicated in my answer to question 4, and three-fourths of the Government primary schools converted into grant-in-aid schools, and Municipal agency used wherever available, while Government should take higher education under its own management.

I would answer question 16 by saying that no institution for higher education should be made over to a private body; neither do I think that any such existing institution should be closed. Since the Department of Public Instruction was organised in 1855, primary education has very greatly developed, and we have now about ten times as many schools as we had before, but the number of colleges continue to be the same. We had two before and have those two now. It is only within the last two or three years that a college teaching up to the standard of the previous examination has been established at Ahmedabad, one-fourth only of the expenses of which are paid by Government, and another at Kolhapur, supported by the State. But colleges teaching up to that standard and having but the sort of establishment that these have, deserve to be considered only as superior high schools. So that it may even now be truly said that the institutions for higher collegiate education continue to be only as many as we had before the Despatch of 1854.

Higher education should, I think, be fostered by Government, not only for its civilising influence, but because it is the only means of improving its own administration of the country, if it must employ Native agency. The administration of justice throughout the Preisdency has admittedly vastly improved within the last twenty years; and this is solely due to the fact that highly educated Natives have been employed as subordinate judges, and have become vakils or pleaders. Educated Natives alone are qualified to understand the views and motives of the British Government and its powers, and thus to act as interpreters between the rulers and the ruled. Natives of the old school and those who have had the benefits of primary and secondary education only do not possess that capacity. I therefore think it would, in every way, be a backward step to close any institution of the higher order.

It has been suggested that the Deccan College might be reduced to the standard of an institution teaching up to the previous examination. This, in effect, means that as a college it might be closed. But the only justifiable ground for closing a college is its having very few students, or its not producing satisfactory results. But, as I have shown, the Deccan College graduates have as many students again as the two aided colleges put together every year on an average; while the average daily attendance in 1880-81 was 113, which is equal to that of the two colleges together. The closing of such an institution, therefore, cannot but deal, in my opinion, a serious blow to higher education in this Presidency.

If the Deccan College is reduced to a lower grade, the candidate passed by it will have to go to the Elphinstone College to read for the higher examinations. The number of students at present in the two higher classes is 18 and 28. The corresponding classes in the Elphinstone College have 20 and 47; so that, if the proposed reduction be effected, the two classes in that college will come to have at least 38 and 75 students, since our number have been rising and not falling. Now, in my opinion, 25 or 30 is the highest number of students forming a class that can be taught efficiently. The effect, therefore, will be that the classes in the Elphinstone College will become so unwieldy that it will be impossible to teach them properly, and the efficiency of that college will be greatly impaired. The Elphinstone College will be the only institution for preparing men for the first and second B.A. examinations in the Presidency; and it will have to take up the work of teaching all the students passed by the Deccan, the Kolhapur, the Ahmedabad, and the Baroda Colleges; that is, its establishment will have to be increased, or, in other words, two colleges will have to be opened within the same walls. But the present arrangement, in virtue of which the passed students are distributed between the two colleges, is preferable to closing one college and giving a double establishment to another.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 21 & 53.—The classes whose occupation under the old regime was writing, avail themselves of the Government and aided schools and colleges. But education has made some progress with the mercantile classes also, especially in Bombay. Sardars and other rich families of by-gone times do not, as a general rule, care for this kind of education. The complaint that the wealthy classes do not pay enough for such education is groundless. In support of my view I give the following table showing the monthly income of the guardians of 105 of the students at present in the Deccan College:—

Rs. 500 and upwards.	From Rs. 250 to Rs 500.	More than Rs 100 and less than Rs 250.	From Rs. 50 to Rs 100 inclusive.	Less than Rs. 50.	Total.
I	II.	III.	IV.	V	
5	11	19	31	39	105

The expenses of each student including fees vary from ₹15 to 20 per mensem. This amount is certainly beyond the reach of 39 of the students. They, therefore, maintain themselves on the scholarships they get, and in some cases borrow money. Those in Class IV (31 in all) can just afford to spend the required amount. So that the complaint referred to is certainly not true in the case of 70 out of 105 students; and an increase of fees in their case would be a hardship. The present rate is ₹5 per mensem; and it may be raised to ₹7½ in the case of 19 students forming the third class, while the 16 in the first and second classes may be paid to ₹10 even. But the parents of these 35 students are by no means to be called wealthy. And this income test is sometimes fallacious; for a man, though in receipt of ₹250, has perhaps got a large family to support, or ₹250 represents the ancestral income of a family composed of 25 members. A man in these circumstances can hardly afford to spend ₹15 to 20 per mensem on his son. But the principal objections to a varied rate of fees is the difficulty of ascertaining a man's exact income and the temptation to which it exposes him to conceal it. The rate of fees payable at Elphinstone College is ₹10 per mensem. I do not

think it can bear being raised except by the introduction of varied rates, which, however, are objectionable on other grounds.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—It is perfectly possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution, provided it has got funds, and, above all, good teachers who will zealously devote themselves to their duties. If, however, a foreign religion is taught in that school, that will be so much against it in its way to influence and popularity. But if the teachers are good, and the students not compelled to attend the religious classes, the school is under no disadvantage. St. Xavier's College in Bombay is an instance in point.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—No, so far as I am aware.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Not very readily. Still there are no complaints. They do find employment eventually in the Educational, Revenue, Customs and Judicial Departments, and sometimes in Native States. There are a few instances of Bombay mercantile firms having taken our graduates. The practice of the law is also open to them.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further, with useful and practical information?

Ans. 26.—One who has gone through the high school course successfully, and has passed the Matriculation examination, possesses, I believe, useful information. I do not know what is exactly meant by "practical information." But a good many of the boys who matriculated from the Ratnagiri High School, during the time I was Head Master there, were taken into the Collector's office and the Bombay Customs, as as well as other departments, and several were employed as assistant masters in my own school. They have all been doing well. Two have become mámlatdárs. One is a serishtadár to a Judge, and another holds a similarly important post at Ratnagiri.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—The attention of teachers and pupils is almost exclusively devoted to the requirements of the Matriculation examination of our University, but not unduly so; for the standard of that examination is, I think, a good standard for general education, and those who pass that examination are, I believe, generally well fitted for the ordinary occupations of life. Knowledge of a classical language is necessary for those who wish to continue their studies in an affiliated college, but not for those who do not. The last, therefore, as a general rule, do not devote their time to it, but take up their vernacular as their second language for Matriculation. The Matriculation examination thus serves two purposes: that of testing a young man's general education as well as fitness for entering upon higher studies. Objections have been taken to this double character of the examination, but I do not see what harm is done by it. The standard is well fitted to serve both ends.

It is not undesirable to allow room for the development of peculiar aptitudes in boys, and in schools generally. But our standard, by allowing an option as regards the second language, and requiring only a small minimum in each of the subjects, renders it possible for a boy or a school to devote particular attention to any one of the subjects, whether English, Sanskrit, Latin, Arabic, Persian, a vernacular, mathematics, or general knowledge. But if no such standard were imposed on the high schools, and the masters were allowed to teach what they chose, the result in my opinion would be that they will teach very little, and that too carelessly, and thus the standard of education would deteriorate. The influences which in the absence of such a standard are calculated to keep masters and boys duly and usefully employed, are wanting in the present circumstances of our country.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—The number of pupils in secondary schools who present themselves for the Matriculation Examination of our University is not unduly large.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—Before the University was established, the Elphinstone College had two private scholarship endowments, and two scholarships endowed by the Gáikawád of Baroda, while it had six of R20 each and three of R30 per mensem paid out of Government funds. The last nine scholarships were called Normal scholarships, and the original idea was that the holders of them should, after the close of their studies, take service as masters of English schools. But the idea was soon given up. Under the administration of the Director of Public Instruction, the scholarships of R30 were reduced to R20 and placed on the same level with the other Government scholarships. The Deccan College also had its scholarships before the Department of Public Instruction was organised, though they were re-arranged afterwards.

In those days Government did not connect itself in any way with Missionary schools, and consequently no claim for the scholarships could be set up on their behalf. No new Government scholarships have been instituted in this Presidency since the University began its operations as in Bengal. Hence, there are none which the students of all colleges, whether managed by Government or aided by it, can compete for. The old Government scholarships belonging to the

Government colleges have grown with them, and cannot be taken away from them without doing them serious injury. They have become as much theirs as the private scholarships which they have and which the aided colleges have. Separate examinations are held for them every year in these colleges. The scholarships that have been founded by private individuals in connection with the University are of course open to all affiliated institutions. The high schools have Government scholarships; but their number and monthly value are so small that they hardly deserve to be considered.

My answer to question 29, therefore, is that no scholarship system common to the Government and aided colleges, or in connection with the University, has yet been founded by Government.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—My experience is that the University curriculum affords a sufficient training for teachers in secondary schools, and no special Normal schools are wanted.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—For aided primary schools, such as those as I have spoken of in my answer to question 4, the elaborate system of examining and assigning marks in each subject is not necessary. A general inspection such as prevailed under the late Board of Education and before the grant-in-aid rules were framed, will be quite enough. When the system of primary schools develops, each Deputy Educational Inspector should have under him two or three Sub-Deputies on a salary of about Rs. 30 or 35 per mensem, and these should be charged with the duty of examining the primary schools.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestion to make on this subject?

Ans. 39.—The vernacular and English text-books used in the schools contain some moral lessons; but original prose and poetic works are taught in colleges, and there can, of course, be nothing of the kind in them. But it appears to me that, placing dry moral receipts before young men is not a very efficacious method of making them virtuous or instilling moral principles into their minds. The teacher's effort should be directed to the cultivation of the emotional side of the pupil's nature, wherein lies the root of morality, and to the formation of tastes. For this purpose nothing, I believe, is better suited than the best prose and poetic literature of such a great country as England. History too, if properly taught, is calculated to promote the same end. These means are availed of in Government colleges and also in high schools. The study of ethical philosophy which has been recommended by some is, I apprehend, not always efficacious. Butler's Sermons on Human Nature, his Dissertation on the Nature of Virtue, and the first part of his Analogy, produced, I know, a very wholesome effect on the minds of a good many of my friends and of myself, when we were at college, and the impression then received was deep, and will never be effaced. But other systems of moral philosophy opposed to that of Butler are, in the hands of certain teachers, apt to deprive the moral law of its grandeur and awe, and become the means of unsettling one's notions of morality and religion.

Besides the effect that such studies naturally produce, the discipline under which a student has to be for about eight years in a high school and a college, cannot but induce habits of regular work and self-restraint.

The imputations cast upon the morality of educated Natives are groundless. The general moral tone is healthy, though there may be exceptions. Many years ago, in my native district, stories of corruption in the Native judicial service were very common; but now they have almost disappeared, and the people have confidence in their subordinate judges as regards this point. The Revenue Department has not yet taken many of them, but those that are employed there also maintain a character for integrity. There are, I believe, some atheists and sceptics among the educated Natives, but that is by no means due to the instruction imparted in Government colleges. In English thought, the agnostic and atheistic side has at present acquired prominence; and India being now intellectually affiliated to England, as well as politically, it must be expected that all phases of thought in that country should cast their reflections here. But to this influence the students of Missionary, as well as Government, colleges are equally open, and the result in both cases is the same.

With reference to the points involved in this question, I have to observe that the tendency to specialise the studies of students has lately become too strong, in my opinion. At present, the general education of a young man, for the most part, stops at the previous examination. History and philosopy, which, I believe, are of great value to the Indian student, are put down as optional subjects for the B.A. degree, while the quantity prescribed for the previous examination, which is compulsory on all, is insignificant. I have also to suggest that in order that the means available may produce the best possible results, it is necessary that the selection of professors for our colleges should be carefully made. Latterly the evil of acting appointments has greatly increased. One or other of the permanent professors in the Elphinstone or Deccan College is always absent, and it is by no means an easy matter to procure a fit person to act for him. Some arrangement should be made by the Department, in virtue of which the European gentlemen in the Department below the rank of professors should be men possessing the same qualifications as the professors themselves, and be fit to take their places in their absence. Another way of remedying this evil I shall suggest in connection with my answer to question 34.

The relations between the professors and the pupils should be more intimate than they are. It is in this way alone that the professor will be able to influence the character of his pupils, and to give a proper direction to their thoughts and feelings. There should be conversational parties or social gatherings at which the professor and his pupils may meet on more familiar terms than are possible in the class-room.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—There is no indigenous instruction for girls in the province with which I am acquainted. Female education in this Presidency was begun about the year 1848 by educated Natives, especially the students and ex-students of the Elphinstone College, under the guidance and encouragement of their professors, the late Mr. Patton and Dr. R. T. Reid. They established Marathi-Hindu, Gujaráthi-Hindu, and Gujaráthi-Parsi schools at Bombay. Since there were no funds in the beginning, they volunteered themselves as teachers. In the course of time, after indefatigable exertions, they succeeded in collecting a sufficient amount of money. A good many Parsi gentlemen came forward with contributions for the education of girls of their own race, and a committee was formed which took away the Gujaráthi-Parsi girls' schools from the Students' Literary and Scientific Society, and managed them themselves. The Gujaráthi Hindus did likewise after the lapse of a good many years more; and now the society has got the Maráthi schools only under its management.

From Bombay the movement spread to the mofussil. Orthodox opinion was strongly opposed to female education. Educated Natives published pamphlets and delivered lectures, advocating the cause and meeting the arguments of the orthodox. Subscriptions were collected and schools opened in some of the principal towns.

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 42 & 44.—The late Board of Education had sufficient employment in the education of boys, and did not turn its attention to the education of girls. The Department of Public Instruction followed for a long time the traditional policy of the Board, but has established a good many schools latterly. Still, proportionately little has been done. It must be admitted that there are peculiar difficulties in connection with female education arising from the social customs of the Hindus. The orthodox prejudice against it, though considerably weakened, has not yet disappeared. But things would be in a much more satisfactory condition if trained female teachers were available. There is, however, a very great difficulty as regards this point. Girls are married at a comparatively young age and soon enter on the duties of a married life. They are therefore mostly not available as pupils for our Normal schools. Trained young widows and wives of uneducated men are not exactly the persons we should employ as schoolmistresses. I should therefore think that so far as possible the wives of young men attending the Training College should be attracted to the Female Normal School by the offer of liberal terms; and, as a general rule, after their education is complete, the husband and the wife should be employed at the same place.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—I do not think we should have mixed schools.

Ques. 59.—In your opinion should fees in colleges be paid by the term or by the month?

Ans. 59.—The fees in the Elphinstone College are paid by the term, and in the Deccan by the quarter. This rule does not cause much inconvenience.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—Decidedly not, for in Government institutions nobody's religious belief is tampered with. But the principle of religious neutrality requires, as I have indicated in my remarks on higher education, that Government should cease to aid institutions the ultimate object of which is to proselytise; while the withdrawal of Government from the direct management of schools and colleges must lead to such institutions being assisted on a larger scale, that is, to a more systematic interference with the religious beliefs of the people than is involved in the present educational policy.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—University professorships, instead of those we have at present in connection with the colleges, will do more harm than good. In our present circumstances we want tutors, and not mere lecturers, and the professors in our colleges are in effect tutors. But for another purpose, University professorships to be held by the Natives of the country, with small salaries attached to them, are very desirable. At present there is no provision for promoting the growth of learning and raising a class of learned men. All educated Natives, after they leave college, have to follow an occupation that takes up the greater portion of their time, and leaves them very little leisure for the pursuit of their favourite studies. Mr. Howard, one of our early Directors of Public Instruction, perceived the want, and, with a view to supply it in some measure, used the amount of the dakshiná fund at his disposal, and instituted Fellowships in connection with the Government colleges. During his administration and some time after it, they were tenable for any length of time, but gradually the original idea was forgotten and the tenure shortened, and now they are held for one year, and in a few cases for two. What permanent good they do with such a short tenure it is difficult to perceive. I would, therefore, propose that out of the sum available from the dakshiná fund, University professorships should be founded. Five senior professorships of R200 each per mensem, and five junior of R100, will be enough to begin with. Whenever a senior professorship falls vacant, a junior professor alone should be appointed to it. The senior professors should deliver a course of ten lectures at least every year in connection with the University; and they, as well as junior professors, should be attached to the Government colleges, where they should assist the college professors. The senior professors will be available for doing the work of the professors in the Government colleges during the time they may be absent on leave; and thus the evil I have spoken of in my answer to question 31 will, to a great extent, be mitigated.

The amount at present spent on the Dakshiná Fellowships in the two colleges is, I believe, R675 per mensem. It will not be difficult to raise it to R1,500 per mensem, which is the amount required for the professorships I propose; for the dakshiná fund at the disposal of the Director of

Public Instruction is pretty large, and it will go on increasing as the dakshiná now enjoyed by the old Brahmans lapses in consequence of death. The purpose which the dakshiná originally given by the Peshwas to learned Brahmans served, was the promotion of learning, and it will be in keeping with this purpose to devote it now to the creation of a learned class.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—There is a tacit understanding among the heads of Government and aided colleges that a student belonging to one is not to be admitted into another without the permission of the principal of his first college.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—Two European professors to teach English literature and history, political economy or philosophy, are necessary for every college teaching up to the B.A. standard.

Ques. 66.—Are European professors employed, or likely to be employed, in colleges under Native management?

Ans. 66.—One or two European professors are likely to be employed in colleges conducted by Natives.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—On the principles I have laid down Government will not be justified in withdrawing from an existing school or college in order that an institution in which a religion objected to by the people as antagonistic to theirs is taught may flourish. Such action on the part of the Government will not unjustly be construed as springing from a desire that the people should be taught that religion, and, if possible, become converts to it.

Supplementary Question.

Ques. 71.—Please state what opportunities you have had of forming an opinion on the subject of female education in India, and in what province your experience has been gained.

Ans. 71.—I was Maráthi Secretary to the Students' Literary and Scientific Society in Bombay for several years, and as such had charge of the girls' schools established by that society. I was also a member of the managing committee of that body up to December last.

Cross-examination of

By Mr. K. T. Telang.

Q. 1.—Have you any special reason for the proposal that appointments to vacancies should be made by the Educational authorities? Do you propose that in order to avoid the risk of a village remaining without a school at all for any time?

A. 1.—Yes, only for that purpose.

Q. 2.—Supposing the Deccan College was reduced to the status of a college teaching only up to the previous examination standard, what proportion of its students, do you think, would be able to continue their further studies in Bombay?

A. 2.—About one-half, for the expenses of living in Bombay are heavier, and the inconveniences consequent on the overcrowding of the Elphinstone College will be great. It will not be possible to accommodate all the mofussil students within the college premises, and a good many will have to take rooms in the Native town. Men who have spent their lives in villages or mofussil towns feel miserable in chawls such as those in Phanaswádi and Mugbhát; and their living in the native town will entail additional expense on account of conveyance, since the college is from 2 to 3 miles distant from the Marathi part of the town.

The addition even of one-half of the Deccan College students to the numbers in the higher classes in the Elphinstone College will render those classes unwieldy; so that the proposal will, if carried, not only deprive a large number of Deccanees of the benefits of the higher education, but impair the efficiency of the only college in the Presidency.

Q. 3.—As a rule, are the students of the Deccan College much poorer or not than the students of of Elphinstone College?

A. 3.—The proportion of poor students is larger in the Deccan than in the Elphinstone College.

Q. 4.—Don't you think that if some instruction in the art of teaching (not necessarily at a Normal school) were given to masters in our schools even when they are graduates of the University, the teaching in those schools would be improved?

A. 4.—No. Whatever other defects there may be in the teaching in the schools, there is none that can be improved by such instruction, for I consider such instruction to be unnecessary. All that is essential in what is called the "Art of Teaching" is learned by a young man of ordinary intelligence during the time he learns under his teachers and teaches himself up to the standard of the B.A. degree.

Q. 5.—Don't you think that if the conductors of the New English School were by means of grants-in-aid or otherwise able to pay, say, double the present salaries, they would be able to keep up their schools efficiently?

A. 5.—The payment to the teachers would still be inadequate, that is to say, much lower than they would get if they took to some other professions. The New English School is yet only an experiment. It is difficult to say anything about its future, but I think even if the additional salary were offered, the disinterested motive I have spoken of must operate before anybody will undertake to join the body of the conductors of the institution.

By Mr. Jacob.

Q. 1.—I gather from your 4th answer that the pupils of indigenous schools are so unskilfully and

irregularly taught that they take a long time to learn any subject. Are you of opinion that the pupils are rarely taught a subject so well or so quickly as in a cess school?

A. 1.—I am decidedly of opinion they are not taught so quickly. But a few boys are especially pushed on in some schools to the neglect of others.

Q. 2.—Can you name any subject taught in the indigenous schools, which is not taught in cess schools?

A. 2.—I think greater attention is paid to modí and mental arithmetic. But the same subjects which are taught in indigenous schools are taught in cessschools.

Q. 3.—Are you of opinion that the great majority of the indigenous schools in this Presidency are special schools opened to give instruction in one or two particular subjects, or in some manner specially desired by a certain caste or section of the community? For example, there are the shopkeepers' schools, in which only writing and accounts are attended to; religious schools in which only the Vedas or the Koran are taught; domestic schools taught by the private tutor of a well-to-do employer. Are there many indigenous schools attended by all castes as the cess schools are?

A. 3.—The indigenous schools are not necessarily special. None of them are open to the lowest castes.

Q. 4.—As regards your proposal to train and subsidise teachers to maintain village schools, how would you provide for the inspection of these new schools when they had become numerous?

A. 4.—My answer 32 was meant to cover this question.

Q. 5.—You have said (in your answer 16) that the limited part which the State takes in education in England should not be quoted as a precedent for India. Are you aware that eminent authorities like Mr. Mathew Arnold and Mrs. Mundella are of opinion that England is behind France and Germany in not having organised her secondary and collegiate education under the supervision of the State?

A. 5.—I am alluding to the popular notion on the subject.

Q. 6.—You say that the study of the Vedas and Sanskrit shastras is dying out. Would you establish a special Sanskrit school or college to attract more of the old Shástris or Acháryas of great learning and to harmonise the old system of Sanskrit teaching with the modern one pursued in our Arts Colleges?

A. 6.—I would certainly have such a college. We had such a one formerly, and it was abolished too soon. On this subject 25 Shástris are anxious to present a memorial to the Commission, which I have with me.

Q. 7.—In your 16th answer you have referred to the religious neutrality question. If Government offers grants of money for purely secular results, and by the natural operation of the grant-in-aid system, religious schools—whether Buddhist, Hindu, Christian, or Mahomedan—earn a share of the grants so offered, where do you consider is the violation of religious neutrality so far as Government is concerned?

A. 7.—There is no violation of religious neutrality, provided the boys in the schools are taught the same religion as their parents. But there is a violation if the religion taught is not that of the parents. The Government does pay by secular results, but the final cause of the school is conversion.

Q. 8.—You suggest that the relations between the college professors and their pupils should be more intimate. Do you consider that this important object would be gained if the professors lived on the college premises near the resident students?

A. 8.—I should think so.

By Mr. Lee-Warner.

Q. 1.—In the event of a Missionary school teaching partly the boys of Christian parents and partly other boys, would you exclude it from State assistance?

A. 1.—I would recognise only the Christian boys attending the school as entitled to a grant or examination. If the object of the school is to extend Christianity, I would then refuse it assistance.

Q. 2.—Do you consider that the State is bound to inquire into the motives of teachers without resting satisfied with the results according to fixed standards, and with the discretion of parents who deliberately select the school for their children?

A. 2.—When the motives are concealed, the State should not be inquisitorial, but when the motives are professed, the State should take cognisance of them, with reference to interference with religious beliefs.

Q. 3.—Do you consider that the Ratnágiri High School and other similar institutions could with advantage be handed over to the management of the conductors of the New English School in Poona in the course of the next few years?

A. 3.—Certainly not. The experiment is a new one, and no qualifications have been shown or are likely to be ascertained in the next 15 years.

Evidence of Mr. Vaman Prabhakar Bhave, *Head Master, Native Institution, Poona.*

Ques. 1.—Please state what experience you have had of education in India.

Ans. 1.—I have been following the profession of a teacher since 1870. My experience is confined to Anglo-vernacular schools. In 1874 I undertook the management of the Poona Native Institution.

Ques. 2.—Can you adduce any instance of a proprietary school supported entirely by fees?

Ans. 2.—I do not know any instance of a proprietary school in Poona supported entirely by fees.

Ques. 3.—Is the scholarship system impartially administered?

Ans. 3.—The scholarship system is solely confined to Government schools; private schools ought to have some scholarships.

Ques. 4.—Is Municipal support at present ex-

tended to aided and Government schools, and how far is this support permanent?

Ans. 4.—The Municipal support is extended, at present, to aided and Government schools. This support entirely depends upon the pleasure of the Municipal Commissioners.

Ques. 5.—How far do you consider the text-books in use in all schools suitable?

Ans. 5.—Some of the text-books in some schools are not suitable. This age is an age of progress. Every month sends out new publications that treat of simple lessons on objects and on the phenomena of nature and of common life. It should be the duty of the head manager of a school to prepare a list of new and useful books which should be annually submitted to the Government Professional Inspector for approval.

Ques. 6.—Are any steps taken for promoting the physical well-being of students in private schools? Have you any suggestions to make?

Ans. 6.—Some provision is temporarily made in private schools to preserve the health of the students. No good result is likely to follow without Government aid.

Ques. 7.—Is the system of pupil-teachers in force in private schools?

Ans. 7.—Pupil-teachers are engaged in some private schools. They work very carefully and zealously.

Ques. 8.—Should the rates of fees in schools vary according to the means of the parents of the pupil?

Ans. 8.—In every private school the rates of tuition fees should vary according to the circumstances of the pupil.

Ques. 9.—Is the profession of teaching a profitable one?

Ans. 9.—The profession of teaching is not a profitable one; some educated Natives who have selected teaching as their life-work have been put to a heavy loss. In the Poona Native Institution I spent more than ₹5,000.

Ques. 10.—To what classes of institutions do you think that the system of assigning grants by results should be applied? What do you regard as the chief conditions for making this system equitable and just?

Ans. 10.—The system of payment by results is very convenient for private Anglo-vernacular schools. In order to make the system equitable and just, the Government Inspector must use the same test in examining a private school which he applies to a Government institution. He must not calculate beforehand the grant to be awarded.

Ques. 11.—To what proportion of the gross expense should the grant-in-aid amount in the case of private Anglo-vernacular schools?

Ans. 11.—It should amount to half the gross expense.

Ques. 12.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in any school?

Ans. 12.—A teacher can efficiently teach a class of 30 boys.

Ques. 13.—In what cases should promotions from class to class depend upon the school authorities?

Ans. 13.—Promotions in all cases should be left to the school authorities, who should be requested to attach great importance to the results of Government examinations.

Ques. 14.—Can schools under Native management compete successfully with corresponding institutions under European management?

Ans. 14.—Comparing the results of the past years of the University Entrance examination of the different schools under Native management, I find that they not only compete successfully with schools under European management but beat them down.

Ques. 15.—Are the conditions on which grants-in-aid are given in your provinces more onerous and complicated than necessary?

Ans. 15.—Some of the conditions are hard. The term of 100 days ought to be reduced to 75: the day of attendance ought not to be strictly defined. If a school enjoys a half holiday and meets for three hours only, that day should be taken into calculation. Capitation grant should be given to private schools. Salary-grants ought to be renewed.

Ques. 16.—What are the difficulties of the Manager of a private Anglo-vernacular school?

Ans. 16.—At the very commencement, he must invest a large sum in buying benches, chairs, &c.

He must find out a suitable building for which he should pay a large sum as rent.

He is not able to pay handsome salaries to his assistant teachers.

He cannot enjoy furlough or privilege leave.

He has no hope of pension in after-life.

He cannot give costly prizes or scholarships to the deserving pupils.

Since he is required to manage his school for years together, without Government aid, he is compelled to spend money out of his own pocket. If he has no capital of his own, he is required to borrow money with the intention of returning it, when Government extend their helping hand to him.

He who undertakes to conduct a private Anglo-vernacular school must prepare himself to mar his future prospects.

He must not follow any other profession.

He must work in the institution as a full-time teacher.

In order to make up the monthly deficit, he is required to collect trifling subscriptions and donations.

On account of financial difficulties, he cannot become strict in every way.

His school does not carry with it that charm or prestige which is enjoyed by a Government institution.

He is not furnished with a splendid library, a laboratory, a gymnasium, and a museum.

He is greatly disappointed when some poor but deserving pupil leaves his for some other school that gives him a scholarship.

Ques. 17.—What should be done by Government to reduce the onerous expenditure on Government high schools, such as Ratnagiri, Dhulia, Dharwar, &c., where the cost to Government of educating each scholar, is from ₹30 to ₹60?

Ans. 17.—Government ought to encourage private Anglo-vernacular schools by capitation, standard, and salary grants.

Ques. 18.—What advantages have Anglo-vernacular mission schools over other private institutions?

Ans. 18.—They are able to attract boys from other schools by means of nominal rates of fees, costly prizes, and scholarships.

They are able to pay handsome salaries to assistant teachers.

They can give pensions. They collect handsome donations and subscriptions. The late Dr. Wilson used to secure handsome donations from Native States for the support of his school. Looking to the results of the University Entrance examination for the past five years, I find that the Free General Assembly's Institution, Robert Money School, General Assembly's School, Ahmedabad Mission, the Poona F. C. Mission, Hyderabad Mission, Belgaum Mission, Surat Mission, and Gogo Mission, passed 112 candidates only; whereas the Bombay Proprietary School, Fort High School, Bombay High School, Chandanwadi High School, Poona Native Institution, Alfred High School, New English School, Poona, Sir Jamsetji's Benevolent Institution, and Sir Cavasji's Madrassa passed 252.

Ques. 19.—Name those Government institutions which should serve for a few years to come as exemplars to other schools.

Ans. 19.—The Elphinstone High School of Bombay and the Poona High School. The cost to Government of educating each scholar in the former is R15-10-10, and R25-6-11 in the latter. If their feeders be included, they are not so onerous.

Cross-examination of Mr. Vaman Probhakar Bhave.

By Mr. Jacob.

Q. 1.—In your third answer do you mean to suggest that all the Government stipendiary scholarships should be made tenable in private as well as Government institutions?

A. 1.—I think scholarships should be awarded by public competition and tenable in any institution whatsoever, even although the existing number of scholarships is not increased.

Q. 2.—Do you consider that the money at present devoted to scholarships would be worth having, if divided among all institutions alike? In Poona, for example, the Government spends R76 monthly on its high and middle school, and if this sum were liable to division among the 26 high and middle schools in the city and camp of Poona, would it be any appreciable benefit to the private schools generally?

A. 2.—It would be of some benefit to private schools to secure the principle of impartiality.

Q. 3.—Do you consider that the desire for secondary education in the Poona district has been increasing or diminishing during the last 10 years?

A. 3.—It is on the increase.

Q. 4.—Would you return to an extensive system of scholarships, such as was abandoned in this Presidency more than 30 years ago as an unnecessary stimulus?

A. 4.—I do not mean to advocate an unlimited number of scholarships, but a limited number open to all classes of schools.

Q. 5.—What do you consider to be the primary object of a system of scholarships?

A. 5.—The primary object is to afford a stimulus to deserving and poor students.

Q. 6.—Is not that object already gained by the free studentships in all grades of schools?

A. 6.—It is not a sufficient encouragement to poor students. There ought also to be scholarships in private schools.

Q. 7.—Have you any objection to stating whether the net result of your expenditure on the Poona Native Institution has been a gain or a loss of money to you?

A. 7.—Financially I have been a loser.

Q. 8.—With reference to your 13th answer, are not promotions from class to class left entirely to the discretion of the Managers of the aided schools?

A. 8.—Previous to this year the Poona Native Institution has not been aided. Therefore I cannot speak of it from my personal knowledge, but from what I know of other private institutions, the Managers are not interfered with by the Department.

Q. 9.—In your 10th answer do you mean that the standards of examination are higher and more strictly enforced by the Inspectors in private than in Government schools?

A. 9.—I do not say that the standard is higher, and I am not speaking with reference to my own institution. But I have heard that in other cases the Inspector has applied a more severe test in examining private than Government schools.

Ques. 10.—Do you go upon any definite facts when you imply that the Inspectors calculate beforehand the maximum amount of the grant they will award to an aided school?

Ans. 10.—On making an application for registration, the applicant states what number of pupils will be examined, and the inspecting officer on this can calculate what amount of grant is likely to be required. I do not know of any particular instance in which he has so calculated the amount.

Ques. 11.—Do you consider that the Anglo-vernacular mission schools have to any extent discouraged private Native enterprise?

Ans. 11.—I consider they have done so, because they enjoy the special advantages which I have mentioned.

Ques. 12.—Do you think that the mission schools discourage private Native enterprise more than Government schools, which charge higher fees, discourage it.

Ans. 12.—They discourage private enterprise as much as the mission schools. The costly prizes and scholarships in Government schools are a discouragement to private enterprise, notwithstanding the higher fees charged.

By Mr. Lee-Warner.

Q. 1.—Are you aware of the existence of any private schools in Bombay, like the Fort High School, which are self-supporting under the present system of departmental administration?

A. 1.—There is a school in Bombay called the Fort High School. I believe the Manager supports it by collecting donations and subscriptions.

Bombay is a commercial place, and Mr. Cooper, the Manager, finds it practicable to charge high fees. I know of no school which is supported entirely by fees in Bombay. The donations and subscriptions collected by the Manager of the Fort High School are partly collected from the parents of pupils and partly from others.

By THE PRESIDENT.

Q. 1.—With reference to answer 8 in your evidence, does the rate of fees in private schools actually vary according to the circumstances of the parents of pupils?

A. 1.—The rate of fees does vary. I can speak for the Poona private schools.

Evidence of MISS L. R. COLLETT.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have been Lady Superintendent of the Ahmedabad Female Training College for the last seven and a half years. Two years previous to my coming to Ahmedabad, I opened a private school in the Fort, Bombay, for the children of the better class of Europeans resident in that neighbourhood. My school was prosperous and self-supporting, and I only gave it up in order to join my present appointment. In the position which I now occupy I am brought in direct contact with the subject of female vernacular education in its various forms; for, besides being Lady Superintendent of the Female Training College and the Practising School attached to it, I superintend, having Deputy Inspector's powers, the two large grant-in-aid girls' schools in the city.

Ques. 2.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 2.—I do not think that girls' schools should be under the control of Municipal or of local funds committees, because, in nine cases out of ten, the greater proportion of the committee would consist of men who, calling themselves orthodox, are opposed to the removal of their ancient landmarks, particularly such as would in any way raise the position of women. Female education is as yet a tender plant, which will need delicate and cautious fostering to bring it to anything like strength or maturity; therefore, I am strongly of opinion that the entire management of girls' schools should be in the hands of the Educational Department.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—I think the grant-in-aid system is very fairly administered as regards vernacular girls' schools. If the school be in a state of efficiency, the grant-in-aid should cover half the yearly expense; for instance, the annual expenditure on the two Irish Presbyterian mission schools in this city is R639, and their last year's grant was R300. In the Muganbhai girls' school the yearly expense, including contribution towards pension fund for teachers, prizes, books, furniture, and other contingencies, amounted last year to R1,349, while the grant was R660. As regards Anglo-vernacular and English-teaching girls' schools, I am of opinion that the grant-in-aid is distributed on a liberal principle.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—I consider that the vernacular reading series for the schools of Gujarath should be thoroughly revised and remodelled, many of the lessons in the books being silly and unsuitable to the ages of the pupils. The historical lessons and those termed scientific should be left out altogether. These books were compiled in the year 1858, and since that date knowledge on sciences, such as astronomy and chemistry, has advanced considerably, and some of the assertions in the lessons on these subjects are now known to be incorrect. Besides, there are excellent Gujaráthi scientific text-books to be had now, which was not the case when the present reading series was compiled. I think that the books should be remodelled more on the principle of English reading-books. There might be some amusing and instructive historical narratives, such as are likely to take a hold on the minds of the pupils, but the record of bare facts should be avoided. There has been a proposal to have different sets of reading-books for boys and girls: this I am strongly opposed to; it has not been thought necessary in England, and it is certainly not so in this country.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—There are no indigenous girls' schools in the Northern Division.

Ques. 42.—What progress has been made by the Department in instituting schools for girls, and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—This Training College was established in the last month of 1871. It was opened with six students. Since then altogether 31 trained teachers have been sent out as follows: —2 in 1872, 3 in 1873, 1 in 1874, 3 in 1875, 3 in 1876, 3 in 1877, 2 in 1878, 4 in 1879, 5 in 1880, and 5 in 1881, and I hope to have 7 more ready after the annual examination which takes place next month. Trained female teachers have been appointed to the following girls' schools in Gujarath:—R. M. Muganbhai and Shethani Schools, both of Ahmedabad, Parántij Sánand Pátri, Viramgám, Dholera, Dholka, in Ahmedabad Zilla; Kaira, Nadiád, Kapadvanj, Mehmadabad, in Kaira Zilla; Broach City Nos. I and II Schools, Ankleshvar, Jambusar, Amod, Hánsot in Broach Zilla; Pardi and Surat in Surat in Surat Zilla. Besides these schools women have been sent as teachers to the Native States of Bhávnagar, Baroda, and Cutch.

As a rule, the women attending this college are the wives of schoolmasters, or of men who are being trained for employment in the Department. We make an agreement with these women that when they have passed through their college course, they and their husbands shall be sent to the same villages as teachers. Besides the wives of schoolmasters we admit respectable widows At first there was some uncertainty as to whether it would be advisable to send widows as mistresses to schools in the districts, but the results have shown that there need never have been any doubt concerning them; those we have sent out having done excellent work, and having succeeded in winning the respect and confidence of the residents in their respective villages. Indeed, one of them, a young Bráhmin widow, named Mahaluxmi Chuggun, who was first appointed to the Roychund Dipchund Girls' School in Surat, became so popular there, that when robbed of her property the people of the city subscribed and gave her a sum of money equivalent to the amount which she had lost. The Baroda State have since applied for and got her services as teacher for their girls' school, and they have opened a training class under her. Our college scholarships, amounting to ₹150, are paid from the Municipality and local funds. The sums given in scholarships vary according to the standard in which the student learns. The demand for female trained teachers in Gujaráth is much greater than the supply, and we could utilise double the amount given us for scholarships. Those students who pass above 60 per cent. in the highest standard, or third-year's class, are entitled to a pay of ₹20, and those who pass in a lower grade in the same standard, to ₹15. In the set of rules drawn up for the management of this college, it is mentioned that a trained mistress shall be entitled to a certain capitation allowance; this rule has never been carried into practice, and I have not pressed the matter, as, for several reasons, I do not approve of the arrangement. But I think that after serving for a year or two, if her work has been satisfactory, a woman should be entitled to a certain increase of pay, and so on till she reaches a maximum sum, as is done in the cases of the male teachers. There are at present 32 students on the college roll; of these 18 are of the Bráhmin caste, 3 Kunbis, 5 Pársis, and 6 Native Christians. There are 14 students residing in the college compound under my charge; of these 7 are Bráhmins, 3 Kunbis, and 4 Native Christians. The fact of high-caste Hindus and Native Christians living together under the same roof on terms of friendship and mutual respect, makes our institution a unique one in India. A short time ago it was deemed inadvisable to admit Native Christians even to the Practising School, or to have them sitting in the same classes with Hindu girls, but the experiment having been tried, we have now Native Christian women not only drawing scholarships, but living in the college compound among their high-caste sisters, and enjoying a great amount of popularity. The object in training these Christian women is that when they have passed through the college course the Mission Society should borrow their services from Government as mistresses for their girls' schools, where the want of trained teachers is much felt; and I cannot see any reason why Native Christians may not, in time, be mistresses of Government schools, particularly those in large cities. As it is, we have four Native Christians on our college staff.

I do not think that English should be introduced as a branch of study in female training colleges. In the first place it is all that the women can do to get up the amount of study necessary for their training as teachers; in the second place, English is not needed in the schools where they will be sent to teach; and, lastly, the students are not long enough in college, nor could enough time be spared from their studies, to give them more than a smattering of English, which would be forgotten almost immediately, as they would never hear a word spoken in their houses or in their school-work. Instead of English, I am strongly of opinion that if there be time to devote to a second language, Sanskrit should be introduced.

Of course the greatest stumbling-block in the way of female education is the early marriage system, and the constant visits to the house of the mother-in-law entailed by it. The latter affects the children in the lower schools to a much greater extent than it does the women of the Training College, who, as a rule, live in their husbands' houses; but though the mother-in-law difficulty is in some degree overcome in their cases, they have still many drawbacks to contend against, which cannot fail to be serious hindrances in the way of their education. For instance, there is the birth of children, often when they are little more than children themselves, weakening them physically and mentally; then comes the mother's natural anxiety about the child, rendering it almost impossible for her to concentrate her attention on her studies. Besides these, there are the home duties, up by dawn grinding the corn for the consumption of the little household, taking the clothes to the river to wash, bringing water from the well, cooking the morning meal, and after all this, attendance in their various classes at half past ten, official time; in school for six hours; then home again to prepare the evening meal, set the house in order, perform the hundred and one duties which fall to her lot, and learn her lessons for the coming day. I wonder how many English women could pursue a course of study with any success under similar difficulties.

Among our students we have two whose scholarships are paid by the Native States of Wadhwán and Limri. When these women have finished their college course, they will return to their native villages and be put in charge of girls' schools there.

An Anglo-vernacular class in connection with the college was opened at the latter end of last year, in compliance with the request of some of the leading Native gentlemen of the city. The subjects taught (apart from the regular Gujaráthi course) are English, music, and needle-work. A fee of ₹2 per mensem is charged.

I am of opinion that there should be at least one European lady inspectress for the Bombay Presidency, and I think that Deputy Inspectors over girls' schools should be men who have had some experience in the management of female schools; they would then appreciate the difficulties which mistresses have to contend against when sent out to district schools. The present Deputy Inspectors are, in most cases, men who are willing and anxious to do their best but who are quite unable to enter into or to understand the difficulties which beset female teachers. In the first place the peculiar circumstances under which

women in India are brought up tend to make them very timid when they come in contact with men who are strangers to them; they have been accustomed to such a system of repression and dependence on others, that in nine cases out of ten they will rather suffer injustice than make a stand for themselves; consequently, they need a peculiar kind of treatment and encouragement, quite unnecessary in the case of male teachers. Besides this, female teachers are a new element in most villages, and their conduct is subjected to close scrutiny, and anything but benevolent criticism. I have known of cases where the Deputy Inspectors, instead of going to the girls' schools to inspect the records, have ordered the women to bring them to their offices or houses; now the fact of a mistress going to the residence of a Deputy is quite enough to raise an evil report about her. I only instance this to show how delicate a matter the treatment of female teachers is. Again, when women are sent to village schools, they, in most cases, go to replace men who have been in charge of the schools for many years, and who are naturally enough annoyed at being turned out to make room for a female teacher. These men generally hold an influential position in the village, and they do what they can to stir up the residents against the new-comer, so that the poor mistress has, at the very commencement of her career, to contend with and overcome a good deal of smouldering animosity. Then the male assistant considers it *infra dig.* to be under a woman, and is often insubordinate and insulting to her, doing what he can to subvert her authority and lower her in the eyes of her pupils; when at last she is driven to report his conduct, the Deputy considers her discontented, and does not understand why she should begin by making complaints against her assistant, who got on well enough with her predecessor.

Besides allowing us a monthly sum of ₹100 for scholarships, the Municipality has given considerable help to this college. Ráo Bahádur Buchordas Ambaidas, one of the members, gave a sum of ₹10,000 towards the building fund for the premises which we at present occupy. The municipality supplemented this with a sum of ₹5,000, and Government made the amount up to ₹30,000.

The practising school attached to the Training College is supported from the local funds. There are from 125 to 130 names generally on the roll; of these there are at present 15 Bráhmins, 25 Pársis, 13 Jewesses, 3 Christians, and 3 Muhammadans, the remainder belonging to the different Hindu castes. We are allowed a small sum from the Kunbi Infanticide Fund to be given as scholarships to girls attending the school. This is the only grant for the scholarships received by the Practising School.

The first girls' school in Gujaráth was opened in this city in the year 1849, under the auspices of the Gujaráth Vernacular Society, and kept up by it till the year 1855, when it was endowed by the Nake Mundae Shethani Harkuwarbae, the widow of one of the leading Jain gentlemen of the city. The school was named after her, and a committee appointed to manage it. It has been under my charge since September of the year 1880, at which time one of our trained women was appointed head-mistress. The average attendance and the general efficiency of the school has improved considerably since then. The number of names on the roll ranges from 130 to 140. About 20 of the girls are Bráhmins, the remainder being Shrávak Bunias. The Municipality contributes a sum of ₹20 monthly for scholarships.

The Muganbhae Girls' School was opened in the year 1850 by Ráo Bahádur Muganbhae Kuramchund, who gave the building as well as endowed it with a sum of ₹14,000; this amount has since accumulated to ₹19,000. For the first few years the average number of names on the roll was 25; now it is about 300: of these about 100 are Bráhmins; the remainder represent the different Hindu castes. In both the Shethání and Magunbhae schools the ages of the girls range from 6 years to 14, and occasionally we have girls of 15 and 16. I find that the early marriage system begins to interfere with the attendance of the girls when they are about 9 years of age on account of the customary visits to the house of the mother-in-law. We have no Muhammadan girls in either the Shethani or Muganbhae schools. The Municipality contributes a sum of ₹30 to be given in scholarships to the latter school. The head-mistress and two of the assistants are women trained in our college.

The Irish Presbyterian Mission Society have two girls' schools in this city, at which there is an attendance of 140 girls; these mostly belong to the Bráhmin and other Hindu castes. In one of the mission schools there are 10 Muhammadan girls. The mission has also a mixed school for Dheds in the city; there is an attendance of about 40 in it; a small fee is charged. The Irish Presbyterian Mission has mixed schools for Dheds in each of their stations. I understand that there is only one local fund school for this class in the whole of the Northern Division, that is, a boys' school in the village of Atwa, in Surat zilla. There are altogether 780 Native girls attending the schools in this city; of these about 600 are in institutions under my charge.

In the Northern Division there are 126 girls' schools; they have an attendance of 7,391. The local funds support 75 of the above-mentioned schools, 10 are aided, and 41 are inspected.

The Irish Presbyterian Mission Mixed Anglo-vernacular School in Surat is conducted on the Kindergarten system. This is the only school of the kind in the Bombay Presidency, and, as far as I can ascertain, in India. Miss Lang, the lady in charge of the school, studied the Kindergarten system for some years prior to her coming to this country, and the success which has attended her efforts is an evidence of the usefulness of the school. The attendance ranges from 50 to 54, the greater proportion being the children of respectable Parsis; there are about ten Hindu and three or four Muhammadan girls, all from the better class families. A monthly fee of 8 annas is charged. Miss Lang finds that in this country the Kindergarten system is only adapted to children of under six years of age.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—Encouragement should be given to the wives of schoolmasters, or of young men training for service in the Department, to join the female training colleges, and by the offer of suitable scholarships, and the prospect of good salaries, should they succeed in passing the requisite examinations. In the practising school attached to our Training College the students get practical

experience in the art of teaching; they go there by turns, two and three at a time, for a week, at the end of which period they are held responsible for the progress made in the classes they have taught. The head master of the practising school is a trained teacher, and one of my assistants is generally present looking over the work, so that should the students teach in an incorrect or careless manner, they are checked at once and shown where their mistake lies.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—There have been European ladies at different times in Ahmedabad who have taken a great interest in the encouragement of Native girls' schools. Conspicuous among them are the names of Mrs. Oliphant, Mrs. Sheppard, and Mrs. Newnham. Mrs. Sheppard, while touring in the Northern Division, visits the girls' schools in the different villages, and, in many cases, distributes prizes among the pupils. Besides these ladies, the wives of the Irish Presbyterian Missionaries have taken a prominent part in encouraging female education among the Natives. Of course European ladies who have not studied the language can do little practical good.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—I do not think that the rate of fees in schools or colleges should vary according to the means of the parents or guardians of the pupils, because it is next to impossible to make a fair estimate of a man's circumstances in this country. The rate of salary he receives is no criterion. For instance, a man drawing a pay of R100 to R150 a month may belong to a poor family, and have a tribe of relatives and hangers-on, whom, by the rules of his caste, he is bound to support, while on the other hand a man having a pay of only R20 or 30, being a member of a rich family, is really in far better circumstances than the man with the larger salary. Of course, there are conspicuously rich men who can afford to pay highly for the education of their children, but they belong to a small minority, and it would be unfair to charge two or three pupils in a school or college a higher price than the great majority pay for an article of precisely the same value.

Supplementary Question.

Ques. 71.—Have you any other remarks you wish to offer?

Ans. 71.—There is a subject on which I should like to make a few remarks. Though I am not quite sure that it comes within the province of the Commission, still great good may be done by calling the attention of Government to the matter. What I refer to is the great necessity which exists in India for the establishment of dispensaries for women and children in all the large towns. Native women have, as a rule, a great objection to going themselves or to taking their children to public hospitals for treatment; but I have found by experience that they will gladly go to a European lady for advice and willingly take whatever medicine she prescribes, and I am convinced that the establishment of dispensaries under European lady doctors, and having a staff of trained Native nurses attached to them, would be one of the most popular and beneficial measures which Government could adopt. Medicine and out-door attendance should be given free to the poor, and a fee charged in the cases of the rich. The introduction of these institutions would be the means of saving many thousands of lives yearly. The customary treatment of Native women, particularly among the poorer classes, at the time their children are born, is often cruel and revolting, and many women only survive the ordeal with ruined constitutions, while the greater proportion of the infants die, partly from the feebleness of the mother, and partly on account of her ignorance as to how to treat a sick child. As an example of the good which would accrue, were Government to take this matter in hand, I beg to mention the only institution of the kind which has come to my notice, that is, one which was established in the city of Surat in the year 1877, under the auspices of the Irish Presbyterian Mission. Miss Forrest, the lady who was in charge, studied medicine for some years under Dr. Burns Thompson of Edinburgh. During the first year of its existence the attendance at the dispensary was 5,000; last year it had risen to 9,914. These figures do not represent so many new cases, but the aggregate attendance for treatment. The actual cost last year was about R1,000, charges for medicine being made to the rich only, but often little presents were voluntarily given by the poor; these took the shape of butter, eggs, fruit, fowls, flowers, &c., trifles in themselves, but as an expression of gratitude a telling proof of the usefulness and appreciation of the work done in the dispensary. Fees, sometimes given voluntarily, sometimes charged, were received for out-door attendance, a species of work of which Miss Forrest had a great deal. She was called to attend women of all classes, and in all parts of the city; these included the most respectable Parsi, Hindu, and Muhammadan families in Surat, and such an opening did her work give her that she was by far the best known and most popular European in the city. The dispensary was a boon, not only to the town, but to the surrounding districts, patients often coming 20 miles to be treated, and Miss Forrest being sometimes called to attend women as far away as Broach and Baroda. This dispensary was necessarily on a small scale, but the immense good which resulted from the unostentatious labours of the lady in charge should be an incentive, not only to Government, but to rich Natives, to establish institutions of the kind in central parts of all the large towns of India.

Cross-examination of

By Mr. Telang.

Q. 1.—Is there a marked difference in the average ages at which girls in Gujaráth leave schools which are under female teachers and those which are under male teachers?

A. 1.—I think there is. In the village schools, for instance, girls generally leave at the age of 11, but in our schools we keep them even up to 15 and 16, and the average limit of age is about 14.

By THE PRESIDENT.

Q. 1.—With reference to answer 34 in your evidence, what practical measures would you suggest to get better text-books compiled ?

A. 1.—The matter should be referred to a conference of male and female teachers. I do not know of any Native ladies in Gujarát capable of preparing text-books.

Q. 2.—You desire to increase the number of young women who are being trained as teachers. Will you favour the Commission with any practical suggestions for the accomplishment of this object ?

A. 2.—At the commencement of the Female Training College almost any woman who applied was admitted, the object being to get a class started. Now that the college is on a firm foundation, and we have many applicants, we are strict in admitting only such as are qualified for the fourth standard, and whose conduct will bear the most searching enquiry. As I have stated in my evidence, we have a sum of R150 allowed us from the Municipality and local funds for scholarships. There is at present no saving from this sum, the whole of it being in use, so that till some of the students have passed out of the college, it would be impossible to increase the number on the roll. Had we more money at our disposal, we might do so with perfect ease, as we have eight women from our practising and the Maganbhai schools anxious for admittance. Of the above-mentioned women, four at least are the wives of schoolmasters. From this it will be seen that we have no difficulty in increasing the number of our students, but, should such a difficulty arise, the best means of meeting it would be, in the first place, to increase the number of girls' schools in the districts and so increase the number of possible applicants. In the second place, the Deputy Inspectors who have every opportunity of selecting clever and suitable girls, should be instructed to do all in their power to induce such girls, particularly if they be the wives of schoolmasters, or of young men who are being trained for service in the Department, to join the female training colleges. The Deputies could do much to increase the popularity of these colleges, and they could, above all, point out to schoolmasters the benefits which would accrue to themselves, were their wives trained teachers drawing good salaries. In the third place, an increase should be made in the scale of salaries to female teachers. In this respect they should be put on the same footing as male teachers ; for instance, men passing under the highest grade in the third year class are entitled to a salary of R25 and a certain capitation allowance, while women passing under the same grade are only entitled to R 20. As I have already said, I object to the system of capitation allowance in the cases of women particularly, but I think, as an equivalent, they should be entitled to a sum ranging from 2 to 6 annas, according to the standards, for every child who passes at the annual examinations. In the fourth place, women, when they wish to be trained as teachers, have prejudices and difficulties to contend against which men have not ; therefore, when they go out as mistresses, every care should be taken by the Deputy Inspectors to make their paths as smooth as possible, and it should be made visible to all, by the courtesy and consideration with which they are treated, that they are strongly backed up by the powers that be. I should like here to mention that the Educational Inspectors and other district officers are uniformly kind and considerate to female teachers. I only know of one case where they, the mistresses, were treated with discourtesy by a district officer. In the fifth place, young men who wish to join the male training colleges should be led to understand that those applicants who are willing to have their wives trained shall have a prior claim to admittance over all others.

Q. 3.—With reference to your suggestion to increase the pay of trained female teachers, do you think that if you made teaching a really paying profession for women, that the number would increase ?

A. 3.—I certainly think so.

Q. 4.—Are there any reasons, apart from the question of supply and demand, why female teachers should receive higher salaries than male teachers ?

A. 4.—Yes, I think so. The female teacher has to pay a hired servant to keep her house and do her cooking, &c. The male teacher does not employ a hired servant, but gets all his household work done for him by his wife.

Q. 5.—With reference to your suggestion about a lady Inspectress for the Bombay Presidency, and your remarks about the present male Deputy Inspectors, would you suggest a complete system of female inspection, including Deputy Inspectresses ?

A. 5.—I think such a system should be introduced in time. I do not think that female education will make any great progress except under female teachers. For reasons stated in my evidence, I think that the inspection of female schools by male Deputy Inspectors greatly increases the difficulty of the position of female teachers.

Q. 6.—Have the Hindu widows whom you sent out as trained teachers proved satisfactory ?

A. 6.—They have proved very satisfactory. They are usually young women of 18 to 22. I have never heard even a rumour against the moral conduct of any one of them.

Q. 7.—Can you give us any practical suggestions as to increasing the number of Hindu widows thus employed ?

A. 7.—Our difficulty has hitherto been the comparatively recent date of the movement. Until 1875 there were practical obstacles in admitting widows into the training college. The Inspector of Schools was then opposed to the admission of widows. Since then, the difficulties of admission have been removed, and any widow who gives good references would be admitted so far as our scholarship fund permits. When Hindu widows know this fact more widely, and if they find that the salaries of trained female teachers render the profession profitable, the number of candidates will, I believe, greatly increase. But we should require more scholarships. There are at present eight women, about one-half of them Hindu widows, who are at this moment desirous of admission, but whom I cannot admit, as we are already working to the utmost limit of our scholarship fund.

Q. 8.—Will you state your views a little more fully about teaching a second language in the Female Normal College ?

A. 8.—I do not advocate a second language. But if a second language is to be taught, I would

prefer Sanskrit to English. Sanskrit would give them the root of their own language; it would procure for them a certain amount of scholastic dignity in the eyes of their countrymen, and it is the language of their sacred books.

Q. 9.—Do you consider it important that the young women, while under training, should live in the compound of the training college and under the eye of the Lady Superintendent?

A. 9.—I consider it necessary except in the case of a young woman whose husband lives in the city, in which case she should live in his house. Among other reasons, a young woman living in the college itself has much more time for study.

Q. 10.—You say the first girls' school in Gujaráth was endowed by a Jain widow lady. Can you suggest any method for increasing the interest of widows of good position in female education, or of giving them a practical function in its administration?

A. 10.—It would be difficult to suggest such a plan at present. Hindu widows of position are a good deal secluded in Gujaráth, and they do not, as a rule, have the entire administration of their property.

Evidence of Mr. Manekji Bejanji Cooper.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have been connected with education for the last eighteen years; at first as head master of a middle class school in connection with the Sir Jamsetji Jijibhoy Institution, Bombay, then as a tutor in the Elphinstone High School for a number of years, and for the last eight years I have been conducting jointly with another gentleman, a distinguished West Scholar of Elphinstone College, a prominent private high school in the Fort, Bombay, known as the "Fort High School."

Ques. 19.—Have you any remarks to offer on the principles of the grants-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) normal schools.

Ans. 19.—As compared with Calcutta and Madras, the application of the grants-in-aid system has been very restricted in this Presidency. If aid is given in accordance with that system, it has been confined for the most part to European and Missionary institutions, those under Native management being practically almost entirely excluded. The majority of institutions in Calcutta and Madras are conducted on the grants-in-aid system, whereas those in the Bombay Presidency are entirely under Government control.

A review of the administration of the grants-in-aid system in this Presidency shows that for long, *i.e.*, till the year 1865, when the system of payment by results was first introduced, the grants-in-aid system, as authorised under the Despatch of 1854, had practically been a dead letter. The schools included in the abstract of grants-in-aid were for the most part such as had been assisted by Government previous to the formation of the Department of Public Instruction in this Presidency. These were few, and mainly established for the education of military orphan children.

But during the period alluded to, the Director of Public Instruction set up under his immediate control and management a large number of primary schools for the agricultural and labouring classes in different parts of the Bombay Presidency under a system known as the "partially self-supporting schools" system. This system, he maintained, was almost identical with the grants-in-aid system as laid down in the Despatch of 1854, on the ground that the schools so conducted were almost half supported by the people themselves. But the main element of the grants-in-aid system is local management, which was entirely wanting in the expansion of primary schools under the so-called system of grants-in-aid as worked by the Department during the period under notice.

It was in the year 1866-67 that the grants-in-aid system on the principle of "payment by results" was for the first time brought into extended operation in this Presidency. The schools examined under this system were either supported by different Missionary bodies or maintained for European and Eurasian children. The total sum awarded to these schools in that year was R24,308.

When the system of payment by results was first proposed by Mr. Howard in 1862-63, it was intended that the system should apply, not only to European and Missionary institutions, but to schools of all classes, including private schools conducted by individuals. Private "adventure" schools were, however, not allowed all the advantages which were conferred on schools under recognised management, but were excluded from the benefit of capitation allowance, and were required to apply for the renewal of grants every year. In spite of this proviso, it was long afterwards that schools conducted by Native individuals, as also by bodies, were admitted to the benefit of the grants-in-aid system. It was in the year 1868-69 that five primary schools conducted by Natives were awarded grants for the first time. The grants amounted to R 542 out of a total of R34,195.

Subsequent, to the year 1868-69, that is under the administration of Mr. Peile, the grants-in-aid question entered on a more favourable phase, and in addition to result grants allowed under different standards, the schools teaching up to the University requirements were enabled to secure grants for the employment of a better class of assistant masters and pupil-teachers. It was also under the rule of the same energetic administrator that educated Natives were encouraged to open schools on their own responsibility under the liberal grants-in-aid rules that were brought in force at that time. On the working of these "adventure" schools the Bombay Government were then pleased to remark as follows:—

"The class of aided schools, of which Mr. Peile has noted a few instances—that is, schools opened by educated Natives who proposed to obtain a living by them—may be patiently awaited."

The support thus extended to private "adventure" schools was continued by Mr. Chatfield,

the present Director, who in the very first report of his administration expressed himself as follows regarding these institutions: "The revised grants-in-aid rules are sufficiently liberal to make the profession of teaching remunerative to men properly qualified," and gave practical effect to the views thus expressed by aiding in the course of three years so many as seven high schools conducted either under recognised management or managed by individuals.

The annexed table shows the awards made, during the years the more liberal grants-in-aid rules were in force, to Native schools both under recognised management as also to those carried on by individuals. The reports of the Director of Public Instruction for the years 1874-75 and 1875-76 do not, I am sorry to say, distinctly state the respective awards made to different classes of schools, but from the appendices furnished with the reports I find that the awards made to Native high schools alone in these two years were ₹8,604 and ₹8,550 respectively. Considering the number of Native schools on the register in these two years, the amount of grants given to the whole body of native schools in the period alluded to must, at this rate, have been considerably larger than the amounts earned in previous years. The total grants paid in the year 1875-76 to all classes of schools fell off considerably; but the decrease, the Director said in his report, was owing to many bills remaining unpaid for want of funds:—

Year.	High Schools	Middle-class Schools.	Primary Schools for Boys and Girls.	Amount of Grants awarded to Native Schools.	Total Grants paid to all Denominations of Schools.
				Rs. A. P.	Rs. A. P.
1865-66	...	...	...	.....	2,376 0 0
1866-67	...	..	...	.....	24,308 0 0
1867-68	...	..	...	... ..	28,697 4 0
1868-69	...	..	5	542 0 0	34,195 0 0
1869-70	...	1	9	1,357 0 0	38,048 0 0
1870-71	1	1	9	3,154 12 0	44,607 0 0
1871-72	2	2	8	4,639 0 0	49,171 0 0
1872-73	5	1	13	6,289 0 0	56,758 0 0
1873-74	5	3	14	9,635 0 0	63,615 0 0
1874-75	6	*7	13	For high school only: 8,604 0 0	78,127 10 8
1875-76	*7	8	24	For high school only: 8,550 0 0	70,792 0 0

* According to the new classification which relegates the lower classes of high schools to the heading of middle schools, there were in 1875-76 on the list of aided institutions—7 high schools, 15 middle class schools, and 24 primary schools for boys and girls conducted by Natives

The further development of aided education was thus stopped in this Presidency in consequence of the limited sum allowed as grants-in-aid in the annual Educational Budget of the Bombay Presidency. This sum being quite insufficient for the working of the liberal grants-in-aid rules which then obtained, the Government at the same time ordered for a revision of the rules with a view to the cutting-down of grants. On this subject the Director of Public Instruction remarks as follows in his report of 1876-77:—

"Under the liberal grants-in-aid rules published in 1872, the number of aided schools has in six years risen from 85 to 255, and the number of scholars from 9,147 to 20,099. But Provincial funds being no longer able to meet the growing demands of aided schools, a revision of the rules was ordered by Government during the year under report. For the purpose of this revision the Managers of the most important of the schools under recognised management were invited to a conference; and His Excellency the Governor in Council, after considering the recommendations made at this conference, was pleased to issue new rules, which withdraw grants for passing Matriculation and grants for salaries, and reduce by one-half the grants for passing the F.A. and B.A. examinations. The grants for the school examinations have been left as before; but the attendance qualification has been raised from 75 to 100 days, a form of school register has been prescribed, and a day of attendance has been defined as meaning not less than four hours of instruction given on the same day."

This step was, it is contended, necessitated on the part of Government in view of the financial pressure consequent on the famine; but the retrenchment, it should be noted, which the Government made in the Educational Department, affected only the Native-managed schools, leaving Government and all aided institutions substantially in the same position as before.

The very Director of Public Instruction who had hitherto administered the grants impartially between Native and other schools, and who had a chief hand in promoting the growth of aided Native institutions in Bombay, completely changed for the first time his attitude towards Native institutions, and gave a fatal blow to their further development.

One indication of this change of policy on his part was the holding of the conference already alluded to for the revision of grants-in-aid rules. The Managers of Native institutions that had been considered fit for several years to conduct efficiently the high and middle class schools in Bombay were assumed to be incapable of taking any part in a conference which affected the interests of all classes of schools in this province. The gentlemen invited were European and Missionary head masters only.

The bulk of the schools which for a series of years had been supported by Government were suddenly deprived of the grant on the most frivolous grounds imaginable. This reversal of policy on the part of the Educational authorities struck those interested with surprise, and the conductors of Native schools, who up to this time believed in the impartial administration of grants-in-aid, were made aware for the first time that they could only rely upon State support so long as there was a large surplus left in the treasury after the requirements of European and Missionary schools had been fully met.

The procedure which the Educational authorities adopted in removing several of the middle class schools and all the high schools from the register of grants-in-aid, was such as would have adversely affected several of the Missionary and European schools if those institutions had been judged by the same standard as was applied to all the Native establishments.

Of the seven high schools that were deprived of grants, two were under recognised management, and the rest were conducted by educated Natives for their livelihood and support. Five of these high schools were rejected on the ground of "inefficiency"—a declaration of educational incompetence which was calculated to astonish those who had never been accustomed to any other language from the Inspectors of the Department than that of unqualified eulogy. On the removal of one of these schools from the list of aided institutions, the Inspector of the Central Division remarks as follows in his annual report to the Director of Public Instruction for the year 1880-81:—

"Ráo Sáheb Vishvanath Patvardhan, as Acting Educational Inspector, North-East Division, examined one aided high school under Native management. He has recorded no special remarks on his examination, but the numerical results argue a very low standard of instruction. The school has since, under orders from you, been removed from the list of aided schools."

The grants-in-aid system, it should be observed, is mainly administered in this Presidency on the principle of payment by results, and the supporters of this system consider it superior to other systems in "the precision with which the Government adjusts payment to results: for the slightest falling-off in a teacher's energy is felt in the work of his class and recorded in a reduction of the grant. The results of each year are measured and paid for at the year's end." On this subject the same authority further remarks:—

"The two systems, *viz*, those of Bombay and Bengal, are, however, theoretically the same. The Bengal grant is reduced or withdrawn—(I) if attendance or proficiency is defective; (II) if the Managers employ bad teachers or keep the schools in a disorderly manner. The Bombay grant falls off of itself—(I) if attendance or proficiency is defective, or if bad teachers turn out bad work; (II) if the schools are kept in a disorderly manner."

The principle on which the payment by results is based was ignored in the case of schools conducted by Natives and followed in its entirety in the case of other schools; for, on referring to page 34 of Educational Report for 1877-78, page 33 of Educational Report for 1879-80, and to page 36 of Educational Report for 1880-81, the Commission will find that several Native schools conducted by Missionaries were retained on the list of aided institutions in spite of the poverty of their results as compared with those of Native managed institutions.

The two remaining high schools were refused further support on altogether a different ground. Their standard of efficiency could not be made an excuse for their removal from the list of aided schools. The Educational authorities therefore applied a different test to these institutions, and declined to register them on the ground that their receipts, independent of Government aid, were sufficient to maintain the schools in a state of efficiency.

It was pointed out in vain by the managers of these institutions that their receipts and reasonable expenditure could just balance each other, and that the Government grants supplied the margin, which alone rendered continuous improvement possible.

The majority of the private Native high schools, it must be stated, are located in Bombay in hired buildings, and have, owing to the exorbitant rates demanded, to meet a heavy annual charge in the item of rent. The Managers are required also to maintain an efficient staff in view of the severe competition prevailing in Bombay among high schools—competition on the one hand with schools conducted by different religious bodies and aided by Government, and on the other with the Presidency High School lodged in a building of vast proportions and fed by countless vernacular and Anglo-vernacular schools, the former of which are entirely maintained by Municipal funds, which charge merely nominal rates of fees, and which are brought into such close proximity and consequently severe competition with the Native high schools, that several of them may be regarded, not so much as supplying wants felt in particular districts, as obstructions purposely thrown in their way to check their growth and prosperity.

If the Educational authorities had kept in view one of the main conditions on which the grants-in-aid system is based, they would have continued their support to the above institutions on the principle laid down in the despatch, *viz.*, that the grants be appropriated to "specific objects, and not to apply them in the form of simple contributions in aid of the general expenses of a school."

In Madras there are several aided schools which are known to make large profits every year, and are yet supported by the State; while on this side of India aid is refused to schools that could barely meet their necessary expenses out of their general revenues—a test which, if fairly applied, would result in the removal of European and Missionary schools also from the grants-in-aid register.

It is to be observed that the schools struck off were not deprived of Government aid in the usual course of things, but were swept off the grants-in-aid register at one stroke, and after a system of inspection being applied, to which they had hitherto been strangers. Among the schools thus dealt with was one which had been indeed officially recommended for aid in writing, but the recommendation was subsequently withdrawn, and the aid, even on due remonstrance, peremptorily refused.

On the working of the revised rules of grants-in-aid for the first year, the Director of Public Instruction speaks thus in his Report of 1877-78:—

"Grants amounting to R64,579 were awarded under the rules during the year. The grants awarded in 1876-77 amounted to R75,502, showing a decrease this year of R10,923. Of this decrease about R3,000 are due to the withdrawal of the grants for Matriculation, and the reduction in the grants for passing the B.A. and F.A. examinations; R6,000 are due to the removal from the register of certain schools either in consequence of their inefficiency or their being closed; and the rest to the withdrawal of the capitation grant in the case of European and Eurasian schools."

The schools referred to were all high schools conducted by Native Managers, but the reasons assigned for their removal from the list of aided institutions were in the case of certain schools far from correct. Two of the aided high schools thus harshly dealt with were not deprived of grants in consequence of their inefficiency, but, as elsewhere distinctly alleged, on account of their proved capacity to maintain a high standard of instruction.

Colonel Waddington mentions one of these schools in the following flattering terms:—

"I examined several of the classes and was well satisfied with the proficiency and intelligence of the pupils, and saw nothing that led me to suppose that cramming was more in force than in other schools, both Government and private."

Another school at Poona (Baba Gokhly's), whose inefficiency was so far from being certain that it had for years previous run the local Government school very close in the annual race for competition, fell likewise under the displeasure of the Department, and had to take the consequences. Here it should be observed that the closing of the institution did not precede the withdrawal of Government aid, but followed upon such withdrawal, so that the Government aid could not be said to have been withdrawn, as the Director affirms, in consequence of closure.

The Director was bound by the grant-in-aid rules to furnish in the Administration Report of the Educational Department a more accurate statement of the reasons which weighed with him in refusing grants to the said institutions. The reasons actually stated were such as must have led the Government and the public to suppose that competent Native bodies or individuals capable of taking advantage of the grant-in-aid system were entirely wanting in this province.

A comparison of the efficiency of the Native high schools of Bombay as indicated by the results in the Matriculation examination of the last three years, exhibited in tabular form below, shows that these schools play a very important part in the educational system of the Bombay Presidency. But for the discouragements thrown in their way by the Educational authorities, these schools would have developed still further, and would have done still greater credit to their conductors and Managers.

Years.	Number of Institutions sending up Candidates.				Number of Candidates passed.				Number of Candidates passed on an Average by each School.			
	Government Institutions.	Native Schools.	European Schools.	Missionary Schools.	Government Institutions.	Native Schools.	European Schools.	Missionary Schools.	Government Institutions.	Native Schools.	European Schools.	Missionary Schools.
1878-79 .	21	9	6	8	122	51	34	17	6	6	6	2
1879-80 .	21	9	6	8	204	70	32	30	10	8	5	4
*1880-81 .	22	10	4	9	173	79	26	47	8	8	6	5

* The Report of the Director of Public Instruction for 1881-82 not having up to date been published, the results of that year have not been included in this statement.

Thus, the changed policy towards Native English schools, first inaugurated by the present Director of Public Instruction in the holding of the conference of 1876 for the purpose of revising the rules to meet the Budget allowance for grants-in-aid, was sternly carried out till all the seven Native high schools, together with almost all middle class schools that were set up by the same Director on the platform of aided institutions, were completely swept off, and the net result of this piece of high-handedness is that, excepting one middle class school which constitutes a part of the huge Government machinery employed in Bombay to keep up the prestige of the Presidency High School, there is not a single English Native school worth naming on the list of aided institutions at present enjoying the support of Government.

This conclusion will be made clearer by a reference to the tables recording the very trifling amount paid in grants to Native English schools, as stated in the Appendices furnished with the Report of 1880-81. Out of a total amount of ₹60,483 paid to all classes of English schools, the very insignificant sum of ₹1,544 was awarded to English schools conducted by Natives.

I regret to say that a further reduction was made in the year which has just expired in the total awards made to all classes of Native schools, both English and vernacular, in spite of Government having shown in the previous year a desire to increase the Budget allowance for grants-in-aid in their Resolution dated 10th December 1881. The following is the paragraph in the Resolution alluded to:—

"Government are glad to observe that in 1880-81 there was an increase in the grants-in-aid according to results, attributed to an increase in the number of schools registered for grants and to the greater efficiency of the schools previously registered. His Excellency in Council will always be prepared to recognise the claim for a larger allotment of Provincial revenue under this head as far as the finances permit."

In surveying the past history of the administration of the grants-in-aid from the time of the Despatch of 1854 up to date, the impression is irresistible that the reason of the grants-in-aid system in this Presidency being worked on a very limited scale is the extensive nature of the machinery employed and fostered by the Government in educating the people of the country: to which must be added a further source of regret that even this small amount of aid, illiberal as it is in its character, is absorbed by one particular class of institutions, namely, those conducted by European and Missionary bodies, so that purely Native enterprise is by this double exaction wholly left out in the cold. Either way the procedure of the Department testifies to a distinct abandonment of the policy sketched in the Despatch of 1854, one of the primary and fundamental aims of which was to develop Native enterprise in educational matters in this country. The large number of mission schools in existence, it must be remembered, are not the offspring of the grant-in-aid system, inasmuch as these could have been still supported and maintained by the different religious societies with which they are connected irrespective of Government aid.

With regard to the question whether Government grants are adequate in the case of different classes of schools, there are several points which require detailed mention. In the case of high schools for boys, the heavy expenditure involved causes the Government grant to fall considerably short of the required outlay. The present scale of grants will be found quite adequate, if the grants for teachers and pupil-teachers and the grants for passing Matriculation that were stopped at the time of the revision of the grant-in-aid rules in 1876, were again restored to this class of institutions.

In middle class schools, the present scale of grants may be regarded as adequate, provided that it is backed by greater sympathy on the part of Inspectors with the teachers and the taught, and a determination on the part of Government officers to foster and develop their vitality and growth.

In primary schools the present rate of payment falls short of the actual requirements at least by half, while the attendance qualification demanded under existing rules is too stringent for a school attended by children of a tender age.

In the pecuniary allotment to female schools there is no deficiency to be complained of as regards the scale of grants. This is a class of schools which requires special attention from Government, not only because the cause they represent is still in its infancy, but because without special encouragement at the outset it is not likely to make much headway under the exceptional circumstances of this country. In view of the promotion of this object, the system of payment by results should be abandoned in the case of these institutions, and a liberal grant-in-aid on the principle of the payment of a fixed proportion of the expenditure should be introduced.

A great many of the private schools in Bombay are lodged in hired buildings which entail a heavy expenditure in house-rent, never very cheap in this city. Hence no better appropriation can be made of the Government aid, in view of the manifest advantages of suitable buildings in healthy localities, than that of a contribution towards the monthly expenditure for this purpose. Such a contribution is not without parallel else-

where, for in Madras it has been the practice for some time to meet the charge for house-rent with a contribution of one-third the amount.

The practice obtaining in Bombay of withholding capitation allowance from private schools conducted by individuals—a species of aid freely allowed to institutions under recognised management—is detrimental to the interests of this class of institutions. This rule might be justifiable in the case of newly-opened schools, but cannot fairly apply to schools which, by a duration of sufficient length, have demonstrated their capacity to continue on a permanent footing. Capitation allowance should not, it may reasonably be urged, be withheld in the case of such schools. In this point also the departmental procedure in Madras appears to be more equitable than that in force in this Presidency. There, schools managed by proprietors are placed on the same footing as those under recognised management, although some of these latter have no private resources of their own, which is specified as the ground on which capitation allowance is withheld from private schools under the Department in Bombay.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—(1) Fort High School, (2) Bombay Proprietary School. These two schools are situated in the Fort and mainly attended by Parsi pupils of different classes. These are the oldest private institutions in the Presidency. In other parts of Bombay, there are two other private high schools of more recent date, namely,—(3) the Chandanvadi High School, and (4) the Bombay High School. In addition to these high schools there are a few middle class schools in different districts of Bombay, supported entirely by fees.

Ques. 29.—What system prevails in your province with reference to scholarships, and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—The awarding of Government scholarships is strictly confined to the Government institutions of the province, no private schools, whether aided or unaided, being allowed to compete for them; whereas it is notorious that in Bengal, and in a backward province like the Central Provinces, they are thrown open to public competition. It cannot therefore be said that the Government system of scholarships, as administered in Bombay, is free from the imputation of partiality; and there is this further prejudicial consequence resulting from it, that all the best material of the province is drawn off to Government institutions alone.

Cross-examination of Mr. Manekji Bejanji Cooper.

By Mr. Lee-Warner.

Q. 1.—With reference to your answer 19, in the clause where you state that "the retrenchment affected only Native-managed schools," are you aware that the withdrawal of the grant for Matriculation and the reduction of the grants for B.A. and F.E.A. affected colleges under Missionary or other European management, and has been a cause for frequent complaint before the Commission?

A. 1.—I was aware of this, and that is why I used the word "substantially" as a qualifying expression.

Q. 2.—When you state that grants were withdrawn on "frivolous grounds," were not the grounds exclusively either the ground of inefficiency or else the ground that the private school was self-supporting? As regards the first ground, I am not in a position to ask any question, as it was a matter of fact to be decided by the Inspectors; but as regards the last point, are you aware that the Secretary of State and the Government of India approved the enforcement of the disability except "under very exceptional circumstances?"

A. 2.—I was quite aware of the Despatch of 1868. The instructions indeed were that private schools, under recognised management only, were to be supported, but that the assistance of Government should be extended to schools maintained for the profit of the master, under very exceptional circumstances. It was after the receipt of that Despatch that the Bombay Educational Department, widely diverging from the instructions of the Secretary of State, freely aided several of the private schools, as they relieved Government, I believe, of a great part of the educational work that would have otherwise devolved on the Department in large towns like Bombay and Poona. Had it not been for the encouragement thus specially given to educated Natives by Mr. Peile throughout his administration and by the present Director for a series of years, the Native gentlemen would never have come forward to open schools on their own account, if they had been only made aware of the fact that their grants were liable to be withdrawn at any moment, and that the Department would fall back on the instructions embodied in the Despatch of 1868 whenever it suited its convenience or purpose.

Even granting for a moment that the Educational Department, in removing these schools from the list of aided institutions, was only acting under the instructions of the Despatch, it must be specially noted that the true reason, *viz.*, that the schools were without committees of direction, was in no instance brought to the notice of the Managers.

On the other hand, the Managers of some of these schools were informed that the aid was discontinued owing to want of efficiency, while others were told that their institutions were removed from the register of grants-in-aid, as they were in a position to maintain themselves independent of Government support,—reasons which were far from correct, as shown in my examination-in-chief.

Q. 3.—Is not the action of Mr. Peile in departing from Sir A. Grant's practice and at first that also of Mr. Chatfield a proof that each officer was anxious to assist private enterprise as long as his funds would permit?

A. 3.—I think both of them were anxious to do so. My chief objection is that the grant was withdrawn upon grounds quite different from the Despatch. For instance, the grant from my school was withdrawn on the ground that "the receipts independent of Government aid were suffi-

cient to maintain the school in a state of efficiency."

Q. 4.—We have been told by several witnesses that your private school is more than self-supporting. Is that the case?

A. 4.—I do not consider a school self-supporting which does not possess sufficient resources to advance with the times.

Q. 5.—Do you consider that the continued existence of the Elphinstone High School is a standing menace to schools managed by Natives, or, as you call them throughout your evidence, "Native schools" in Bombay city?

A. 5.—Not the Elphinstone High School itself, but its feeders, under which I include even primary schools.

Q. 6.—Is not the withdrawal of Government from these feeders, as you describe them, in favour of the Municipality such withdrawal as you advocate?

A. 6.—No, it is not. The Municipality may crush out private enterprise as much as Government.

By Mr. Jacob.

Q. 1.—You say that the Director of Public Instruction alleged the *closure* of Mr. Baba Gokhale's schools as the cause of the school being struck off the list of aided institutions. Will you kindly point out the passage where this allegation is made?

A. 1.—I refer to page 10, Director's Report for 1877-78, and the list given on page 28, which I think bears out my inference. The Director's report has this clause: "R 6,000 are due to the removal from the register of certain schools, either in consequence of their inefficiency or their being closed."

Q. 2.—You state that there is not a single English Native school of any importance which is at present aided by the State. Have you overlooked the Anjuman-i-Islam and the Sir J. J. Parsi Benevolent Institutions?

A. 2.—I am talking of schools aided by Government on the system of payment by results.

By Mr. Telang.

Q. 1.—Am I right in understanding your complaint about the action of the Department to be that, while schools managed by Natives were struck off the grant-in-aid list on account of inefficiency, more inefficient schools managed by Europeans were retained on the list?

A. 1.—Yes; that is my opinion.

Q. 2.—You speak of a huge Government machinery employed to keep up the prestige of the Presidency High School. What is that machinery?

A. 2.—Were it not for its numerous feeders, the Elphinstone High School would not maintain its pre-eminent position in the University examinations. I admit that the feeders have value independent of the assistance they render to the high school.

Q. 3.—Do you know of any individual or local body prepared to undertake charge of Elphinstone College as a grant-in-aid institution? Are you prepared to do so yourself?

A. 3.—I do not. I should not be willing to undertake it myself.

Evidence of Mr. Ambalal Sakarlal Desai, M.A., LL.B.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—My experience has been gained in the Bombay Presidency. I am a Fellow of the University of Bombay, and a graduate of it in the Faculties of Arts and Law. I was a Fellow and Tutor at a Government college for two years, and for nearly six years head master of two Government high schools. I was also assistant master in the Government High School for nearly four years (1860 to 1864).

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—The funds assigned for primary education in rural districts can be advantageously administered by district committees or local boards, only if they are properly constituted. Assuming that efficient local boards will be formed, they may usefully be invested with the following powers in the matter of primary education:—

(1) Fixing the number and location of schools within the local limits of their administrative jurisdiction, and controlling the whole expenditure on account of them;

(2) Fixing the rates of fees to be levied in the schools, and the regulation of free admissions;

(3) Making appointments and giving promotions to the teaching staff, and conducting the whole official routine in this connection;

(4) Giving advice as to the course of instruction to be pursued and the text-books to be used in the schools under their control. Their advice should be followed by the Government officers concerned, as far as practicable.

(5) Making provision for the local supervision and control of each school under them.

The limits of the control should be—

Firstly.—That the local boards' schools should be periodically inspected by Government Inspectors;

Secondly.—That none but trained certificated teachers should be employed by the local boards;

Thirdly.—That the local boards should pay due regard to the recommendations of the Inspector, and should carry them out as far as practicable;

Fourthly.—That the number of schools made over to them at the first start should remain undiminished;

Fifthly.—That the whole funds placed at their disposal shall be spent as nearly as possible on educational objects;

Sixthly.—That they should make provision for the education of a certain percentage of the estimated population of their local jurisdiction, the percentage to be fixed with due regard to the circumstances of the district.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for suport and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—Assuming that Municipal committees are properly constituted, primary, industrial, and technical schools may be entrusted to them for support and management, Government contributing a share of the expenses in the shape of grants-in-aid.

Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, the security to be provided against the possibility of Municipal committees failing to make a sufficient provision for it, is—

(1) That they should be under an obligation to maintain the number of schools made over to them at the beginning;

(2) That they should be under an obligation to provide for the education of a certain fixed proportion of the population in their local limits, the proportion to be fixed with due regard to the present extent of education and the wants and circumstances of each Municipal district;

(3) The expenditure on education should be one of the first charges on the Municipal revenues, and the savings made from the Budget allotment should be carried forward to the credit of the educational account next year, instead of lapsing to the general Municipal funds.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—The vernacular recognised and taught in the schools of this Presidency is the dialect of the people, except that in Urdu schools established for Muhammadans, Hindustani is taught, though it is not the language of the district.

I consider the utility of Urdu schools in this Presidency doubtful. In point of efficiency, too, they do not come up to the level of the ordinary primary schools.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded, that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—The classes that principally avail themselves of Government schools and colleges for the education of their children are Government servants, servants of Native States, private clerks, Government pensioners, private tradesmen, vakils, and a few persons of property, and others.

The complaint that wealthy classes do not pay enough for the higher education of their children is not well founded in the mofussil of the Bombay Presidency; since the number of wealthy men in the whole population out of Bombay is very small, and of these again a very small proportion avail themselves of Government schools and colleges for the higher education of their sons.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—The Proprietary, Chandanwadi, Fort, Alfred, and Bombay High Schools are said to be entirely supported by fees. They are said to be patronised by rich Parsis.

There are no such schools out of Bombay as far as I am aware. In the present condition of the mofussil population, they cannot exist.

Ques 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Educated Natives do not in this province *readily* find remunerative employment now.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—The instruction imparted in secondary schools is not calculated to store the minds of those who do not pursue their studies further with useful and practical information.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—There is some truth in the statement that the attention of pupils and teahers is unduly directed to the Entrance examination of the University; and this circumstance does to a certain extent impair the *practical* value of the education in secondary schools for the requirements of ordinary life.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—I do not think that the number of pupils in secondary schools presenting themselves for the Entrance examination of the University is unduly large compared with the requirements of the country.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—The Government scholarships in Government schools and colleges are awarded generally according to the results of competitive examinations held in the institutions to which the scholarships are attached. The Inspector at the annual examination of schools deprives idle scholars of their stipends. At colleges they are forfeited by failure to pass University examinations.

A certain number of scholarships are awarded by local fund committees to deserving pupils who

creditably pass the final examination and desire to learn English. These scholars are bound to attend Government schools.

I consider the present system quite impartial as regards Government scholarships.

As regards local cess scholars, I think that they ought to have freedom accorded to them to prosecute their English studies at a Government or aided school according to their choice. Endowment scholarships ought to be tenable at Government or aided schools and colleges according to the wishes of the benefactors or the terms of the endowment.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—The University curriculum does not afford a sufficient training for teachers in secondary schools. The demand for such teachers being quite limited, special Normal schools are not needed. But every such teacher ought to be required to pass an examination in the theory and practice of the art of teaching at the end of the first year of his service.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—The Educational Inspector examines every English school in his division once a year. He examines the whole school, except the Matriculation class in the high schools, in the English books and the portion of history and geography taught during the year. One or more of the Deputy Inspectors generally assist him, and examine the school in vernacular, mathematics, classical language, &c. The examination of every school is partly oral and partly written.

In the case of vernacular schools the Deputy Inspectors of sub-divisions examine annually all the schools in their charge.

The annual examinations held by the Inspectors might be more thorough and searching. More attention should be paid to the methods of instruction and the quality of the work done than is now done.

Ques. 35.—Are the present arrangements of the Educational Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of useful vernacular literature?

Ans. 35.—The present arrangements of the Education Department do not unnecessarily interfere with the free development of private institutions.

But by making English the medium of instruction in our high schools, the present system does considerably encourage cramming and interfere with the production of a useful vernacular literature.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—In the present condition of this province Government can effectively provide higher education, and leave primary education to local boards and private agencies.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The withdrawal of Government to any large extent from the direct management of schools and colleges would be at present quite premature; would greatly narrow the sphere of higher education, and impair its quality, and would throw back the country several years. Besides, the step would cause discontent, and afford room for the imputation of unworthy motives to Government. It would not, except perhaps at Bombay, have appreciably the effect of promoting any spirit of self-reliance and combination for local purposes at present.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—The general effect of the Government withdrawing to a large extent from the direct management of schools and colleges, would be a deterioration in the standard of instruction in the high schools, and very likely in the colleges also.

This result can, however, be prevented by introducing the change very gradually, so that it may extend over several years; (2) by substituting in the interval, as occasions may arise, qualified native scholars to do the work now performed by highly paid European Professors. I believe there will be a saving of half the present cost in the case of Government colleges if the latter recommendation is adopted.

The grants to aided schools might be more liberal, and specially liberal grants might be given in aid of qualified teachers employed by them. The change must begin at the Presidency town. In the case of Government schools, a portion of the present expenditure might be made dependent on results.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—Definite instruction in duty and the principles of moral conduct does not occupy a place in the course of Government schools.

Selected lives of good men may be read with profit in our schools and colleges.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—No *systematic* steps are taken for promoting the physical well-being of students in schools and colleges in this province.

Moderate physical exercise ought to form a compulsory part of the course of every school and college.

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—The Education Department has not in this Presidency made much progress in instituting

schools for girls. The instructions imparted in these schools in the mofussil is of an elementary kind.

The standard of instruction and examination might be raised to the level of that of the boys' schools. It might be made more practical, by including in it lessons in domestic medicine, book-keeping, treatment of the diseases of children, and Sanskrit for Hindu girls. Select lives of eminent and virtuous women might also be added.

Ques. 44.—What is the best method of providing teachers for girls ?

Ans. 44.—The method of providing teachers for girls by means of female Normal schools under qualified mistresses answers fairly. The appointment of qualified males of mature years and good conduct as head masters of girls' schools might answer better than putting a whole school under female teachers.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered ? What suggestions have you to make for the remedy of such defects ?

Ans. 47.—The defects in the present system of Government education are as follows :—

First.—That by making everything depend on the results of examinations, it gives the latter a fictitious importance, encourages cramming, and lowers the aim of instruction ;

Second.—That sufficient attention is not paid to the proper methods of instruction ;

Third.—That it places the reputation and emoluments of teachers at the mercy of single individuals ;

Fourth.—That pupils are not allowed sufficient relaxation of body and mind for healthy growth and development ;

Fifth.—That it does not promote the growth of a body of able teachers, proud of their calling, devoted to their work, and taking a broad view of the aims and objects of education ;

Sixth.—That the teaching is not as efficient as it might be ;

Seventh.—That it is not sufficiently practical.

The remedies might be—

1. To leave qualified teachers more independence of action ;
2. To make physical education compulsory in all schools and colleges ;
3. To lay stress on the right methods of instruction, and to require the Inspectors to report especially on the quality and the method of instruction and to make allowance for them in estimating the results ;
4. To insist on every teacher making himself conversant with the theory and art of teaching ;
5. To make promotions from class to class dependent on the results of the annual examination and the opinion of the head master as well ;
6. The scale of grants-in-aid might be more liberal ;
7. To ensure thorough and intelligent progress in high schools, and to effect a saving of time and expense, instruction in mathematics, history, science, and classical languages ought to be imparted through the vernacular.
8. The position and prospects of the teacher might be improved.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary ?

Ans. 48.—A great saving may be effected in the expenditure at present incurred on high education by the employment of qualified Natives to the Professorships in the colleges.

The Educational Inspectors are in fact Inspectors of English education, and the number and emoluments of their posts may be considerably reduced.

By adopting the system of imparting instruction through the vernacular in high schools in mathematics, Sanskrit, history, geography, and science, a considerable reduction might be effected in the expenditure on higher education.

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in high education ? Would beneficial results be obtained by introducing into the Department more men of practical training in the art of teaching and school management ?

Ans. 50.—There is considerable foundation for the statement that the higher officers of the Educational Department take too exclusive an interest in higher education.

More beneficial results might be obtained by requiring them to devote more attention to the art of teaching and school management.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one ? Have schools been opened by men of good position as a means of maintaining themselves ?

Ans. 54.—The demand for high education has not, out of Bombay, reached such a stage as to make the profession of teaching profitable. No men of good position have opened higher schools as a means of maintaining themselves in the mofussil of this Presidency.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively ?

Ans. 58.—In English schools and the higher classes of vernacular schools, a class of 30 pupils may be efficiently taught by one teacher. In colleges and the lower classes of primary schools, 40 should be the maximum number for a class.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education ?

Ans. 61.—The institution of University professorships would have an important effect in improving the quality of collegiate education.

This will especially be the case if the professors are natives of India, duly qualified.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province ? In what cases, if any, is it preferable that such promotions be left to the school authorities ?

Ans. 62.—The general annual promotions from class to class in Government schools ought to rest on the joint opinion of the Inspector and the head master.

Promotions during the year should rest with the head master alone.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent

boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—There is no such generally prevalent arrangement as that mentioned in the question.

I would suggest that there ought to be an arrangement between Government and aided or unaided institutions to the effect that boys expelled from one institution or leaving it improperly should not be admitted by another. The requiring a certificate of good conduct from every boy seeking admission would suffice. In the case of institutions under Government management, a further rule might be made to the effect that no boy coming from one institution ought to be admitted into a higher standard in another than that which he studied at the former.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—European professors are necessary only for the chair of English language and literature, and perhaps for that of modern history. For every other subject qualified Natives would prove more efficient and economical, and are generally highly desirable on broader grounds.

Ques. 66.—Are European professors employed or likely to be employed in colleges under Native management?

Ans. 66.—European Professors are likely to be employed in colleges under Native management for the chair of English language and literature.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—I do not think that Government would be justified in withdrawing from any existing school or college in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching.

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—Schools and colleges under Native management *can* compete successfully with corresponding institutions under European management.

Cross-examination of Mr. Ambalal Sakarlai Desai, M.A., L.L.B.

By Mr. Lee-Warner.

Q. 1.—What do you consider the chief defects in the present system of education?

A. 1.—The outside public can hardly have any adequate conception of the waste of time and injury to the mind caused by the present system of instruction. Every subject is 'crammed.' The propositions of Euclid are learnt by rote without the least comprehension of the subject-matter or the method of reasoning. I believe that Euclid ought to be taught mainly as an instrument of mental culture and discipline, but this desirable object is seldom remembered by the teacher or the Inspector In arithmetic, problems are worked from text-books, and the method of working each sum, with the answer, is committed to memory. In history whole pages of text-books are learnt by heart, and apparently very intelligent answers are given, of which a few searching questions might expose the hollowness. It is the custom for examiners to require the examinees to give descriptions of wars and of the careers of eminent historical personages. There are cram-books which contain answers to such questions ready made, and a very large majority at all examinations commit the contents of these books to memory. Even translations of text-books are learnt in this parrot-like way. In short there is no subject that is not learnt in this pernicious fashion, to be remembered only for the examination and then to be forgotten. Even the best pupils of our schools are not entirely free from this habit.

It is this mischievous practice that explains what otherwise would be inexplicable. It might seem surprising at first sight that there should be any failures in arithmetic at the University Matriculation examination, considering that a candidate has learnt the subject for twelve years. There are similar failures in history and geography every year. 'Cram' explains all these apparently surprising results.

The fault lies principally in the method of instruction, *i.e.*, with the teachers. But the system of inspection and superintendence ought to bear an equal share of the blame for this discreditable state of things. The Inspector is always anxious to finish the monotonous work of an annual examination as soon as possible. He seldom makes a teacher impart or hear a lesson in his presence. The Inspector seems to think his duty done as soon as the results are ascertained and a report is drawn up. Preconceived notions of the efficiency of individual teachers and particular schools have some influence in shaping the final results of every annual examination.

There is another evil equally mischievous. The mind of the pupil is seldom allowed genuine relaxation. All the school-hours, with the exception of one in the middle of the day, are devoted to the lessons, and there are so many lessons given and heard every day, that a diligent pupil finds little leisure at home for play or amusement.

The general result of this system is that the instruction imparted in our schools instead of '*educating*' the mind, tends to dwarf the faculties and prevent their free growth. No genuine convictions are produced in the minds of pupils on any subject. The aim of all schools is merely to show good results at the annual examinations.

In English schools, there is an additional source of mischief. Instruction in mathematics, history, geography, Sanskrit, and physics is given through the medium of the English language, instead of through the vernacular. The student is not sufficiently advanced in his knowledge of English to grasp these subjects with the aid of English text-books. Within my own knowledge, lessons prescribed in history and Euclid required to be first explained by the teacher and then set to the pupils for preparation.

Now I would urge that this method of instruction, though perhaps necessary at the earlier stages of the Educational Department, is quite unnatural and wasteful, and quite unnecessary now. A knowledge of these subjects has its own intrinsic value, whether they have been learnt through the medium of English or a vernacular. In the case of students who intend to pursue their

studies further, an acquaintance with English text-books might be deemed requisite. To meet their case, candidates for University Matriculation should be made to revise the subjects through the medium of English text-books, and the lower classes in English schools may be, with advantage, examined in English in those subjects. The actual instruction, however, in all cases ought to be imparted through the vernacular.

I anticipate so much good from the course I advocate that I would most earnestly invite the attention of the Commission to it. There is no reasonable apprehension that the study of English will suffer in consequence of the adoption of the course. There will be a great saving of time which may with advantage be devoted to a more extensive study of the English language. There are two courses to choose between. The first is to require that every boy seeking to begin the study of English would have learnt elementary Sanskrit, history, geography, mathematics, and science at the vernacular school; the second is to maintain the Entrance standard as at present, but to teach these subjects in English schools through the vernacular. The former course would be somewhat revolutionary at present; I therefore advocate the latter.

There are two more points to be noticed. The educational service of Government is not sufficiently attractive. There ought to be a graduated scale of pay for each important post; and the honorary titles which Government confers on the higher employés in other departments ought not to be withheld from the higher Educational servants. The present course is too literary; it ought to be modified and widened so as to embrace book-keeping, commercial geography, mental arithmetic, mensuration, and other practical subjects. More attention should be paid to handwriting, and to the art of letter-writing.

Q. 2.—With reference to your answer 8, would you re-adjust the existing expenditure of funds on urban and rural schools respectively before you transferred the schools with their ways and means to Municipal or local boards?

A. 2.—Yes; I would certainly do so. I am aware that at present the town schools absorb more than their proper share of the cess contributions. The villages which contribute it are entitled to the first consideration.

Q. 3.—What is your opinion of the value of indigenous schools? If the cost of a cess school under trained masters containing 60 boys would suffice to aid five indigenous schools teaching 100 boys, would you prefer to spend the money on a cess school, or on the five indigenous schools?

A. 3.—I would support both. Indigenous schools are valuable so far as they meet the popular needs. The quality of their instruction is lower than in Government schools. Their instruction costs more to the parent, if the payments in kind as well as money are considered. I think the course of instruction in the Government school should be widened so as to include the subjects taught in the indigenous schools, *e.g.*, more mental arithmetic, forms of letters, hundis, accounts, and book-keeping.

By Mr. Jacob.

Q. 1.—If the University were to leave the colleges to prescribe the Matriculation standard and to conduct the examination in the colleges themselves, do you think that the standard of instruction in high schools would be liable in some provinces of this Presidency to deteriorate?

A. 1.—I should think so.

Q. 2.—In your answer 48 would you maintain that the Educational Inspectors do not every year visit and inspect a large number of village vernacular schools in their respective divisions?

A. 2.—I think their visitations are only on the line of march, and that on these occasions the schools are not examined. The European Inspectors do not know the language well enough to examine with effect such schools.

Q. 3.—Is not the tour of inspection of the European Inspectors solely for the object of inspecting such village schools?

A. 3.—I am not aware that it is.

Q. 4.—Have you any personal knowledge of the system of inspection pursued by Educational Inspectors in rural districts?

A. 4.—I have no personal knowledge, but I speak from information which I trust.

By Mr. Telang.

Q. 1.—With reference to answer 50, what are the higher officers, and what the institutions for higher education you refer to?

A 1.—I refer to the Government high schools and colleges, and the officers referred to are the Director and Educational Inspectors.

Q. 2.—As the Educational Inspectors have nothing to do with colleges, except keeping their accounts, what is the ground for the complaint that they take too exclusive an interest in the higher education?

A. 2.—Their interest is taken in the high schools and Anglo-vernacular schools.

Q. 3.—What is your ground for supposing that the Director of Public Instruction takes too exclusive an interest in higher education?

A. 3.—Until a few years ago, there was hardly any reference to the results of vernacular instruction in the text of the Director's annual report on public instruction apart the figures. The names of the most efficient vernacular masters are not mentioned. Even good schools are not specified by name.

Q. 4.—With reference to your answer 61, were you thinking of University Professors working in addition to the college professors or in substitution for them?

A. 4.—In addition to the present college professors.

By the President.

Q. 1.—You propose to render education in Government schools more practical by the introduction of book-keeping. Would you give facilities for boys to learn the Native system of accounts and book-keeping?

A. 1.—I certainly would. I should teach in the Anglo-vernacular schools the Native method of calculating interest, the Native mercantile usages regarding bills of exchange, the Native customs of trade, and the Native method of book-keeping. I think that at first a special master would be required. Such masters could be obtained at a very moderate cost. In a short time the ordinary assistant masters, or regular staff of the school, would be able to do the work.

Q. 2.—We have heard complaints that the pupils turned out by the present Bombay schools are of little or no use for the business of Native bankers or shroffs. Do you agree with this complaint?

A. 2.—Yes; I agree with it. I would remedy this state of things by teaching the subjects mentioned in my last answer.

Re-examined through the President by Mr. Lee-Warner.

Q. 1.—With reference to your first answer to the President, in what way would you alter the present instruction in Standard VI, 1st head (*c*), so as to make it more practically useful? Standard VI, 1st head (*c*), prescribes "Native account, book-keeping, rojmel, and várovária vyáj."

The other standards, specially Standard III, prescribe mental arithmetic. How would you alter these standards to make them more suitable.

A. 1.—I would only add the customs of trade and the usages of commerce. Books on this subject have yet to be compiled. At present, moreover, the whole question of Native accounts and arithmetical methods merely forms a sub-head. I think this department should be made a major head, not a sub-head as at present.

Evidence of Rao Bahadur Gopalji Surbhai Desai.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have had opportunities of forming an opinion on the subject of education by my service extending over 29 years in the Educational Department. I first served as a vernacular schoolmaster for about 2½ years, and as an assistant master in an Anglo-vernacular school for about an equal period in Káthiáwár. After this I have been serving for little less than 24 years as a Deputy Educational Inspector, of which period the first six years were spent in the Rewa Kantha and Panch Maháls, about six months in the Kaira Collectorate, and the remaining, or the last 17, years in Káthiáwár. By far the greatest portion of the period of my service has been spent in Political districts, more especially in Káthiáwár.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—In my humble opinion the system of primary education has been placed in my province on a sound basis, and is capable of development up to the requirements of the community.

Since the Despatch of the Honourable the Court of Directors came into force, schools have begun to increase. In the Government districts, during the first few years in the beginning the schools were opened on the partially self-supporting principle, *i.e.*, the expenses of maintaining the new schools established were equally shared by Government and the people; and during the latter 18 years the schools, old as well as new, have been paid for partly from the Provincial funds and largely from the local funds. In the Political districts the liberality of the Chiefs has brought into existence many additional schools. Thus, we have nearly all towns and larger villages provided with schools. Notwithstanding the present comparatively large number of schools in the Bombay Presidency, there is still a very large number of villages which have no provision made for giving primary education to the children of the villagers. Out of every nine villages there is but one village supplied with the means of elementary instruction in the Presidency. But instead of establishing at once schools in all the remaining villages, the growth of education should be allowed a natural development, meeting the wants of the different communities as they are felt, so as to ensure, not only a proper attendance of pupils in each school, but to prevent the management of schools becoming unwieldy. The desire for acquiring knowledge amongst the village communities has been on the increase, since one-third portion of the local cess income came in aid of the extension of education. In order to meet the increased expenditure that may be incurred in gradually opening additional schools in the remaining villages, Government should kindly set apart a larger share than hitherto, up to half of the cess income, for the benefit of the remaining mass of the cess-payers, who may be considered as equally entitled to a share of it with the communities of the larger villages already blest with the means of elementary education. In the Political districts the Native States in Káthiáwár have hitherto, liberally provided, out of their own revenues, for education in their respective jurisdictions, but it would be advisable for them also to devise the levy of a kind of educational cess similar to the one instituted in the British territories, so as to secure sufficient funds to enable them to place elementary education within the reach of the remaining villages under their charge.

There should be three kinds of vernacular institutions—village or inferior schools, town or superior schools, and vernacular colleges. We have schools of the two former descriptions, and in place of the latter there are two training colleges in the Northern Division. But the course of instruction in all kinds of schools should be raised so as to satisfy the demands of the people in their different spheres of usefulness.

(*a*) The course of inferior schools should have four standards—teaching reading, writing, arithmetic up to rule of three, and mental arithmetic, interest, principles of book-keeping, a few forms of bonds, outlines of geography of Gujaráth and India, mensuration of fields, principles of sanitation, a useful acquaintance with agriculture and horticulture, tending of cattle and treatment of their diseases,—in fact, a knowledge of such things as are usually and essentially useful to the villagers.

(*b*) The course of superior schools should have, as at present, six standards, and the institutions should also prepare boys for entrance to secondary schools and vernacular colleges. At present the sixth or the highest standard of superior schools, if successfully passed by young men, makes them eligible for entering the lower grades of the vernacular branch of the public service. But the course of the sixth standard being rather limited, the qualifications of the candidates for such service should be of a more practical and useful nature. They should, therefore, study for a time at least in the proposed vernacular college.

(*c*) The length of the course of studies in vernacular colleges should vary from one to three

years according to the aspirations of the candidates. They should teach the elements of the higher branches of mathematics, principles of mechanics, geology, chemistry, botany, astronomy, political economy, and agriculture; history of England, advanced grammar and composition, vernacular literature, elements of Sanskrit to Hindus, and of Persian to Muhammadans and Pársis, and the art of teaching. This may be considered as the highest course of vernacular education intended for those who cannot afford to join English schools, but who wish to receive high education in vernacular, as also for those who wish to enter the educational line of public service as masters of vernacular schools. Both these objects will be gained if the present training colleges be converted into vernacular colleges. Those poor young men who bind themselves over to serve as school-masters should be allowed stipends as at present, while those who want to study in the college merely for the sake of knowledge may be allowed to do so by free admissions after successfully passing the highest standard of the superior schools. By this arrangement the present want of trained masters will not only be largely supplied, but it will give the society useful and educated members. It will also improve the tone of vernacular education and literature. This arrangement is likely to involve a little additional expenditure in employing a few more masters in the colleges which can partly be met by withholding a few scholarships and partly by a fresh grant from the funds which support the institutions.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—Primary education is sought for by almost all classes of people in my province (Káthiáwár), but more especially by Bráhmins, Vániás, trading classes (Hindus and Musalmáns). But many children belonging to the inferior castes do not attend the schools, as the poverty of their parents does not permit of the children being spared from the labours of their callings; added to which is the want of the parent's appreciation of the value of education. The Dheds, Chámárs, and Bhangis (the lowest classes of the community) do not take an interest in the education of their children, not only for the reasons just mentioned, but through innate apathy and by the force of ancient customs. So far as I know, these classes have not asked for admission into schools in Káthiáwár. But they may be considered as virtually excluded, even if they seek for entrance, as the other classes of people cannot associate with them on religious grounds. The attitude of the influential classes towards the extension of elementary knowledge is favourable. They take a lively interest in assisting the efforts made for extending education, and the liberality of the Chiefs of Káthiáwár in this noble cause is well known.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform, to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—In this province, containing a population of 2,348,325 souls in about 4,200 towns and villages, there are about 106 indigenous schools in about 67 localities. As every town and village does not possess a school of this description, it is now hardly considered as a relic of an ancient village system. Those schools only are permanent which exist in cities or towns, whilst others in some villages are kept open for a few months of the year when the demands for labour are fewer and less urgent. The instruction imparted in such schools is not uniform. But the complete course, if it can be so called, comprises the following subjects:—

16 anks or multiplication-tables;
The alphabet and the formation of syllables;
Names of persons and a short simple-letter-writing;
A few rules of mental arithmetic.

These subjects, few and simple as they are, are not studied in all schools, nor with the same uniform results. In some the anks only are taught. Such being the case, the education, which barely deserves the name, received by the boy, is of very little use to him in after-life. In many cases, no sooner does the boy leave the school, than he is liable to forget what little he has acquired. These institutions seem to have been called into existence by the demands of the trading and official classes of the people in Káthiáwár. Before the establishment of Government schools, it seems that a knowledge of letter-writing, book-keeping, &c., so very useful in after-life, was simply acquired by the boys either at their homes or at the shops of traders and bankers. In several large towns the old indigenous schools have given way, and are giving way, to the present better conducted institutions. But in villages where schools were formerly held for a few months of the year, and where now Government institutions have been opened, the contrast between the two is so marked that no opening is left for the indigenous school-master. The desire for a higher class of vernacular education has of late sprung up in every town and village community, so that they may be enabled to keep pace with the progress of the times. The friendly counsels of the British Government have had the effect of stimulating the introduction of a better class of men in the services of the various Chiefs of Káthiáwár; this, as well as the extension of commerce and free intercourse with the different parts of India, have created a demand for higher culture which cannot be imparted by the old order of school-masters.

There is nothing like regularity or discipline in the indigenous schools. The arbitrary will of the master is generally the law there. Instead of leading on the boys and reforming them by gentle and persuasive means, frequently very harsh punishments are awarded on the most trivial grounds.

There are no regular periodical fixed rates of fees. The master usually charges for each boy as under:—

(*a*) Three or four annas for every ank.

(*b*) One rupee for the alphabet, "pads" (formation of syllables), names of persons, and simple letter-writing.

(*c*) A handful of corn daily.

(*d*) About 2 or 3 annas in the year for holidays, one pice being for each holiday.

(*e*) In some cases on the marriage of the boy a fee is also charged.

(*f*) Admission-fee, amounting to from 4 annas to a rupee, is given in some cases.

(*g*) A boy, on his finishing the course of indigenous instruction, pays on the whole or on an average R5 to R7 to the master.

The above are the rates paid to hereditary masters holding permanent schools. But masters keeping temporary indigenous schools, who are as a rule strangers, charge "siddha," or rations, sufficient for the maintenance of one person, worth about 2 annas for one day, to every boy by turn, in addition to the above rates.

These masters belong generally to the Bráhmin caste. The office of school-master is held by some in large towns hereditarily, while in villages the schools are established for a few months by migratory persons. Except in the case of hereditary schools, those persons who cannot find any employment resort to indigenous schools for a livelihood. Their qualifications, it may be safely said, are extremely poor. Generally speaking, an indigenous school is the last resource of those who are incompetent for other vocations. Some of them are so illiterate that they cannot correctly write their own names, and their knowledge of arithmetic is confined only to the multiplication-tables.

No arrangements have been made for training or providing masters in such schools. Looking to the utter incompetency of most of the indigenous school-masters of the old type, such schools can hardly be expected to be turned to good account as part of a system of national education. But a few persons who have received some education in Government schools might be induced to open such schools and accept grant-in-aid, and thus the beginning of an indigenous education on an improved system can be made which may in time be developed to the great advantage of the people.

They would not accept State aid, but would prefer an independent life to subjecting themselves to proper but unpalatable criticisms from Educational officers regarding the discipline, the keeping of regular records, and observing certain other conditions imposed by the grant-in-aid rules. In Káthiáwár the grant in-aid system has not been taken advantage of by any of the indigenous schools, though in 1878-79 the masters of indigenous schools in Bhávnagar were offered by me, at the instance of the State authorities, the benefits of this system if they could but teach the first two standards of the vernacular course. But they flatly declined the offer so liberally made on behalf of the State.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—Except perhaps in rare cases in large cities, such as Bombay, Poona, &c, no home education is attempted in the mofussil, and certainly not, to the best of my knowledge, in Káthiáwár.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—There are no private agencies for promoting primary education. The different States provide very liberally for education according to the wants of the ryots. And even in the khalsa zillas the cess-payers can hardly be expected to give more than what they have been contributing of late in the shape of the local cess, the income derived from which mainly supports the elementary education in those districts.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—There are four district or Pránt committees, each consisting of the representatives of the States in the Pránt, presided over by the Assistant Political Agent in charge of it. There is also a central committee over whom the Political Agent presides for the general education of the province of Káthiáwár. The Educational officers make suggestions and proposals as to the details of the charges to be defrayed during the year, and the committees approve, reject, or modify them. The committees have nothing further to do with the internal management of schools or the administration of funds sanctioned by them. The constitution of these committees is, I suppose, similar to that of the district and zilla committees in the khalsa zillas under the British Government; and is, I believe, quite fitted for a Political province like Káthiáwár. These committees should be, as they are now, guided by the Educational officers in the administration of the funds, as they have no personal knowledge of the different institutions placed under their management.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—There are no Municipal committees in Káthiáwár.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures other than increase of pay for improving their position?

Ans. 9.—I have no suggestions to make on the system in force for providing teachers in primary schools In order to get properly qualified schoolmasters we have training colleges, where they are not only taught subjects they are expected to teach thoroughly, but also the art of teaching. Their present social status corresponds to that of village authorities, such as patels and talatis. If they are wise, well-behaved, and seeking the welfare of the people amongst whom their lot is cast, they command respect and make themselves

and their schools popular. As to improving their position, I beg to suggest that on the occasions of visits to the villages by superior Political or State officers, or Revenue officers in the zillas, they should receive specially kind treatment and invitations to be present at any meetings, or sabhás, which may be held for any public purpose. In the case of superior schools in large towns having Municipal institutions, the school-masters should be appointed Municipal Commissioners.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—The vernacular (Gujaráthi) recognised and taught in the schools in my province is the dialect of the people.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—The system of payment by results in addition to the fixed pay of the master is suitable, in my humble opinion, for the promotion of education amongst a poor and ignorant people. This system is calculated to highly stimulate the masters, especially in villages, to increased exertions, to bring about the best results possible in order to be entitled to the full possible allowance admissible under the rules. This system is more suitable to village schools than to town schools, as in the former sons of villagers can with difficulty be induced to attend, while in the latter high-caste people appreciate the value of education and send their sons without being urged by the masters.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—I have no suggestions to make regarding the taking of fees in primary schools.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased, and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—I have already offered my views, in my answer No. 2 above, as to how the number of primary schools can be increased. The schools can gradually be rendered more efficient by constant emulation amongst the masters, and by making the people appreciate the value of knowledge in securing the high estimation in which the educated are held by the princes, the officers, and others. This will again in its turn serve as a stimulus to the masters to exert themselves to rise to the requirements of the community.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854; and what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I am not aware of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies as contemplated in paragraph 62 of the Despatch of 1854.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—I do not know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—In Káthiáwár there are no gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—The time has not yet arrived, nor is it likely to arrive for long years to come, when Government or any local authority having control of public money can safely announce its determination to withdraw from the maintenance of any higher educational institution which it has taken so long and spent so much money to foster and rear. Any such withdrawal would defeat the very beneficent policy which the Government have inaugurated and cherished with so many happy results.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—Bráhmins, Vániás, trading classes, including Bohrás, Memans, and Khojás, principally avail themselves of Government schools for the education of their children. All these, taken together, form about two-thirds of the total number of children in the schools in Káthiáwár at the end of March last. The complaint that the wealthy classes do not pay enough for such education is not well founded, inasmuch as these classes form but a very small portion of the whole population. The following is the scale of fees levied in the Káthiáwár High School, and I consider it adequate to the instruction imparted; and even these fees press very hard upon the parents of a very great majority of the pupils:—

	R	a.	p.	
Fourth standard .	1	0	0	per mensem.
Fifth " .	1	4	0	"
Sixth " .	1	8	0	"
Seventh " .	1	8	0	"

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—Káthiáwár has no college except the Rájkumár College, which is a special institution for the education of young princes, maintained exclusively at their expense.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institu-

tion? If so, under what conditions do you consider that it might become so?

Ans. 23.—I do not think it possible for a non-Government institution of the higher order to become influential and stable even without such competition.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—There being no private institutions of higher order in my province (Káthiáwár), the cause of higher education has no fear of being injured by any unhealthy competition.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—There are some educated Natives in Káthiáwár. Those who have received college education have obtained employment under Native States, and a few under British Government.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further, with useful and practical information?

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 26 & 27.—The instruction imparted in secondary schools is calculated to prepare those who want to appear at the Entrance Examination of the Bombay University or to qualify themselves as clerks in Government offices. If it is intended to store their minds with practical information to prove useful to them in after-life, technical schools or separate classes in high schools should be established where useful instruction should be given.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—As far as Káthiáwár is concerned, the number of pupils in secondary schools who present themselves for the University Entrance Examination is not unduly large when compared with the requirements of the country.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—There seems to be no doubt that the University curriculum affords a kind of training for teachers in secondary schools, to which should be added their own experience acquired whilst receiving tuition in such schools. At the same time it would be better were intending teachers practically instructed in the art of teaching in a class to be founded in the college under a special professor.

Ques. 34.—How far do you consider the text books in use in all schools suitable?

Ans. 34.—Many of the school-books in Gujaráth were compiled under the able supervision of the Honourable Mr. Hope some 24 years ago. After the lapse of such a long time it is advisable to revise them in respect both of matter and diction.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—In a complete scheme of education for India the inspection and direction, as well as the maintenance and management of higher education must be most effectively taken by the State, and the maintenance of primary education can be entrusted to other agencies, such as local boards and municipal committees; but the inspection and direction of these also should be kept in the hands of the State.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combinations for local purposes?

Ans. 37.—Looking to the present state of things I am humbly of opinion that the withdrawal of Government even in a small degree from the direct management of schools or colleges would have a very baneful effect both upon the spread of education and the growth of the spirit of reliance upon local exertions, which is the offspring of knowledge. The time has not arrived, and the educated and wealthy portion is not so large as to undertake the direct management of these institutions independently of Government.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—In the event of Government withdrawing to any extent from the direct management of schools and colleges, I fear that the standard of instruction in all classes of institutions would no doubt deteriorate. In order to prevent this result, it is necessary that Government should not relinquish the management which they have so long beneficially conducted.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—In the whole series of class-books there are numerous lessons interspersed inculcating the duty of man and the principles of moral conduct. These can be supplemented with advantage by special books on morality.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—The high schools and the training colleges have each a separate gymnasium attached to it with a sufficient number of articles of gymnastic apparatus. In like manner gymnasia have of late been established in Káthiáwár in connection with many large or taluka vernacular schools with the necessary apparatus. In villages where it is not possible to open such institutions, native games are practised by boys, which have, it seems, done some good in improving their physique.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—There seems to be no indigenous instruction for girls among the Hindu community in the province of Káthiáwár. But a very few Muhammadan girls learn simply the reading of some portions of the Koran in a few places under old Kájis in Masjids.

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—There are 52 girls' schools, with about 2,100 pupils in Káthiáwár. Much of the instruction imparted in these schools is the same as that given in boys' schools, except that the course of the former is comparatively limited, and that sewing and needle-work is introduced into these schools with singing suited to native ladies. It may be suggested by way of improvement that special books treating of the mode of life, management and economy of household affairs, cookery, nursing of children, common diseases, principles of sanitation, keeping of household accounts, morality, and conduct to be observed towards parents, husband, children, &c., and other matters, should be prepared and introduced into the curriculum of girls' schools.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—Mixed schools containing both boys and girls are not advisable.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—Intending female teachers should be trained at female training schools or colleges, such as the Ahmedabad Female Training College, under the management of a Lady Superintendent with the necessary staff of female assistants. The wives of schoolmasters should be induced to be trained at the Female College, and employed as female teachers in the localities where their husbands are engaged as teachers.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—In the promotion of female education I am glad to state that Mrs. Maclelland, wife of the State Engineer at Navánagar, takes much interest without any remuneration in teaching, sewing, and needle-work to the pupils in the two girls' schools located there. She has been willingly devoting much attention to these two schools at Navánagar for the last four years. Other European ladies—wives of the Political Officers in this province—sometimes visit these girls' schools in company with their husbands, and examine the pupils and encourage them by distributing prizes and kind words.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—No Government institutions have been set up in localities where places of instruction already existed.

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the Department more men of practical training in the art of teaching and school management?

Ans. 50.—There is no foundation for the statement that officers of the Educational Department take too exclusive an interest in high education. There is no doubt that beneficial results would be obtained by introducing into the Department more men of practical training in the art of teaching and school management.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—There are very few boys belonging to rich families attending schools and colleges, and to introduce higher fees for these few would be productive of an unpleasant feeling, whilst the gain would comparatively be but very small; and the task of ascertaining the means of a boy's parents would be both difficult and invidious.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—The demand for high education in my province has not reached such a stage as to make the profession of teaching a profitable one. No schools have been opened by men of good position as a means of maintaining themselves.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—In my humble opinion the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of schools may be put down at 30.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—A strict interpretation of the principle of religious neutrality does not require the withdrawal of the Government from the direct management of colleges and schools in which entirely secular instruction is imparted. In fact natives of all classes and persuasions prize the Government schools and colleges highly for the principle of religious neutrality which governs them.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—It is not desirable that promotions from class to class should at the lower stages of school education depend on the results of public examinations extending over the province; for the vernacular schools in the Northern Division the masters are authorised under the orders of the educational authorities to make double promotions until pupils reach the 4th standard class.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—There is a circular issued to the mas-

ters in the Northern Division that they should not receive boys belonging to other schools unless they produce leaving certificates from their masters containing the particulars of the progress, age, the reason of leaving the school, &c. These arrangements are, I believe, salutary.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

Ans. 64.—There are only three Arts colleges, one medical and one engineering college in the Bombay Presidency; and hence it would seem unadvisable for Government to withdraw from the direct management of higher institutions generally.

Cross-examination of Rao Bahadur Gopalji Surbhai Desai.

By Mr. Lee-Warner.

Q. 1.—In the Native States with which you have been connected for 23 years, are the vernacular standards of instruction in any respect more practical or different from the standards in force in our own district?

A. 1.—They are the same standards as we teach in our schools. I have never heard any complaint expressed that these standards are unpractical or practically useless.

Q. 2.—Have you heard the complaint in this province that it is more difficult to obtain a supply of managers, accountants, and business men than formerly?

A. 2.—I have not stayed much in Gujaráth or Ahmedabad, but chiefly in the Political states of Káthiáwár. A large commerical business is done at Bhávnagar, Dhoráji, Virával, Joria, and other places smaller in comparison. The places I have mentioned carry on trade in cotton, wool, oil, ghee, &c., with Bombay, Karáchi, and the Persian Gulf and Eastern Coast of Africa. I am acquainted with a few of the merchants in these places, and have visited them. I have not heard the complaint suggested by the question in any of the places mentioned by me.

By Mr. Jacob.

Q. 1.—You have stated in your 4th answer that before the establishment of Government schools boys learnt letter-writing and book-keeping at their homes or at the shops of traders and bankers. Are such subjects now taught in the Government schools of Káthiáwár?

A. 1.—They are.

Q. 2.—Do the indigenous schools of your province teach native book-keeping?

A. 2.—No.

Q. 3.—Do you consider that the studies pursued in the indigenous schools are in any respect more useful to boys in after-life than those taught in the Government schools?

A. 3.—No.

Q. 4.—Do you know of any subject taught in the indigenous schools which is not taught in the Government schools?

A. 4.—I do not. All the subjects taught in indigenous schools are taught in the Government schools, as well as other subjects.

Q. 5.—Do you think that it is better for boys to learn book-keeping in a shop or bank or at school?

A. 5.—They should begin at school and then obtain more practice at the counter.

Q. 6.—Would you introduce the study of book-keeping in all vernacular schools, or only in special commercial schools?

A. 6.—In all vernacular schools.

By Mr. Telang.

Q. 1.—With reference to your answer 2, would it not be better that the subjects in the high school curriculum and others should be taught through the medium of the vernaculars to all students than that a vernacular college should be instituted to give a separate vernacular education to a few students?

A. 1.—Many of the subjects taught in the high schools might be better taught through the medium of the vernacular. The plan suggested in the question would be better.

By the President.

Q. 1.—Will you mention what towns you have resided in, not being merely on a visit, in Káthiáwár?

A. 1.—Chiefly in Rájkot.

Q. 2.—Is Rájkot a commercial or a manufacturing town?

A. 2.—It is not a commercial town, nor a manufacturing one.

Q. 3.—Have you resided for any considerable time in any of the large mercantile towns mentioned by Mr. Lee-Warner in Káthiáwár?

A. 3.—I lived at Dhoraji for 2½ years as a vernacular schoolmaster from 1854-56. Since then I have not lived in a commercial town.

Q. 4.—Have you ever discussed the question of mercantile education with any leading merchant?

A. 4.—Occasionally.

Q. 5.—Can you tell me what subjects you touched upon and what were the opinions given to you?

A. 5.—We talked about educational topics generally, and about native accounts in particular. They said that boys were better taught in the Government schools than in indigenous schools.

Q. 6.—Which Government schools were alluded to?

A. 6.—Schools in the states and in the zillas.

Q. 7.—Can you tell me the names of any merchants who told you that accounts were better taught in Government schools than in indigenous schools?

A. 7.—Ghelabhai Kanji, merchant of Dhoraji, now dead, told me this.

Q. 8.—Can you tell me the names of any living merchants who told you this?

A. 8.—Not any particular gentleman, but those with whom I came in contact.

Evidence of E. M. H. FULTON, Esq., *Registrar, High Court (Appellate Side), Bombay.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I was Educational Inspector in Sind for four years, from 1872 to 1876, and I remained for two years longer in that province as Judge at Shikarpur.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes particularly excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—By the great mass of the people primary education was very little sought after. The Amils, a class of Hindus who chiefly occupy themselves in Government service, are no doubt very desirous of obtaining education for their sons as a means of advancement in life. They live principally in Hyderabad, but there are many in Larkhana and in the northern part of the Hyderabad Collectorate about Bhirria and Tarusha, and they are scattered about in different parts of Sind. Wherever they are found the schools are pretty well attended. I could not say that there was any other class which was particularly desirous of education. In many villages, especially in Upper Sind, the Muhammadan boys attend the vernacular schools in considerable numbers, and some of them afterwards seek for Government service. The majority, however, I think, leave school early with a view to returning to their fields. Their attitude as regards vernacular education appeared to me to be one rather of indifference than of actual hostility. I do not think there was much fanatical objection to vernacular education, and the attendance of Muhammadans at our schools seemed to depend in a great measure on the popularity or otherwise of the schoolmaster, and also in some degree on the personal influence of the Wudhero, or leading zemindar, and on the amount of interest he thought proper to take in the cause of education.

The Wanias, or the shop-keeping and trading Hindus, who reside in large numbers in Hyderabad, Shikarpur, and other towns of Sind, do not at all appreciate education in reading in the ordinary Arabic-Sindhi character. They have a character of their own which they call "Wanki Akhar," but which we usually denominate Hindu Sindhi. It is a character of Sanskrit origin, written in very black letters from left to right, something like very irregular Gujaráthi. The Wanias in their account-books usually write it without any vowel marks, and the formation of the consonants is so variable that a shop-keeper in one town can seldom read what is written by one belonging to another. About 1869 or 1870 efforts were made to systematise the character, and books were lithographed in it with the ordinary Sanskrit vowel marks. Hindu-Sindhi schools were opened in all the principal towns, and, so far as I remember, they used to be very crowded in Hyderabad and Shikarpur. About 1874 Hindu-Sindhi type was cast, and since then books have been printed in this character. There was, however, when I left the Educational Department, a great paucity of Hindu-Sindhi books. The reading-books did not go further than the fourth standard. Since 1876, however, things have no doubt greatly progressed. In the small towns and villages where it is impossible to keep up separate Hindu-Sindhi schools, a few boys are often found learning Hindu-Sindhi along with those who learn Arabic-Sindhi. The books in both characters were word for word the same, so that a master who knew both characters—and all those trained in the Normal school had to pass an examination in Hindu-Sindhi—could without any difficulty teach a few Wanias without seriously interfering with his duties as regards the Mussalmans and Amils.

Under these circumstances I cannot say that there are any classes excluded from education altogether by any unsuitability of the kind of education offered in our schools; that is to say, I do not think there is any violent prejudice against it, but there is a great deal of indifference. With the exception of the Amils, and those Wanias and Muhammadans who happen to be connected in some way with the service of Government, the rest of the community care very little for vernacular education. The shop-keeping Wanias no doubt do care for it to a certain limited extent. They wish their sons to be able to keep accounts in their own character. For this purpose they find the schools provided by Government convenient, and though I do not think any of them have as yet begun to use vowel marks in their accounts, there is sufficient resemblance between the new Government Hindu-Sindhi and their own old Hindu-Sindhi, to render serviceable, in their opinion, the teaching in our schools.

As a rule, the influential classes did not take any great personal interest in schools, but there were some exceptions to this rule. However, as a class I believe the zemindars are very anxious to stand well with the Government officials, and it depends to a considerable extent on the interest which the latter take in the schools, whether the zemindars are favourable or indifferent. For this reason I think that in Sind, without any undue pressure, a good deal can be done for education by means of official influence.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—There are a good many schools attached to mosques in Sind where the Korán is taught. There are also a few indigenous schools not altogether connected with mosques, but, if I recollect rightly, usually presided over by Mollas, in which a little Sindhi and Persian are taught as well as

the Korán. Three very simple standards were devised for these two classes of schools, and about twenty of them were registered for examination and received grants-in-aid according to the results of the examination. This was previous to 1876. I believe the system is still in force, but to what extent the number of these registered schools has increased I cannot say. The grants-in-aid were a good deal higher than those allowed under the ordinary grants-in-aid rules, and the money was paid out of local funds. The standards prescribed only Sindhi reading and writing, and a little arithmetic and Persian. Geography was, I think, not introduced into them, because the Mollas, or some of them, seemed disinclined to teach it, and I was anxious not to prescribe anything that could offend their susceptibilities. It appeared to me that if they could once become thoroughly accustomed to teaching Sindhi reading and writing and to Government examinations, they would ere long be willing to adopt a more extensive system of instruction if accompanied by proportionately higher grants. Persian was introduced into their standards also with a view to conciliating them, rather than on account of any advantage to be derived from the small smattering which was taught. Efforts were made to discover these mosque schools wherever they existed, and the masters of the Government schools were encouraged to try to get them registered. However, when I left the Department the system was quite in its infancy. It seemed to me that some good might result from it, but how far the experiment has succeeded I cannot say. Except in one instance where the Moolla of a mosque school distinctly intimated to me his unwillingness to have anything to do with Sindhi education, I did not find any unfriendliness exhibited towards the proposal. But at the same time I recollect that, though nearly all of the Mollas who were spoken to either by myself or the Deputy Inspectors were willing to register their schools, several failed to bring up any boys for examination. On the other hand, there were some indigenous schools which appeared to me likely to do very good work, notably one at the very north of the Hyderabad Collectorate, where I remember at the first examination 30 or 40 boys were presented and the master was greatly pleased with the result.

Besides this class of private schools there were others in Hyderabad kept by Amils in imitation of our Government schools. They were kept by men who had been educated under our system and were intended to be a source of profit to the masters. The best of them was kept by one Mr. Tehilram. In his school there were over 100 boys who were taught Sindhi in all standards, and there was also an Anglo-vernacular branch which taught up to the third standard. There were several other schools of this class kept up entirely by fees, and the Government grant-in-aid awarded after the annual examination. It appeared to me that they deserved every encouragement as affording education at much less expense to the public revenues than could be provided in our own schools. They were also useful as competing with our Government schools and keeping our masters up to the mark.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—I do not think any local board could satisfactorily administer funds assigned in Sind for primary education in *rural* districts, unless the officials had preponderating influence in them. The people of Sind are, I think, not sufficiently advanced to be able to administer such funds properly in rural districts. The schools are scattered about at great distances apart. The people do not take any great interest in them, and it does not appear that such interest would be stimulated by giving to a committee the power to control the expenditure. The greater number of the members of the committee, in most instances, never would have seen the greater number of schools which they were expected to control, and never could see them on account of the distances they lie apart. Under these circumstances I do not think any real interest could be excited in the minds of the non-official members, and either the Educational Inspector would exercise sole control, or if he did not, there would be great waste of money. My reason for saying this is, not that I have any objection in principle to management by local committees, but that in Sind it appeared to me that the people were not yet sufficiently advanced to exercise any real control with any good results.

If any district educational committee were constituted, it must necessarily, if it were to be at all representative, consist chiefly of zemindars who are notoriously not men of business and would look upon attendance simply as a bore. The real control would remain entirely in the hands of the Educational Inspector or of the Collector. That the control should be in their hands would, I believe, be admitted to be best by every Sindhi who thought at all on the subject.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—What I have said in answer to question 7 does not apply to the large towns. In these, I think the vernacular schools might very properly be managed by committees. It would, however, be necessary, for the present at any rate, that the Educational authorities should retain some controlling influence, and probably the Inspector and Deputy Inspector should be members *ex-officio*. Such a committee was constituted in Sukkur in 1875, the Municipality having undertaken the whole cost of the vernacular schools and having got them registered for grants-in-aid as private schools. I proposed a similar committee for Karáchi, but my proposal was rejected, as the Municipality was unwilling to bear the cost of the vernacular schools. I should like to see the cost of vernacular education in the towns of Karáchi, Hyderabad, Shikarpur, Sukkur, Larkhana, and perhaps Rohri, thrown entirely on the Municipalities with such aid as their schools could obtain from Government under the grant-in-aid rules; and the management might then be handed over to committees appointed by the Municipality with one or two *ex-officio* Educational members. Such committees would, I believe, be useful. The area with which they would have to

deal being small, the members could personally visit the schools, and I believe that, if carefully handled, they might do a great deal of good work.

As regards the possibility of Municipalities failing to make provision for the schools, I think the contingency would hardly arise in Sind if the Collectors and official members were favourable to the scheme, as in Sukkur (where Mr. Giles, the Deputy Collector, entered most warmly into the project which, if I recollect rightly, he in the first instance suggested, and in which Dr. Leahy, the Civil Surgeon, also took great interest). If, however, the Municipalities could not be got to undertake the charge, I think Government might fairly say what proportion of the Municipal income it considered assignable to education, and recourse might be had, if necessary, to legislation, as in the case of local funds, where the income reserved for education is in the larger part of the Presidency prescribed by law. What the exact proportion should be it would no doubt be difficult to determine, but in case the Municipalities should hesitate to undertake the cost of primary education, I think there would be every reason why they should be compelled to do so. So far as I can see, there is no reason why the maintenance of schools of which the town-people enjoy the benefits should not be as justly a charge on Municipal revenues as the lighting of the streets; and if the benefits of education are not sufficiently realised to induce the people of their own accord to devote a sufficient portion of their revenue to it, Government might very well interfere. If it were settled that each Municipality were liable to be compelled to devote a certain proportion of its income to primary education, it might be left to Government to determine from time to time how much money (not exceeding the fixed limit) was required for the school expenses of the year. In the first place, the Municipality might be called on to provide sufficient funds to maintain the existing schools at the time of the transfer. Subsequently the school committee might be authorised to make further claims on the Municipal committee (within the fixed limit) to meet school extensions, and these claims the Municipality might be permitted to resist if it considered the money was being wasted. In case of such a dispute arising, the matter might be referred to the final decision of Government.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people? If not, are the schools on that account less useful and popular?

Ans. 11.—The Sindhi taught in schools is the dialect commonly spoken throughout the province. It was not uncommon, when I was in Sind, to hear lamentations, especially on the part of the older and more cultivated Muhammadans, regarding the decline of Persian study. To satisfy this feeling as far as possible, Persian was taught in most of the larger vernacular schools, but the boys doubtless never became very proficient in it, and their acquaintance with the language was much smaller than that possessed by their seniors, who had been brought up when it was the official language of the province.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—In Sind, I think it is impossible in many places to take any fees at all in vernacular schools. Some fees, however, are levied in the larger towns, but even there they must be taken with considerable caution. The levy of fees in vernacular schools cannot, I should say, be relied on as a means of materially increasing the educational revenues.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased, and, secondly, how they can gradually be rendered more efficient?

Ans. 14.—Want of money and the apathy of the people were two great difficulties with which the Educational Department had to contend. When I was Educational Inspector, the Department did not receive a third of the one-anna cess as it does in the rest of the Presidency. I think, however, that this has been altered since I was there, though probably by now the increased revenues have been as fully appropriated as were the smaller revenues in former years. However, if the large Municipalities could be induced to undertake the cost of their vernacular schools, the relief to educational local funds would probably be sufficient for some years.

As regards the indifference to education manifested by the people, it is more difficult to suggest a remedy. I think, however, no efforts should be spared to interest the zemindars, and they can only be effectually influenced by the Collectors and their assistants. Possibly the management of the schools should be brought more under the control of the latter, so as to identify educational progress more closely with the Revenue Department, which undoubtedly has preponderating influence in Sind. On a question of this sort, however, I hesitate to express an opinion, as it is now several years since I left the province.

As to how the schools can gradually be rendered more efficient, it is difficult to lay down any general proposition. All that can be suggested seems to be that there should be close supervision exercised over them; that they should be visited by the inspecting officers as frequently as possible; and that improved arrangements should be introduced in particular instances wherever they seemed requisite, bad systems being got rid of, as far as practicable, whenever discovered. I think the system of paying the master in vernacular schools by the result of the examination is a good one. In Sind the system was rather different from that in force in the rest of the Presidency. All masters whose salaries were not less than R10 shared in the results of the examination in fixed proportions. Only a small portion of their salaries fluctuated according to results, the portion varying from R2 to R5 per mensem. This gave the masters a decided interest in the result, but did not leave them entirely at its mercy. Capitation allowance was not allowed for fear of leading to fraud.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—Not in Sind.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given number of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort

in the interim so as to secure the maintenance of such institution on a private footing?

Ans. 18.—The only educational institutions in Sind which can be included in this question are the three high schools, and they certainly could not be kept up unless maintained by Government. Any withdrawal of support from them would, I think, be a serious mistake, and would greatly interfere with educational progress in the province.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system or the details of its administration?

Ans. 19.—The only remark I wish to make about the grant-in-aid system is that I think the Educational Department ought, if possible, to hold regular examinations annually. Formerly I believe it used to do so, but owing to the increase in the number of aided schools and the insufficiency of the staff of Inspectors and Deputy Inspectors, it was obliged to authorise inspecting officers to hold regular examinations every second year only, and in the alternate years to award the grants on a mere inspection or short oral examination of the various classes. No doubt this change could not be avoided, as the inspecting staff was unable to find the time requisite for annual examinations of all the aided schools, but I think if an opportunity should occur it would be well if the system of regular annual examinations could be reverted to. I believe nothing stimulates work in a school so much as periodical and formal examinations, and in India, where all classes rely so much on Government, the examination by the Inspector is looked upon by the boys as far more important and serious than any that may be held by the masters of the schools. Under these circumstances, in the interests of the aided schools I think it would be well if it could be arranged to hold annual examinations as nearly as possible in the same month every year. The object of the Inspector's examination should be not only to determine the amount of money to which the school is entitled, but also to assist the masters by affording an independent test of the relative merits of the boys. From my experience in Sind it appeared to me that the annual examination held by the Inspector or the Deputy Inspectors was the chief event of the year in the estimation both of the masters and of the boys; and I should think that this feeling prevails as much in private schools as in Government institutions.

Ques. 21.—What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—In the high schools in Sind the rates of fees ranged from 8 annas a month in the lower standards to R2 a month in the higher. I believe the rates have lately been revised and the receipts from fees have increased considerably since my time. The high schools received considerable grants from the Municipalities, and in estimating the pecuniary support given to the school by the people of the town, both the Municipal grant and the fees should be taken into consideration.

Ques. 24.—Is the cause of higher education in Sind injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—There is no unhealthy competition in regard to higher education. The only competition is between the mission schools and the high schools, and that appeared to me to be very useful.

Ques. 29.—What system prevails in Sind with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—A few scholarships were given in the upper classes in high schools of the value of R3 or 4 per mensem; but the most important were those known as the Sind scholarships. They were of the value of R20 per mensem, and were tenable for four years at any college connected with the Bombay University. They were open to all boys educated at any school in Sind, and were awarded according to the result of the Matriculation examination; the only qualification being a certificate of poverty, *i.e.*, of inability to prosecute studies in Bombay without this aid. I cannot recollect how many Sind scholarships were available, but there were, I think, about 7 or 8. The money was provided partly from the proceeds of a small endowment and partly from Municipal funds.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies?

Ans. 30.—When I was in Sind the Municipality of Karáchi used to make a monthly grant to the mission school. I think the Hyderabad Municipality also did so.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—The inspection of the various schools in Sind is conducted by the Educational Inspector and three Deputy Inspectors. The rule was that all Government schools were to be regularly examined every year, and that a second shorter examination or inspection was also to be held within the year. The Deputy Inspectors used to manage to visit most of the schools in their division twice during the year, and I used to visit as many as I could reach during the travelling season. Some of the schools, however, such as those in Thar and Parkar, were exceedingly remote, and could not be visited more than once in the year.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 37 & 38.—In Sind the withdrawal of Government to any great extent from the management of the high schools or any other class of schools would, in my opinion, most certainly be fatal to them. I should doubt the advisability of such a step in any part of the Presidency. I should think it would be very unpopular and injurious to the advancement of higher education.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—A small gymnasium was attached to the Hyderabad High School, at which at one time a teacher used to attend from the regiment stationed in the cantonment. At Karáchi there was a cricket-club attached to the high school, which

flourished pretty well, and there were annual athletic games, which were conducted with much spirit, especially the wrestling, in which Sindhis take special interest.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 41 & 42.—There can hardly be said to be any indigenous girls' schools in Sind, though a few small girls learn the Korán in the mosques along with the little boys. When I was in Sind the Department had made some progress in instituting girls' schools, though not very much. There were such schools in all the chief towns, and the Hindu schools in Karáchi and Tatta and the Muhammadan schools at Lárkhána, Sukkur, and Rohri were fairly attended. At Lárkhána, which used to be considered the most advanced girls' school, I recollect one pupil presenting herself for examination in the 6th vernacular standard. At Tatta the girls' school was the object of the liberality of a gentleman named Shet Rutunchund, who built a very nice school-house for it.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—I can offer no suggestions in answer to this question. There used to be a female Normal school at Hyderabad instituted chiefly at the wish of Miss Mary Carpenter, who supplied some of the money required, but it was not very successful, and had to be closed.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—I do not think so.

Ques. 51.—Is the system of pupil-teachers or monitors in force in your province? If so, please state how it works.

Ans. 51.—Pupil-teachers were employed to a considerable extent in the vernacular schools to teach the lower classes. It was chiefly owing to want of money to pay a sufficient number of masters that this system was adopted, but I think it answered fairly well. The pupil-teachers were usually very demure and sober for their age, and seemed to like the work.

Ques. 67.—Are the circumstances of any class of the population in Sind (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—The attitude of the Muhammadans towards English education is a very serious evil in a province like Sind, where they are numerically far in excess of the Hindus. The result must infallibly be the exclusion of the Muhammadans from the higher appointments under the Government. The authorities, I think, do their utmost to introduce a Muhammadan element into the administration, but the Mussalmans themselves are indifferent or hostile to English education. The vernacular schools, as I pointed out in answer to a previous question, have a considerable attendance of Muhammadan boys, but in the English schools, when I was in Sind, the Hindus were almost in exclusive possession. The few Muhammadans who passed the higher examinations could almost be counted on the fingers, and were mainly recruited out of one family. They have, I think, all obtained good appointments, and every one was most anxious to help Muhammadans into the public service if only they could be found to be in any way qualified for the duties. What is to be the remedy I cannot think, but that the evil is very serious admits of no doubt. Some departments are practically closed to Muhammadans owing to the necessity of English education as a qualification for the duties. There is not, I believe, a single subordinate Judge who is a Mussalman in a province where the Muhammadan law is largely administered, and where in the great majority of cases at least one of the litigants is a Mussalman. The Hindu subordinate judges no doubt administer Muhammadan law as ably and impartially as any Muhammadan could do, but still the fact which I state is a matter which deserves the thoughtful consideration of the National Muhammadan Association.

Cross-examination of Mr. Fulton.

By Mr. Lee-Warner.

Q. 1.—Having regard to the geographical isolation of Sind, do you consider that the province requires a college of its own at present, or that it can ever claim assistance from Government for such an institution unless it is prepared to contribute an endowment fund?

A. 1.—I am afraid that the institution of a college in Sind must be looked upon as impracticable. I should not think that there was any chance of an adequate endowment fund being contributed in the province. The expense of keeping up such a college would be very heavy, and I do not think that Government could fairly be called on to undertake the charge. No doubt a good many boys would go to a college in Sind who would not come down to Bombay, but still I doubt whether there would be a very large attendance. I think that the most effectual way in which Government might at a comparatively small cost encourage higher education among the people of Sind would be by giving a grant to increase the number of Sind scholarships. It appears to me that it is far better for the young men to come down to Bombay and study at college here, where they are sure to have the advantage of the best instruction and to have the opportunity of acquiring new ideas in their intercourse with different classes of people than to remain in Sind, where at best the college must necessarily be rather inferior. I think young men should be encouraged as much as possible to come from Sind to study at one of the colleges in Bombay or Poona, and with this object the number of Sind scholarships should be increased. It is a question, too, whether their value should not also be increased. R20 a month is what is now allowed, but I know that complaints have often been made that this is insufficient. I cannot express an opinion as to whether this is so or not, but I think it might be well to ascertain from the principals of the colleges what is their opinion on the subject—due regard being had to a fact of which Sindhis have complained to me, namely, that it costs them rather more to live than it does to Deccanis or Gujaráthis, because the Sindhis, being very few in number, are often not able to club together to pay for cooks, &c., and their messing expenses are consequently somewhat increased.

Q. 2.—It has been said that in Sind grants-in-aid to private institutions were arbitrarily and suddenly withdrawn. When you were in Sind did the Department liberally recognise private enterprise?

A. 2.—I do not know whether the grants-in-aid to private institutions have been withdrawn or not. When I was in Sind the grant-in-aid rules were, so far as I can recollect, applied to all private schools which desired to be registered. The most important private schools were the mission schools and the European schools in Karáchi; but, besides these, there were the purely Native private schools to which I have already referred, and which seemed to me to be useful institutions deserving encouragement.

Ques. 3.—Speaking from your special knowledge of the Sukkur Municipality, and your general knowledge of the Municipal administration throughout the Presidency, do you consider that Municipalities entrusted with primary education should receive the Government subsidy by a grant for results, as in Sukkur, or in the form of a lump assignment? Secondly, do you think a Municipal board entrusted with the State (or public) primary schools should also take the responsibility of administering the grant-in-aid system for private primary schools in the town?

Ans. 3.—I think, on the whole, that a lump assignment should be handed over to the Municipalities in aid of primary education. No doubt a fluctuating grant for results would have the advantage of increasing in proportion to the extension of schools; but, on the other hand, there must be some limit to the possible increase. Government can, I suppose, only devote a certain fixed sum every year to primary education, and I should think it would be most convenient to assign to each district and town such portion of the total sum available as might appear just. On what principle the distribution of the funds should take place is a matter for careful consideration, but perhaps the money might be allotted either in proportion to the population or in proportion to the educational income of the town or district derived from local sources. I hope that before arrangements are finally made for the transfer to Municipalities of the control of vernacular schools, a careful enquiry may be made as to the exact proportion of the Provincial grant to which each town is entitled. At present it seems to me that as a body the Municipalities do not contribute to education anything like their proper share of the expenses compared with the contributions from rural areas, and I hope that, now that a change is to be made, Government will insist on this state of affairs being brought to an end. It would be a pity now to sanction any scheme which would perpetuate the present unequal distribution of expenditure, and for this reason it might, I think, be well not to deal with the Municipalities singly, but to have a general enquiry for the whole Presidency in order to ascertain to what each was entitled. The distribution of the Provincial grant available for vernacular schools arrived at now might be left undisturbed for five years, when a re-adjustment of the grants might be desirable. An arrangement of this sort would, it seems to me, be more convenient, both for the Municipalities and for Government, than payment of grants by the result of the annual examination.

As regards the second part of the question, I find it rather difficult to express an opinion; but, on the whole, I think I should be inclined not to hand over to the Municipalities the administration of the system of grants-in-aid to private schools. I should be rather afraid of local jealousies interfering with the proper administration of the system, especially as the private schools would often necessarily be in competition with the Municipal schools; but I am not in a position to express any very decided opinion on the subject.

I wish to take the opportunity of recalling the expression used by me in answer to question 8 at page 73, 2nd column, line 57, namely, the words "under the grant-in aid rules." In answer to question 37 I would also withdraw the words "or any other class of schools."

By Mr. Telang.

Q. 1.—Are you able to state the causes of the indifference or hostility of the Mussalmans of Sind to English education?

A. 1.—No, I can assign no special reason.

Evidence of Mr. Nowrozjee Furdoonjee.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have had the opportunities of forming an opinion on the subject of education in India during my connection with the Government Educational Department up to 1845 and with the Parsi Girls' School Association and other educational institutions from 1858 to the present time. For some time I acted as a member of the Bombay Female Normal School Committee appointed by Government, and also as a member of the sub-committee appointed by the Town Council of Bombay to visit the primary schools supported and maintained partly by the Municipal Corporation and partly by Government, and Honorary Secretary to the Parsi Girls' School Association of Bombay. My experience has been gained exclusively in the Bombay Presidency.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—The scope of primary education is thus defined in the first clause of the Act passed this year by the French Legislature:—

> "Primary education comprises moral and civil instruction, reading, writing, geography, particularly that of France, history, especially that of France up to the present day, some notions of law and political economy, the elements of natural, physical, and mathematical science, their applications to agriculture, health, industrial arts, manual labour, and uses of the tools of the principal crafts, the elements of drawing, modelling, and music, gymnastics, for boys military drill, for girls needlework."

This provision might be modified and adapted to the circumstances of India, and should, I submit, form the basis on which primary education should be conducted by the state of this country.

I think that in Bombay the system of primary education has, with notable exceptions, been placed on a sound basis, and is capable of development up

to the requirements of the community. The improvements which I venture to suggest in the system of administration and course of instruction are the following :—

(*a*) Readiness and rapidity of calculation, proficiency in mental arithmetic and Native method of book-keeping and accounts, subjects to which great attention had been paid in the indigenous schools, but they have been displaced by the course of instruction prescribed in Government schools and imparted from text-books which are not quite adapted to the capacity of the pupils.

(*b*) The introduction of a systematic course of instruction in the principles of morality and ethics. I am of opinion that this is a great desideratum which, if supplied, will be attended with beneficial results.

(*c*) The impartment of technical education for qualifying the people for acquiring the practice of useful trades, industrial arts, and professions. But I am sorry to learn that this important question does not come within the scope of the enquiries entrusted to the Commission.

(*d*) The necessity of establishing Normal schools in Bombay for qualifying and training male and female teachers in English and in the vernacular languages.

(*e*) The existing number of primary schools for boys and girls being utterly inadequate, it is necessary for Government to make a larger grant. According to the recent census, there are 140,250 children of school-going age (between 6 and 15 years) in the town and island of Bombay, of whom 31,417 only are under instruction and 108,833 children are not under instruction. Of the latter, 11,405 are just able to read and write, whilst 97,428 are totally illiterate.

It appears, from the following statistics given in the latest report of the Director of Public Instruction, Bombay, that the number of schools established by Government throughout the entire Presidency is inadequate to supply the educational wants of the people, and the amount contributed thereto by the State greatly falls short of the needs of the people, numbering 16,454,414 souls :—

Expenditure.

No. of Schools.	No. of Scholars.	By the State.	From Local Rate or Cesses.	From School Fees	From Municipal Grants.	From Native States	Other Sources.	TOTAL.
		R	R	R	R	R	R	R
3,959	340,069	2,49,714	5,01,503	1,18,272	35,692	1,18,673	48,684	10,72,528

The ratio of persons under instruction to the entire population is 1 54 per cent. The inadequacy of the above expenditure will appear most glaring if contrasted with the large sum, R2,19,98,630, granted by Parliament in April last for primary education and for the expense of the Education Department in England and Wales.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and, if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society.

Ans. 3.—Primary instruction is sought for by the people in general, except by the poorest class, who are unable to pay the fees. Hitherto Muhammadans have to a large extent stood aloof from it, chiefly because the Koran is not taught in the Government schools. I am glad to find that an organised effort has recently been made in the city of Bombay, by several intelligent and public spirited Muhammadans, to overcome the repugnance of their co-religionists, and Government, as well as the Municipal Corporation, have made large grants in aid of the schools established by the Anjuman-i-Islam. Recently there has been an increase in the number of schools and in the attendance of Muhammadan scholars. The attitude of the influential and enlightened classes of Natives towards the extension of elementary knowledge to every class of society is all that can be wished for.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—According to the last report of the Director of Public Instruction (pages 61, 62) there are 1,305 indigenous schools throughout this Presidency attended by 36,054 pupils. Of these there are 143 schools attended by 9,405 pupils in the island of Bombay. These statistics do not appear to be complete and accurate. Aid is given by the Department to a very small number of these schools. Numerous schoolmasters have declined to receive aid on account of their inability to conform to the rules of the Educational Department. These institutions are a relic of the ancient indigenous system, of which the chief peculiarity consist of teaching lessons and arithmetical tables, &c., by heart, readiness of calculation and useful mental arithmetic. Simple elementary instruction is communicated in reading, writing, and mental arithmetic, often without any organised plan. The fees levied range from two to eight annas per month, in addition to presents on birth-days, marriage, and other festive occasions and holidays. They are conducted chiefly by hereditary schoolmasters who do not generally possess the requisite qualifications. Several of these schools are pretty fairly conducted, whilst many are badly managed. In the island of Bombay many of these schools are located in exposed verandas and dark over-crowded rooms situated on the basement in different parts of the fort and native town. The discipline is seldom good. No arrangements have been made for training or providing masters for such schools. In Gujaráth the indigenous schools are, I am informed, generally of a better class, and deserve encouragement. The sister Presidency of Bengal, which, I am informed, possesses 700,000 indigenous schools, of which 600,000 are partially aided by Government, carries off the palm of

superiority in this matter. In the absence of extensive efforts by Government to make adequate provision for primary education, I think it is necessary to turn the existing indigenous schools to good account, and to use every endeavour to encourage, extend, and improve them. With this view I would suggest to the Commission to recommend the Department to modify and relax the rules for giving grants-in-aid to indigenous schools so as to remove the difficulties and place it within the means of the conductors to avail themselves of the assistance of the State.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—There is scarcely any home instruction in this Presidency, because the mothers are, for the most part, uneducated, and the male parents are too much engaged in their work and calling to spare any time or attention to the education of their children. Parents who can afford the means, in some cases employ private teachers out of school-hours to give instruction to their children at home in the morning or evening to assist the progress of the latter at school. Instances of children being educated at home are rare.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—Government cannot, I think, depend on private effort, aided or unaided, for the supply of elementary instruction in rural or other districts in the mofussil, unless they rely on the schools that are established by Christian Missionaries with the avowed object of converting the Natives. These schools are attended chiefly by children of the lowest class, with whom the generality of Hindus do not hold any social intercourse, and by the children of the poorest class, who are unable to pay the higher rate of fees charged in Government schools.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—Funds assigned for primary education in the rural districts can, in my opinion, be advantageously administered by district committees or local boards, subject to such rules and limitations as it may be deemed necessary to prescribe.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—I am of opinion that primary schools should be entrusted to properly constituted school boards or Municipal committees for support and management in large towns and cities if such Committees possess surplus funds adequate for the purpose. With some exceptions their resources are so inadequate that after spending their funds on the primary and legitimate objects of conservancy and sanitation they can spare very little money for promotion of primary education; but in any case they should not be compelled to have recourse to additional taxation, which might press heavily on the people. Primary education is a fair charge on the general revenues of the country. The Imperial Parliament has recognised the charge and has made adequate provision for primary education from the public revenues as shown in my answer to question 2.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—I think it is necessary that trained teachers should be provided for primary and secondary boys' and girls' schools. There are several training schools and colleges and Normal schools in the Deccan, Dhárwár, Gujaráth and Sind, but no such institution exists in Bombay, where the large majority of masters employed in the vernacular and Anglo-vernacular schools are untrained. In the Normal schools none but scholars of the higher class, studying in secondary schools, and matriculated students, should be admitted. After being duly trained and qualified, they should be taught the art of teaching in practising schools; and when their training is finished, they should receive certificates of competency as teachers from the heads of the Normal schools. The status and emoluments of the vernacular schoolmasters should, I think, be improved so as to keep pace with improvements in their qualifications and training. The salaries of vernacular schoolmasters of the lower grade at present range from R10 to 12 (being equal to the pay of ordinary house-keepers), of the middle grade R15, and of the higher grade R20 to 25. These low salaries do not and cannot attract competent men to occupy these responsible posts. It is also necessary to improve the position of the village schoolmasters by increasing their emoluments and by other means, because they exercise a beneficial influence amongst the villagers.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—To make the primary schools popular and attractive, I would recommend that, in addition to other subjects, much attention should be paid to mental arithmetic, composition, epistolary and mercantile correspondence, moral duties, adages and maxims, Native book-keeping and accounts, and lessons on objects, also instruction in trades and industrial arts.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people? And if not, are the schools on that account less useful and popular?

Ans. 11.—The vernaculars recognised and taught in the different schools in the Bombay Presidency are the dialects of the people. The instruction imparted therein is therefore useful as well as popular.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—Yes, excepting in villages and rural districts, where it is necessary to encourage and assist well-conducted indigenous schools.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—The fees levied in primary schools ranging from R1 to R3 press heavily on the poorer classes of the people. They should be reduced, say, one-half, so as to place it within the means of the poor students to avail themselves of the advantages held out to them. In vernacular schools the fees ranging from 4 annas to 8 annas, and in some cases 1 rupee, are heavy and should be reduced. Students who cannot afford to pay the school fees should be admitted free. The present restriction of the free list, 15 per cent., should be removed, so that the doors of the Government schools should not be closed against poor candidates.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—The number of primary schools can, I believe, be increased by Government opening new schools in suitable localities and giving grants-in-aid and scholarships, and by enlisting the sympathies and inviting the co-operation of influential and enlightened Natives.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I do not know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854. The reason is obvious. Education has not yet made sufficient progress to warrant Government in closing their colleges or high schools to make way for private institutions.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—I do not know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, without injury to education or to interests which it is the duty of Government to protect. The time for carrying out this suggestion has not arrived.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—In the Bombay Presidency several public-spirited and liberal gentlemen have come forward and aided more extensively than before in the establishment of schools and colleges and the erection of elegant buildings for educational purposes; but I do not know if there are any that are able and willing to come forward and aid in such work at present.

Ques. 18.—If the Government or any local authority, having control of public money, were to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—If the Government or any local authority having control of public money were to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution, the probability is that it will be impossible to stimulate private effort to secure the maintenance of such institution on a private footing.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—I venture to offer the following remarks on the principle of the grant-in-aid system, the details of its administration, and the principle of religious neutrality which should be observed by Government. When the grants-in-aid system as instituted under the despatch of 1854 from the Court of Directors was introduced and carried out by the Local Government, the benefit of such aid was withheld from all schools and educational institutions, established and conducted by Christian Missionaries and other religious societies, on the ground that it would militate against the principle of religious neutrality observed by Government.

I invite the attention of the Commission to an admirable despatch addressed by the late Lord Ellenborough, then President of the Board of Control, to the Chairman and Deputy Chairman of the Court of Directors, dated 28th April 1858. In this important document His Lordship makes the following pertinent remarks against the extension of grants-in-aid to Missionary schools:—

"21. This measure, even guarded as it appears to be, by restricting the aid of Government to the secular education of the Natives in Missionary schools, seems to me to be of a very perilous character.

"22 The primary object of the Missionary is proselytism. He gives education, because by giving education he hopes to extend Christianity He may be quite right in adopting that course; and left to himself, unaided by the Government, and evidently unconnected with it, he may obtain some, although probably no great, extent of success; but the moment he is ostensibly assisted by the Government, he not only loses a large portion of his chance of doing good in the furtherance of his primary object, but by creating the impression that education means proselytism, he materially impedes the measures of Government directed to education alone.

"23. This has been the view taken of the effect of any appearance of connexion between the Government and the Missionaries by some of the most pious as well as the most able men who have ever been employed under the Government of India, and I have, at all times, adhered to their opinion.

* * * * *

"27. I must express my doubt whether the aid by Government funds to the imparting even of purely secular education in a missionary school is consistent with the promises so often made to the people, and till now so scrupulously kept, of perfect neutrality in matters of religion.

"28. It is true that the money of the State is only granted to the Missionary on account of the secular education which alone he engages to give to the Native, unless the Native should otherwise desire; but it may often, if not always, happen, that it is only through the aid thus given professedly for secular education, that the Missionary is enabled to keep the school at all, which he only designs for other, and those proselytising purposes.

"29. We thus indirectly support where we profess to repudiate, and practically abandon the neutrality to which we have at all times pledged ourselves to adhere. Such

conduct brings into question our good faith, and may naturally give alarm to the people." [1]

On the abovementioned grounds, His Lordship recommends the advisability of "withholding the aid of Government from schools with which Missionaries are connected."

The Director of Public Instruction, Bombay, in his report for the year 1857-58 (page 30) publicly expresses his "respectful concurrence in the arguments by Lord Ellenborough (in paragraphs 20—30), deprecates grants-in-aid to professedly Missionary schools as inconsistent with religious neutrality," and declares that no pecuniary grant has been made in this Presidency to any Missionary school.

Sir George Russel Clerk, the then Secretary of the India Board and late Governor of Bombay, in an able memorandum recorded by him under date 29th March 1858, makes the following important recommendation :—

"The Government of India should be directed to consider in a calm and unobtrusive spirit the best mode of rendering education really popular, to regulate it with no attempt at proselytism, open or disguised, and to rely that our greatest strength consists in regarding with feelings of charity and patience the pursuit of religious instruction by all the different persuasions according to their several creeds."

Sir John Peter Grant, late Governor of Bengal, has also recorded a minute against giving grant-in-aid to Missionary schools.

Mr. Hodgson Pratt, late Director of Public Instruction in Bengal, has borne the following important testimony :—

"The only Natives who send their children to Missionary schools are those who cannot afford to pay school fees. No man who is tolerably well off will send his child to a Missionary school, and I have scores of times been applied to (unsuccessfully) by the sons of poor men for a small allowance to save them from the hardship of attending the Missionary school, and to enable them to go to the Government institution instead."

The above remark is applicable to this Presidency also. Here Natives of the poorest classes, who cannot afford to pay the heavy fees charged in Government schools, are compelled, much against their wish, to send their children to Missionary schools, where small and almost nominal fees are levied and a large number of free students are admitted.

In 1857 the principal Native inhabitants of Bombay memorialised the Government of Bombay against the use in the Elphinstone Institution of class-books prepared expressly for the use of children professing the Christian religion and abounding in lessons containing the doctrines and principles of Christianity. In reply to their memorial, the Natives were informed that Government had directed the Director of Public Instruction to issue an order "prohibiting the teachers in Government schools from reading or teaching the lessons complained of by the petitioners." [2]

The class-books used in all the Missionary schools consist for the most part of lessons relating to the principles, doctrines, and tenets of the Christian religion—books which have been prepared for the purpose of carrying out the object for which Missionary societies have established schools throughout the Presidency, namely, as an instrument in aid of the cause of the subversion of the ancient religions of India and the conversion of the Natives to Christianity. The study of the Bible and the course of Christian religious instruction prescribed for the Missionary schools are not optional but obligatory on all Native students attending these schools. And yet, for reasons with which I am unacquainted, a departure from the policy of religious neutrality was sanctioned by the Government of Bombay for the first time in the year 1863, and educational institutions supported by different Missionary societies have been allowed grants-in-aid since the year 1865-66.[1] This proceeding has produced wide-spread dissatisfaction amongst the natives of this Presidency.

On these grounds I venture to recommend that Government should be asked to revert to the original policy of withholding grants-in-aid from all schools conducted with the object of propagating Christianity or any other religion.

The following statistics contained in the last report of the Director of Public Instruction, Bombay, show that the distribution of grants-in-aid amongst the educational institutions established for different classes of the people in this Presidency can scarcely be deemed to be fair.

In the year 1880-81 the undermentioned sums were awarded for grants-in-aid by results, aggregating ₹80,698 :—

	₹	a.	p.
To two colleges, *viz.*, the St. Xavier's College and Free General Assembly's Institution .	3,600	0	0
To 28 permanent schools for Europeans and Eurasians	34,890	0	0
To 91 permanent schools for Natives conducted chiefly by Missionaries	37,739	0	0
To 19 private schools for Natives . . .	4,469	0	0
Total .	80,698	0	0

The bulk of this amount was awarded to colleges and schools established by Christian religious and Missionary societies, leaving a small sum, less than ₹10,000, awarded to private schools established by Natives. These figures show the advisability of making a better and more equitable distribution of the grants-in-aid, so that the Natives might get a fair share.

I regret to learn that the grants-in-aid allowed to several large and well-conducted educational institutions—namely, the Fort High School, the Chandunvádi High School of Bombay, and Bába Gokley's School at Poona—have all been totally withheld since the year 1877-78, on grounds which, from the correspondence that has taken place, appear to be scarcely justifiable. The reason assigned by the Director of Public Instruction is that "the receipts of the institutions in question, independent of Government aid, are sufficient to maintain them in an efficient state, and also to yield an income to the proprietors." On referring to paragraph 53 of the Government Despatch of 1854, the Commission will find that no such instruction is laid down for awarding grants-in-aid. The only conditions prescribed are that they should be "under adequate local management, that is to say, one or more private patrons, voluntary subscribers or the trustees of endowments, who will undertake the general superintendence of the school and be answerable for its permanence for some given time," and "provided also that their managers consent that the schools shall be subject to Government inspection and agree to any conditions which may be laid down for the

[1] *Vide* Report of the Director of Public Instruction, Bombay for 1857-58, pp 11, 12

[2] *Vide* Report of the Director of Public Instruction, Bombay, for the year 1857-58 pp. 24, 25, 32 to 36.

[1] *Vide* Report of the Director of Public Instruction, Bombay, for the year 1865-66, p 25.

regulation of such grants." In vain the proprietor of the Fort High School pointed out that "the withdrawal of all Government aid must inevitably reduce the school from its present flourishing state to one of comparative inefficiency," and prevent improvements being made in the seminary. The proprietors of another school, namely, the Chandunvádi High School No. 2, from which the grant was discontinued, represented that it would be impossible for them to maintain a well-trained teaching staff and other appliances and keep up the efficiency of the institution without a grant-in-aid from Government. Grants are still given to similar schools in Madras. The consequence of discontinuing the Government grant from Bába Gokhley's School at Poona was, I hear, fatal to its existence. This seminary had, I am informed, competed successfully with the Government High School for several years. Grant-in-aid has been withheld for several years from the Poona Native Institution—a seminary ably conducted by Mr. Vaman Prabhakar Bhave, which had educated and passed several youths in the Matriculation and Public Service examinations every year. Although three successive Educational Inspectors, who examined the school, reported favourably regarding the efficiency and successful management of the institution, yet aid was refused on the ground that there were "no funds for any private high school in Poona."[1]

It appears from the report of the Director of Public Instruction for the year 1876-77 (p. 24) that, in consequence of the number of aided schools having in six years risen from 85 to 255, Government ordered a revision of the grant-in-aid rules and the framing of new rules, withdrawing grants for passing Matriculation and grants for salaries, and reducing by one-half the grants for passing the F.A. and B.A. examinations. The large reduction in grants which took place in 1876-77 is attributable to the strict enforcement of the revised rules. I regret to learn that a further reduction has been made this year to a considerable amount in the award of grants-in-aid, and the English school at Breach Candy Road has been struck off the register. I would submit to the Commission the desirability of restoring the grants that have been withheld or curtailed. Private educational institutions are obliged to incur heavy expense for employing and maintaining a qualified staff of teachers and appliances for the highest standard in preparing scholars for Matriculation. In order to contribute towards this heavy expenditure, it is necessary, in my opinion, to restore these grants and to confer them on a liberal scale.

The grants-in-aid are adequate in the case of colleges, but are totally inadequate in the case of boys' and girls' schools. The amount of grants-in-aid for the English-teaching Anglo-vernacular and vernacular schools and girls' schools should be at least doubled, and should be so regulated as to enable private Native schools to recover a moiety of the costs of their maintenance. There being no private Normal schools in this Presidency, there are no grants for them.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

[1] *Vide* Printed Reports of the Poona Native Institution for 1880 and 1881.

Ans. 20.—I found considerable difficulty in understanding the object and bearing of this question. On enquiry I have been given to understand that the object of the question is to ascertain whether there is any truth in the contention of a certain class of persons who allege that the tendency of the Government system of education being atheistic, Government practically violate the principle of religious neutrality, and that they should, therefore, retire from the field of high-class education. I believe there is no truth in the contention just referred to. Having myself been educated under the Government system, and having come in contact with a great many alumni of the Government colleges in the Presidency, I am in a position to deny the allegation of an atheistic and immoral tendency. I am not aware of any of the professors inculcating the doctrine of atheism in any of the colleges in this Presidency. A high moral tone pervades the text-books and permeates the course of instruction imparted in Government colleges and schools.

If it is intended to be suggested by this question that the educational institutions conducted by the Missionaries are disliked or discouraged by the Department, I must say that the result of my enquiries and information distinctly negatives such a suggestion. I am informed that in this Presidency and throughout British India the case is different. As stated in my answer to question 19, Government have given undue encouragement to Missionary schools and colleges by giving them liberal grants-in-aid, and have thereby departed from the principle of religious neutrality. These grants, although ostensibly given towards secular education, are virtually applied towards carrying out the primary object of these schools, *viz.*, the impartment of instruction in Christianity with the view of converting Native children from their respective ancestral faiths to Christianity. I cannot understand the principle on which Missionary societies accept pecuniary aids from Imperial and Provincial revenues raised from taxes contributed by the Natives for the general purposes of Government, and not for proselytism.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—All classes of the people, with the exception of Muhammadans of the non-commercial class, avail themselves of Government and aided schools and colleges for the education of their children. I do not think the complaint is well founded that the wealthy classes do not pay enough for education. The rate of fees payable for higher education has been greatly enhanced, so that it presses heavily on the middle and poorer classes of the people. It amounts to ₹10 per month. I would, therefore, recommend a reduction in the rate, so as to place higher education within the reach of classes who are desirous of availing themselves of the advantage.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—I can adduce two notable instances of proprietary schools in Bombay supported entirely by fees, namely, the Fort High School and the Fort Proprietary School. But the fact should be borne

in mind that the proprietors of these seminaries give their services to them as head masters in consideration of the amount of surplus realised by them from fees after deducting all other charges and expenses connected with the maintenance of these institutions in a state of efficiency.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—In my opinion it is possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution. The conditions under which it might become so are good management and a lequate resources and support.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—I am not aware of the cause of higher education in the Bombay Presidency being injured by any unhealthy competition.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Educated Natives in this Presidency have considerable difficulty in finding remunerative employment. If a vacancy occurs in a public or private office, some fifty or a hundred applications are received from candidates seeking employment. I am of opinion that Government should utilise the large expenditure incurred in connection with high education by holding out sufficient inducements to the under-graduates and graduates of the University for admission into the public service by open competition, instead of favouritism. With this object I would recommend that two standards of qualifications should be prescribed, one for the lower grade and another for the higher grade of the public service, and periodical examinations should be held of candidates for employment in the public service, and the following amongst other appointments should be conferred on the successful candidates:—

1. Head Clerks, Shirastedárs and Názirs in the District Courts.
2. Assistants, Head Clerks, Chitnis, Dafterdárs, Accountants, Mámlatdárrs, Deputy Accountants, Head Kárkúns and Shirastedárs to the Revenue Commissioners, Collectors and Magistrates, and Assistant Collectors and Magistrates.
3. Uncovenanted Assistants and Head Clerks to Secretaries to Government, Collectors of Customs and Excise, and Political Agents.
4. Deputy Collectors and Magistrates.
5. Overseers and Assistant Engineers, P. W. D.
6. Deputy Educational Inspectors, Masters of High Schools, Training Colleges, Normal Schools, and Anglo-Vernacular Schools, and other officers of the Educational Department.
7. Translators.
8. Inspectors of Registration and Stamps.
9. Telegraph Officers.
10. Forest Officers.
11. Superintendents and Inspectors of Post Offices and Postmasters.

I am of opinion that if proper standards be framed, and suitable rules be prescribed, and admission to the above-mentioned public services be thrown open to public competition by Government, the difficulty now experienced by educated youths in obtaining employment will disappear, and the character and efficiency of the public service will be considerably improved.

One step has, I am glad to say, already been taken in this direction by Sir R. Temple's Government, by instituting a competitive examination for the admission of graduates of the University[1] to a limited number of situations in the Revenue Department, but as these posts, beginning with kárkunship on R35 per month, are not worth much, they do not hold out sufficient inducements. The principle is excellent. I therefore request the Commission to recommend that it should be carried out on the extended scale I have proposed.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—I am of opinion that some change in the instruction imparted in secondary schools should be introduced with the object of storing the minds of those who do not pursue their studies further with useful and practical information. Instruction in the classical languages might be dispensed with in the case of those who do not wish to matriculate.

Ques. 27.—Do you think there is any truth in the statement that the attention of teacher and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in the secondary schools for the requirements of ordinary life?

Ans. 27.—I think there is some truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University; but this cannot be avoided, although this circumstance to some extent impairs the value of the education imparted in secondary schools for the requirements of ordinary life.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—I do not think that the number of pupils in secondary schools who present themselves for the University Entrance Examination in this Presidency is unduly large when compared with the requirements of the country.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—The system prevailing in the Bombay Presidency with regard to Government Scholarships is different from that which, according to my information, prevails in the other Presidencies. Here all these scholarships, excepting University Scholarships, are awarded to Government schools and colleges, and none to aided schools. Scholarships endowed by private individuals are awarded

[1] *Vide* Report of the Director of Public Instruction for 1880-81, pp. 135—137.

either to Government or private institutions according to the conditions stipulated by the donors. The Bombay University Scholarships, Fellowships, gold medals and prizes comprise 20 Scholarships, ranging from R120 to R400 per annum, 2 Fellowships of R800 and R410 per annum, 4 gold medals and 14 prizes from R50 to R540 per annum, and are awarded by open competition to students of Government, Missionary, and private institutions with liberty to prosecute their further studies at any recognised college.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—I am not aware of Municipal support being extended in this Presidency to Missionary schools.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—The University curriculum hardly affords a sufficient training for teachers in secondary schools. Special Normal schools are therefore necessary for training teachers in secondary and primary schools, as shown in my answer to question 9.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—The system of school inspection pursued in the Bombay Presidency is that which is prescribed by the Government Educational Department. I would suggest one improvement as being particularly necessary. Much of the time of the Inspectors and Deputy Inspectors is, according to the present system, taken up with voluminous official correspondence, of which they ought to be relieved, so as to enable them to devote more time and attention to their legitimate duties.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspectoin and examination?

Ans. 33.—I cannot suggest any method of securing efficient voluntary agency in the work of inspection and examination, unless such of the professors of Government colleges, masters of Government and private schools, and the graduates of the University, can be induced to undertake the task as a labour of love.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—Several of the text-books in use in all the schools are, in my opinion, not suitable to the wants and circumstances of the Natives. In the Government English schools, McCulloch's series of school-books, which were in use for a considerable time, were superseded, I believe, on account of the objection that they contained many lessons in Christian doctrines and religion. Mr. Howard's Series are now in use in Government schools, and the Royal Readers are used in most of the private schools, Native and European. Chambers' Moral Class Book and its Gujaráthi translation by Messrs. Kahandas Mansaram and Nusserwanji Chandabhai have been discontinued, and no text-book on this important subject has been substituted by the Department. In Gujaráthi schools Hope's excellent series have been in use for the last twenty years, as well as the Punchopakhyan Æsop's Fables, and the Balmitra, an admirable translation of Burquins' Children's Friend. The latter three books have been discontinued. With a view to meet the requirements of the present state of progress and advancement in English and vernacular education and remedy the defects of several class-books, I would suggest to the Commission the advisability of recommending to Government or the Educational Department the appointment of a committee to examine and report on the school-books now in use, and, in cases in which any books are found to be unsuited, to propose the substitution or compilation of other text-books better adapted for the different classes of schools now existing in this Presidency.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—The present arrangements of the Educational Department in regard to examinations or text-books, or in any other way, do not appear to me to be such as unnecessarily interfere with the free development of private institutions; nor do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature. I should think the tendency is quite the contrary. In fact, the Department fosters and encourages the production of a useful vernacular literature.

Ques. 36.—In a complete scheme of education for India what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—In a complete scheme of education for India, in my opinion, higher and middle-class as well as primary education can be most effectually undertaken and conducted by the State, aided by private local boards and municipal agency, and public bodies and associations.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—I think that the withdrawal of Government to a large extent from the direct management of schools or colleges would produce disastrous consequences and check the spread of education. I do not believe it will promote the growth of a spirit of reliance upon local exertions and combination for local purposes. On the contrary, it will, I apprehend, nullify the effects of education and retard the accomplishment of England's noble mission to qualify the Natives for self-government and deteriorate the character of the public, and thereby injuriously affect the interests of Government.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, I apprehend that the standard of instruction in institutions of that class would deteriorate. It would be therefore impolitic for Government to withdraw from the direct management of educational institutions in this country until education has taken a deep root and has made a great progress throughout British India.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—This important branch of instruction does not, I regret to say, occupy a place in the course of Government colleges and schools. Due attention should, I submit, be paid to a knowledge of the principles of moral conduct and duty—a study which is greatly needed, and which formed a part of the course taught in indigenous schools in the shape of moral maxims, precepts, and tales. I would strongly recommend the Commission to enjoin the necessity of supplying the omission and introducing a systematic course of instruction in the principles and precepts of morality and the duties of life. This measure, if properly carried out, will be attended with great advantage in improving the conduct and character of the rising generation.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—Sufficient steps are not taken for promoting the physical well-being of students in the schools or colleges in this Presidency. I would strongly recommend that all the large schools and colleges be provided with the necessary means and appliances of physical education, *viz.*, gymnasia and play-grounds, and that prizes should be awarded for athletic sports and cricket matches, riding, fencing, and other exercises. In the city of Bombay, in the Fort and on the Esplanade, there are several large schools, such as the Elphinstone High School, the Anglo-Vernacular Schools, the Proprietary, the Fort High and the Chandunvádi High Schools, without any gymnasia or play-grounds. I would recommend that Government should provide two or three large gymnasia and play-grounds on the Esplanade for the large number of students, about 3,000, attending these seminaries, and should give liberal grants to all private gymnasia, play-grounds, and libraries that are not self-supporting.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—Owing to the seclusion of females, there is scarcely any indigenous instruction for girls in this Presidency.

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—Very little progress has been made by the Department in instituting schools for girls in this Presidency compared with what has been done in the Bengal Presidency and the North-Western Provinces. In 1870-71 there were 74 schools attended by 2,816 girls,[1] maintained at a cost of R2,949 from Imperial funds and R10,328 from the educational cess. There has been a progressive increase in the number of female schools during the last decade. Last year there were 198 schools attended by 11,691 girls. These schools were maintained at a cost to the Provincial revenues of R16,967 and R50,781 defrayed from local rates or cesses, fees, endowments, Municipal grants, the revenues of Native States, and other sources.[2] The sum spent by Government on primary education for Native females in this Presidency amounts only to half the sum spent in awarding grants to schools for Europeans and Eurasians.[3] It is utterly inadequate to the wants of the large population of this Presidency. In the city of Bombay Government had not opened a single female school up to the year 1873. In that year an enlightened Parsi gentleman, who has recently given a permanent endowment of R50,000 for providing a suitable building for the Fort school belonging to the Parsi Girls' School Association, having offered to pay half the expenses, Government were induced to open a female school in this city. In 1878 the Municipal Corporation having given an increased grant to be appropriated to female schools, four small schools have since been opened by Government. These schools are small, and, with one exception, are not situated in good houses, nor conducted by competent female teachers. It is necessary greatly to improve their status and management and the character of the instruction imparted therein. Government should, in my humble judgment, spend a much larger sum than the amount now appropriated to female schools. They should employ better-paid and competent female teachers and introduce improvements in the studies. Less time and attention should be devoted to geography, history, arithmetic, and grammar, and more to domestic economy, house management, singing, knitting, needle-work, embroidery, cookery, and other arts adapted to females. They should also establish more vernacular female schools throughout the Presidency and in this great city, and open at least two good English schools for Native girls to meet the growing wants of the metropolis in regard to primary education. At present there are 18 flourishing vernacular female schools in this city, established and conducted by public-spirited benevolent Native associations attended by upwards of 2,600 girls with liberal endowments for scholarships. They will serve as feeders of the English schools, and of vernacular schools of the higher class. Government should also establish one or more evening schools for giving education of superior character and training female teachers employed in the female schools.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—I am not aware of the existence of mixed schools in this province. I do not consider it advisable to establish such schools, to which the generality of the people are sure to object.

Ques. 44.—What is the best method of providing teachers for girls?

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[1] *Vide* Report of Public Instruction, Bombay, for 1870-71, p. 108.

[2] *Vide* Report of Public Instruction, Appendix O, pp. 54-55.

[3] The greater portion of the cost of the primary male and female schools opened in this city by Government is defrayed out of the Municipal grant and school fees.

Ans. 44.—The best method of providing qualified female teachers for girls is to train them under a competent tutoress or superintendent in a female Normal school or college. In 1868 the Government of India sanctioned for five years a grant of R12,000 a year for the establishment of a female Normal school in the city of Bombay. Before giving sufficient time for a fair trial to this important experiment, in the success of which I took a great interest, the then Director of Public Instruction transferred the school from Bombay to Poona in 1872, so that for the last twelve years the capital of the Bombay Presidency has been deprived of the benefit of a school, which is urgently required to supply trained female teachers for 24 female schools existing in this city attended by more than 3,000 girls.

With a view to increase the efficiency of the female Normal school, I would recommend that one or more properly trained schoolmistresses or lady superintendents be got out from England and employed to supervise the Normal school, and also to visit and superintend the Government and private female schools, and to regulate the studies and maintain discipline on the best model.

Ques. 45.—Are the grants to girls' schools larger in amount and given on less onerous terms than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—The grants-in-aid to girls' schools are larger in amount and given on less onerous terms than those to boys' schools and rightly so. The distinction is sufficiently marked; because it is necessary to hold out sufficient encouragement to such institutions.

Ques. 46.—In the promotion of female education what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—In the promotion of female education no share that I am aware of has been taken by European ladies in Bombay. This is much to be regretted. To supply this desideratum to some extent, I have in my answer to question 44 suggested the advisability of getting out from England duly qualified trained schoolmistresses.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—In addition to the defects already pointed by me, that experience has brought to light in the educational system as it has been hitherto administered, I would refer prominently to a great defect which it is necessary to remedy, *viz.*, the neglect of education of the masses and the absence of much of an utilitarian and practical character. Commercial, moral, agricultural, and technical education is more necessary than a classical, philosophical, and mathematical education for the bulk of the people.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—The only part of the expenditure incurred by the Government on high education that is unnecessary is the high cost of direction and inspection. This expense, amounting to more than R2,20,000 per annum, is susceptible of retrenchments. It is not so high in Bengal and Madras. The Universities in these Presidencies are self-supporting, whilst our University costs the State R32,000 per annum. Economy might be practised with considerable advantage by reducing the salaries of several highly paid Principals and graded professors and by employing qualified Natives on reduced salaries in the colleges. Large grants which have been made by Government towards the construction of ornamental or high edifices in Bombay are unnecessary, and are, moreover, in contravention of orders issued by superior authorities.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—I am not aware of Government institutions having been set up in localities where suitable places of instruction already existed, which might by grant-in-aid or other assistance adequately supply the educational wants of the people.

Ques. 50.—Is there any foundation for the statement that officers of the Educational Department take too exclusive an interest in higher education? Would beneficial results be obtained by introducing into the Department more men of practical training in the art of teaching and school management?

Ans. 50.—I don't think there is any foundation for the statement that officers of the Educational Department take too exclusive an interest in higher education. Beneficial results would certainly be obtained by introducing into the department more men and females of practical training in the art of teaching and school management.

Ques. 51.—Is the system of pupil teachers or monitors in force in your province? If so, please state how it works?

Ans. 51.—The system of pupil-teachers or monitors is not in force in this Presidency. I would certainly recommend a trial of the system under favourable auspices.

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

Ans. 52.—I am not aware of any tendency to raise primary into secondary schools unnecessarily or prematurely.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—The rate of fees in any class of departmental schools or colleges should not vary according to the means of the parents or guardians of the pupil, which it would often be difficult to ascertain exactly. But I would recommend that Principals and head masters of colleges and schools should be invested with discretionary authority to admit free of charge students whose circumstances are such as to prevent their parents from paying the prescribed fees.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—The demand for high education in this Presidency has not reached such a stage as to make the profession of teaching generally a profitable one. In the Presidency town and in some

large cities schools have been opened by men of good position as a means of maintaining themselves. But such cases are exceptional.

Ques. 55.—To what classes of institutions do you think that the system of assigning grants according to the results of periodical examinations should be applied? What do you regard as the chief conditions for making this system equitable and useful?

Ans. 55.—To all classes of educational institutions the system of assigning grants according to the results of periodical examinations should, I think, be applied. The chief conditions for making this system equitable and useful would be strict, impartial, and vigilant inspection.

Ques. 56.—To what classes of institutions do you think that the system of assigning grants in aid of the salaries of certificated teachers can be best applied? Under what conditions do you regard this system as a good one?

Ans. 56.—I think that the system of assigning grants in aid of the salaries by certificated teachers can be applied to all classes of institutions?

Ques. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount, under ordinary circumstances, in the case of colleges and schools of all grades?

Ans. 57.—The grants-in-aid should, I think, amount under ordinary circumstances, in the case of colleges to one-third, and schools of all grades to one-half of the gross expense.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—I consider that the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges should be forty and in schools twenty-five to thirty.

Ques. 59.—In your opinion should fees in colleges be paid by the term or by the month?

Ans. 59.—In my opinion fees in colleges should be paid by the term, and not by the month?

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—A strict interpretation of the principle of religious neutrality does not require the withdrawal of the Government from the direct management of colleges and schools, but it requires the withdrawal of grants from Missionary schools in which religious education for converting the students to Christianity forms the chief object.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—I do think that the institution of University professorships has an important effect in improving the quality of high education.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—It is generally not desirable that promotions from class to class should depend at any stage of school education on the results of public examinations extending over the entire province. In the generality of cases it is advisable that such promotions should be left to the school authorities.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—There are no arrangements that I am aware of between the colleges and schools of the Presidency to prevent boys who have been expelled from one institution, or who leave it improperly, from being received into another. It is difficult to suggest practical measures in this matter.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

Ans. 64.—As I do not contemplate the contingency, suggested in this question, of the Government withdrawing from the direct management of higher institutions generally, I need not consider the alternative proposal.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—I do not think it is necessary that all the professors to be employed in colleges educating up to the B.A. standard should be Europeans. I would recommend a mixture of European and native professors. The Principal and professors of English Literature, Logic, and Moral Philosophy, might for the present be Europeans. But considerations of justice and economy obviously require that competent Natives should be appointed Professors of Mathematic, Chemistry, Biology, History, and Political Economy, Sanskrit, and other oriental languages and other departments of knowledge. Some years ago Mr. Dadabhai Naorojee, and latterly Mr. Kero Lakshman Chhatre filled the mathematical chair in the Elphinstone College and Deccan College with ability and credit, and Mr. Mahadev Govind Ranade was acting Professor of History and Moral Philosophy in the former college.

Ques. 66.—Are European professors employed or likely to be employed in colleges under Native management?

Ans. 66.—There have been instances of European professors having been employed in a large educational establishment under Native management in Bombay.

Ques. 67.—Are the circumstances of any class of the population in your province (*i.e.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—The circumstances of a particular class of the population in this Presidency (*e.g.*, the Muhammadans) are such as to require exceptional treatment in the matter of education. These circumstances are due to apathy and religious prejudices. In Bombay the Anjuman-i-Islam, which has been recently established, has adopted measures to provide for the education of Muhammadans.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—Government would not be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its primary object being religious instruction or proselytism.

Ques. 69.—Can schools and colleges under native management compete successfully with corresponding institutions under European management?

Ans. 69.—Schools and colleges under Native management, if properly conducted, can compete successfully with corresponding institutions under European management.

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—I have shown in my answer to question 19 that the conditions on which grants-in-aid are given in this Presidency as revised in 1876-77 are more onerous than necessary, and that they should be recast on a liberal scale.

Supplementary Question.

Ques. 71.—As you contend that the amount now spent by the State is inadequate to the educational requirements of the people, and as you advocate a large increase of expenditure on education, from what source do you propose that Government should provide the necessary funds? Do you propose any retrenchments or the levy of a larger cess than the existing tax for education?

Ans. 71.—I do not propose that the funds required for education in the Presidency should be provided by increase of taxation. The head of the Government publicly declared a few years ago that the load of taxation presses on the poorer classes of the people with "crushing severity." The recent reduction of the salt tax does not affect the inhabitants of this Presidency. The removal of import duties has not given any appreciable relief to the needy classes. By making judicious retrenchments in the present heavy expenditure of several public departments, Government will be able to save large sums which might be appropriated, not only to the extension of education, but also to the relief of taxation. Public expenditure, which has of late been largely increased from time to time, admits of considerable retrenchment in the different departments.

1. The Ecclesiastical Establishment is kept up by the State on too large a scale not only for the spiritual wants of the British Army, but also of the well-to-do Christian civil population. In this Presidency Government not only maintains a Bishop on ₹25,000 per annum and more than two dozen Chaplains on salaries ranging from ₹6,000 to ₹9,600 each, but gives allowances to Missionaries, Clergymen, and Priests, and defrays all the expenses attendant on divine worship in St. Thomas's Cathedral—a proceeding which militates against the principle of religious neutrality.

The President of this Commission, in his address recently delivered at a large meeting of the Anjuman-i-Punjab at Lahore, is reported to have made the following declaration:—

"The State cannot teach the Muhammadan religion at the cost of the Hindu tax-payers, any more than it can teach the Christian religion at the cost of the Muhammadan tax-payers."

I submit that the time has arrived for the disestablishment of the State Church in India.

2. The cost of direction and inspection in the Educational Department, amounting annually to about 2¼ lakhs, is high, because it absorbs more than one-third of the amount spent on all Government and aided institutions exclusive of the University and general and professional colleges not inspected by the Department. The cost of several colleges is also high and admits of reduction. Recently large contributions have been made towards the construction of ornamental buildings for schools in Bombay, although such expenditure has been prohibited by superior authority.

3. I would also suggest retrenchment, in other departments, civil and military, of the administration. For details I refer the Commission to the evidence which I gave in 1873 before the Parliamentary Committee on East India Finance.

Cross-examination of Mr. Nowrosjee Furdoonjee.

By Mr. Lee-Warner.

Q. 1.—In regard to your answers 2 and 39, I want to know if you consider that it would be practicable to convene the representatives of all religions and prepare a general moral text-book.

A. 1.—I see no difficulty in the proposal.

Q. 2.—Is the moral conduct of boys in the larger schools of which you know anything generally good or bad?

A. 2.—The moral conduct is not bad; but I advocate the systematic teaching of morality in Government schools.

Q. 3.—You state that giving Missionary schools grants-in-aid for secular results has produced wide-spread dissatisfaction amongst the Natives of this Presidency. Where are the evidences of this dissatisfaction? Are the mission schools empty?

A. 3.—The mission schools are not empty, because the needy classes are bribed by considerations of economy to attend them.

Q. 4.—You dwell on the violation of neutrality by the State; would not the State, on the contrary, be guilty of the charge if it refused aid for secular results, or if it enquired into the system or objects of instruction further than was necessary to test such results? If parents send their children to a particular school, is it any business of the State to interfere?

A. 4.—If parents choose to send their children to any school the State is not to blame. I do not ask the State to make inquisitive enquiries, but the State must accept notorious facts. The proselytising intention of Missionary schools is notorious.

Q. 5.—In your answer 9 you advocate the employment of trained teachers. Would you insist on local and municipal boards appointing certificated teachers; and are you aware that nearly half of the masters now employed by the Department in the whole Presidency are trained?

A. 5.—If trained teachers are available those local boards should be compelled to appoint them in preference to untrained men. I believe they would do so without compulsion. I am aware that half the men employed are trained men. But in Bombay there is a difficulty in getting trained masters.

Q. 6.—In answer 19 you state that the withdrawal of grants-in-aid for certain schools was "unjustifiable,"—you quote the Director's reasons and then proceed to argue that they are opposed to the Despatch of 1854,—am I correct in assuming that you never read the Secretary of State's Despatch No. 9, dated March 31st, 1868, or the correspondence with the Government of India in which the principle was laid down that schools maintained for private profit could not be helped? Am I further correct in assuming that you have forgotten that Sir A. Grant never gave aid to such institutions, and his action was never challenged?

A. 6.—The Despatch has evidently escaped my attention. But this Despatch has apparently not been sent to Bombay, nor acted upon.

Q. 7.—In answer 13 you talk of fees ranging from R1 to R3 in Government primary schools, and a restriction of free scholars to 15 per cent., are you talking of Bombay city or of the Presidency? For in the latter the fees are eight annas a year and the free students often as many as 40 per cent.

A. 7.—I refer especially to Bombay city; I alluded also to Anglo-vernacular schools.

Q. 8.—You state that "the grants-in-aid for colleges are adequate." The Commission has been told that in no part of the system are the grants less adequate; on what considerations is your conclusion based?

A. 8.—I argue from the practical results as shown by the awards.

Q. 9.—In answer to question 42 you deplore the want of progress in female education and contrast Bombay with Bengal. I find that on March 31st last there were 19,917 girls in primary female schools and 4,296 in mixed schools recognised by the Department in Bombay. Will you favour me with the figures of Bengal or of any other part of India in which these results, poor as they are, have been equalled?

A. 9.—I have not got the figures here. I read somewhere that it was so; but I cannot remember precisely where it was or refer to it now.

Q. 10.—I understand that you wish to add to your remarks on question 2; what is it you wish to add?

A. 10.—The under-mentioned statistics show the inadequacy of the expenditure on primary education in India, contrasted with the expenditure in Great Britain and Ireland. The total expenditure on primary education in British India from all sources last year was as follows:—

	R
From Government grant . . .	37,79,760
From local rates, fees, Municipal grants, and other sources	46,83,064
Total expenditure .	84,62,824

This amount includes the entire charge for direction, inspection, district committees and buildings, and agricultural, industrial, and normal schools.

The proportion of the above expenditure per head of the population, numbering 186,495,5'0 souls, comes to pies 8·71, or less than a penny, whereas in Great Britain and Ireland the total expenditure amounted to £7,273,000, which gives a proportion of 4*s.* and 3*d.* per head of the population, 34,168,000 souls. In India the expenditure amounts to one-seventy-ninth part of the gross public revenue, whilst in Great Britain and Ireland it amounts to one-eleventh part.

Q. 11.—In answer 46 you speak of the indifference of European ladies to female education. Do you exclude ladies engaged in zenana work and the wives of European officers serving in the districts, whose assistance is acknowledged year by year in almost every Deputy Inspector's reports?

A. 11.—My answer had special reference to Bombay city.

Q. 12.—In answer 51 you inform the Commission that the system of pupil teachers is not in force in Bombay; have you ever studied Mr Peile's system introduced in 1868, under which a candidate for service as a master was, and is still, attached as a pupil teacher for two years?

A. 12.—I was especially thinking of Bombay city. I believe that in the mofussil also the system is not regularly worked.

Q. 13.—In answer 2 you complain that the ratio of persons under instruction to the entire population is 1·54; are you aware that even according to the Census figures, which are known to be below the truth, 21 per cent. of the boys of school-going age in British districts are at school and 1·5 per cent. of the girls?

A. 13.—I have not worked the matter out in that way, and so cannot say if the figures are correct.

Q. 14.—In answer 4 you state that numerous indigenous schoolmasters have refused aid on account of their inability to conform to the rules of the Department; what rules do you mean?

A. 14.—I refer to the rules requiring returns and registers, and the conditions on which aid is given. I should be happy to let the Commission have more precise information on this point.

By Mr. Jacob.

Q. 1.—In your 2nd answer you state that mental arithmetic and accounts are not given their full play in Government primary schools; would you maintain that the indigenous school system of teaching these subjects should be more closely followed than at present?

A. 1.—More closely and more extensively.

Q. 2.—In your 4th answer you state that there are 700,000 indigenous schools in Bengal; do you not mean that this is the number of *scholars* attending such schools?

A. 2.—I took these figures from Mr. Kistodass Pal's evidence. If it is a typographical error of schools instead of scholars, I am not responsible for it.

Q. 3.—In answer 34 you recommend that a text-book committee should be appointed to examine and report on the school-books now in use; are you aware that a text-book committee of this nature has been at work in every educational district for several years past?

A. 3.—I am not aware of their work. I have seen no report. In fact I have mentioned the matter to several officers, and I never learnt from them that such a committee was at work.

Q. 4.—In your answer 40 you recommend that the Government should provide play-grounds on the Esplanade for the pupils of the schools adjacent to it; but is not the parade-ground daily used by the boys as a play-ground?

A. 4.—It is used for cricket only, and not for gymnastics.

Q. 5.—Is there not a large public gymnasium close to the Elphinstone School?

A. 5.—It is not a good one, and the Department ought to provide its own in the school premises for the benefit of the Elphinstone and other schools in the Fort.

By Mr. Telang.

Q. 1.—Do you think the Municipal Corporation of Bombay would or could undertake the management of Elphinstone College as a grant-in-aid institution?

A. 1.—I do not think the Bombay Municipality's financial position is such as to enable it to take charge of so large and so expensive an establishment as the Elphinstone College.

Q. 2.—Do the students of our colleges belong mostly to the wealthy, or middle, or poorer classes?

A. 2.—Mostly to the middle and poorer classes.

Q. 3.—What steps were taken by the Education Department in former days to appoint Natives to the post of professors?

A. 3.—So far back as the year 1855 the Government Educational Department, then called the Board of Education, in their report to Government, bear the following important testimony to the qualification of a Native gentleman who was, for the first time, appointed to a professorial chair:—

"To complete the arrangements, we gladly availed ourselves of the opportunity of confirming Mr. Dadabhai Nowrojee as Professor of Mathematics and Natural Philosophy, the duties of which he had been performing to our entire satisfaction for nearly two years. We feel sure that the distinction he has thus won by a long and laborious devotion to mathematical studies, and by an able discharge of his duties in the institution, will stimulate him to still greater exertions. Much will depend upon the result of this first nomination of a Native of India to be a professor in the Elphinstone Institution. The honour conferred upon him is great, but the responsibility attached to it is still greater. It is now twenty-eight years since the subject of the Elphinstone professorships first came under consideration, with the view of commemorating the high sense entertained by the natives of Western India of the public and private character of the Honourable Mountstuart Elphinstone, on his retirement from the Government of this Presidency. At a public meeting, held in the library of the Native Education Society in August 1827, a resolution was unanimously passed that the most appropriate and durable plan for accomplishing this object would be to found professorships for teaching the 'English language and the arts, the sciences and literature of Europe.' In the resolution, which was thus adopted, it was further declared that these professorships should bear the name of him in whose honour they were founded, and a hope was expressed that the happy period would arrive when Natives of this country would be found qualified for holding them. This expressed hope has ever been borne in mind. It was therefore with no ordinary feeling of satisfaction that we felt ourselves justified in nominating Mr. Dadabhai Nowrojee to the Chair of Mathematics and Natural Philosophy, a measure so entirely in accordance with both the letter and spirit of the resolution."

Although nearly three decades have elapsed since this elevation of a distinguished Native, who resigned his post on his departure for England, yet no steps have been taken to carry out the enlightened policy inaugurated by the late Board of Education. Although great progress has been made in education during the last 27 years, and although Natives have been appointed professors of Provincial colleges and acting professors in the Elphinstone and Poona Colleges, with one solitary exception no steps have, I regret to say, been taken by the Department to appoint Natives to the professorial chairs in Bombay and Poona. I implore the Commission to recommend the elevation of Natives to professorships in our high colleges, from which they have hitherto been systematically excluded.

Evidence of Haji Ghulam Muhammad Munshi.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I formerly had some connection with the Bombay Educational Department, which will be noticed hereafter. I have also travelled in the country from time to time in connection with education, and I am well acquainted with the state of Muhammadan education in the Bombay Presidency.

I have been by profession a Munshi (teacher of Native languages to Europeans) since 1841. My first book, entitled the "Colloquial Dialogues," was published in England in 1858, and since then I have written and translated several books into and from English, to facilitate the acquirement of the Hindustani language.

In the latter part of 1866 I was appointed Deputy Educational Inspector in Berar by the late Dr. Sinclair, LL.D., but after a few months I was obliged to resign the appointment owing to the unsuitable climate.

In the early part of 1869 I published two essays in Urdu on education to rouse my co-religionists to see the importance and take advantage of it, and distributed the pamphlets gratis among the Mussalmans throughout the Presidency. At the same time I wrote a long letter to J. B. Peile, Esq., then Director of Public Instruction, on the same subject, in which I pointed out several obstacles to the spread of education among the Mussalmans, showing at the same time how to remove them. In the latter part of this year I delivered lectures on education to my co-religionists at Poona and in the vicinity of Bombay. Finding that the Mussalmans were roused to a certain extent, and interested in the matter by my pamphlets and lectures (as I had received encouraging letters of congratulation from friends from different towns in the Presidency on my humble efforts), I took the matter to heart.

In the beginning of 1870, I travelled in Khándesh for a couple of months, giving lectures on education to Mussalmans, and exhorting them on the subject; and forwarded applications to the Director of Public Instruction for the establishment of Hindustáni schools, from several places where such institutions were needed; and succeeded in getting some schools opened.

I then went to Ahmedabad, visited the three Government Hindustáni schools, and presented the pupils with a number of books, with a view to promote a taste for education. On the 4th of March I invited the Muhammadan citizens, a large number of whom met at the Hemábhoy Institute, and I delivered a lecture, with which the audience seemed to be highly pleased, and in which they were greatly interested.

Having returned from my self-imposed mission, I opened correspondence with the Director of Public Instruction, and succeeded in the establishment of two training classes, one at Ahmedabad, and the other at Poona Several Hindustáni schools were opened in Bombay at my suggestion, for one of which I had to pay a pecuniary aid for

a period of six months. I occasionally visited these schools, and presented them with maps, &c.

In 1871 I published an essay on punctuation for the Muhammadan languages, entitled the "Risála-i-Nujum-ul-Alamát," together with the rules of orthography, which not only facilitate the reading and understanding of the said languages, especially the Hindustáni, but also render it impossible for beginners and even foreigners to mispronounce any word. I distributed these brochures to the Muhammadan literary societies, editors of the Urdu newspapers and Directors of Public Instruction throughout India. In the same year I called several meetings of the wealthy Mussalmans of Bombay with a view to establish a free boarding school for the boys of my poor co-religionists, but failed.

In the year 1872 I started a Hindustáni weekly journal of news, politics, and literature with a view to promote education among the Muhammadans of this Presidency, as also to give publicity to the system of punctuation; which, when wound up, was deeply regretted.

During the viceroyalty of Lord Northbrook in 1873-74, I memorialised both the Local and Supreme Governments on the subject of Muhammadan education from time to time, and also pressed it on the notice of the Directors of Public Instruction. I also opened an Anglo-Hindustáni class (the first in the whole Presidency) in the cantonment of Poona by permission of K. M. Chatfield, Esq., the present Director of Public Instruction. The deep interest I have taken for years past and my eager desire in the matter compelled me to undertake the task and conduct it personally for a time with a view to establish it, though it was a small matter for a man of my position and qualification. It turned out to be a great success, as the class still exists. A similar class was likewise opened at my suggestion in Bombay, but I regret to state that it was soon abolished for want of proper supervision.

In 1874-75 I collected all the necessary information regarding Muhammadan education in this Presidency from all the Educational Inspectors, and prepared a memorial for the Secretary of State for India on the subject in question.

In 1875 I visited Indore, and had the honour of seeing General Sir Henry Daly (the late Agent to the Governor General in Central India), when I advised him to get contributions from the Native Princes and Chiefs under his jurisdiction and to establish a Rájkumár College there, which was accordingly carried out, and the fruits of which are now enjoyed by young Princes and Natives in general of that province. I had also the pleasure of examining the Camp School, and His Highness Mahárája Holkar's Provincial School.

In the year 1876 my humble efforts were crowned with great success by the founding of the Muhammadan society called the Anjuman-i-Islám, whose doings are well known to the public, to which I acted as an honorary secretary for a whole year, when I resigned the office, as I was proceeding on a pilgrimage to Mecca.

I travelled in different parts of the country more than once, for the purpose of stirring up interest and engaging the co-operation of others for the great purpose I have had in view. I received encouragement from the most enlightened Muhammadans, such as Saiyid Ahmad Khán Báhádur, C.S.I., and Nawáb Abdul Latif Khán Báhádur, &c.

In the month of June I visited Rájá Sir T. Mahádeo Ráo, the present minister at Baroda, and pressed upon his mind the necessity of opening some Hindustáni schools for Mussalmans in the Gáekwár's territory. The enlightened Diván, seeing the expediency of the appeal, promptly decided to establish a few such institutions wherever they were needed in the Baroda State.

In 1880 I travelled throughout the country, with a view to ascertain the progress of Muhammadan education, visiting all the principal places from Calcutta to Lahore, and when I returned from my self-imposed mission, the report of my travels was published in the *Times of India* on the 17th May.

Lastly, I had an occasion to visit Rangoon, where I did not fail to lecture the Muhammadan inhabitants on education.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—The system of primary education in this Presidency regarding others than Mussalmans, is, in my opinion, what it ought to be. But with respect to Muhammadans I can safely say that very little has been done, that is to say, that, although about a hundred Hindustáni schools are in existence in this Presidency, they are of no use except teaching simply Hindustáni. The system of primary education of Muhammadans has not been placed on a sound basis and is not capable of development up to the requirements of the community.

To place Muhammadan education on a sound basis I suggest the following improvements in the course of instruction and in the system of administration:—

(1) To have a series of appropriate Hindustáni books, maps, &c.

(2) Extension of Hindustáni schools in all cities and towns in the Presidency.

(3) All the Hindustáni schools should have *trained* head and assistant teachers.

(4) The salaries of the teachers and assistant teachers should be reasonable. On this subject I beg to call attention to the following diagram:—

A Diagram showing the Number of Hindustáni Schools, Number of the Registers, Average Attendance, Salaries of Teachers and Assistant Teachers, and the Cost of Education in the different Divisions of the Bombay Presidency during the official year ending on the 31st March 1874.

Divisions.	No of Schools	No on the Registers	Average Attendance.	Salaries of Teachers	Total Cost.		
				R	R	a.	p.
Central Division	26	928	750	...	556	0	0
Southern do.	18	736	645	4 to 19	3,875	0	0
North-Eastern Division.	21	1,031	807	5 to 15	5,684	0	0
Northern Division (a)	...	...	...	..			
Sind do.	None.	1,031	...	...	45,397	10	7

The total expenditure of the Educational Department during the year 1872-73 was. 22,80,730 14 3

Although there is no separate Muhammadan school in Sind, the number of Muhammadan students attending the Government schools and its cost seems to be comparatively better, as shown above.

(a) I deeply regret to state that notwithstanding my utmost endeavours, I could not get the required information.

(5) Proper supervision is required, *i.e.*, Muhammadan Deputy Educational Inspectors (whose mother-tongue must be Hindustáni) should be employed under every Educational Inspector.

(6) Establishment of Anglo-Hindustáni schools in cities and large towns throughout the Presidency.

(7) Engagement of an experienced Mussalman Hindustáni translator.

(8) Offering of rewards for writing and translating needful books in Hindustáni.

(9) Special rewards and scholarships should be given to Muhammadan students by way of inducement.

(10) Free admittance rate should be extended to 25 per cent., if not more.

Ques. 3.—In your province, is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—Primary instruction in this Presidency is sought for by the people in general. No particular class holds aloof from it, nor is any class excluded from it. The attitude of the influential classes towards the extension of elementary knowledge to every class of society is very liberal; inasmuch as the Municipality of Bombay gives annually R12,000 for extension of primary education in Bombay, in addition to which it has recently granted R5,000 to the Anjuman-i-Islám for the same purpose.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subject and character of instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform to the rules under which such aid is given? How far has the grants-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—There are three kinds of indigenous schools in this Presidency and to a large extent:—

(1) *Self-supporting* schools exist in almost every quarter or street of all cities and towns. These are opened by private individuals, either at their own houses or at a place lent by some one. They teach the holy Korán, charging each boy and girl from 4 to 8 annas per month; in addition to which each student gives one pie (3 pice) on every Thursday, and a bread with an omelet; a plantain or some dates on every Sunday. On the several holidays during the year, the teachers get presents of 2 annas from each pupil on every occasion. Some make a contract for teaching the whole Korán to their children at a cost of from R30 to R50 each.

(2) *Private schools.*—Some well-to-do Mussalmans engage a teacher for primary instruction for their own children, setting apart some place of their own property for the purpose, where admittance of the children of their own relatives and neighbours is not prohibited, whether paying fees or not. Chiefly the holy Korán is taught in such schools, except in a few instances, where Hindustáni and sometimes some Persian is also taught, if the teacher has such a knowledge.

(3) *Charitable institutions* established by private endowments.—Such institutions have several teachers. Religious instructions in Urdu, Persian, and Arabic are given to the students of various ages who attend them. In some, students are fed and lodged, in addition to their gratuitous instruction, and obtain books free. In a few, secular instruction is also given, in other than Muhammadan languages, in addition to religious instruction. Masters of such schools are merely appointed from their being called Munshis or Maulawis, which titles are assumed by themselves, or without holding any certificate to that effect from any authorised body. No arrangement has been made to provide masters in such schools.

I can supply a detailed account of such institutions existing at present in Bombay.

Indigenous schools can be turned to good account by inducement of employment. There are no self-supporting schools of secular instruction, which might accept the State aid. There is no school for Mussalmans in this Presidency which receives a grant-in-aid, except the Madrasa-i-Anjuman-i-Islám in Bombay, to the best of my knowledge.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—Simply home education cannot be valued to any extent in comparison with school education. No home-educated boys can compete on equal terms with those instructed at schools, except in rare cases.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts?

Ans. 6.—Government, in my opinion, should not at all depend on private efforts, whether aided or unaided, for elementary instruction in rural districts.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—In my humble opinion no management of whatever instruction should be entrusted to Municipal committees; but primary education should be supported by them. A slight increase in the house-tax, if necessary, will be the best security in case of failure by Municipalities to make sufficient provision for primary education in cities and towns.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools?

Ans. 9.—Since the establishment of the two Hindustáni training classes at Ahmedabad and Poona by my advice, Hindustáni schools in towns and villages are supplied with teachers from these institutions. It would be quite unjust on my part not to state here my personal experience on the subject. The tuition at the Ahmedabad class has been what it ought to be; but the instruction at the Poona class has been very imperfect, owing to the incompetency of the teacher. I deeply regret to state that the inspecting staff has neglected such mismanagement for so long a time. I feel sure it would not have been allowed had there been a Muhammadan Deputy Inspector, or the Inspector well acquainted with the Hindustáni language, and especially one who would take interest in the Muhammadan education. If both the aforesaid classes be supplied with clever and experienced teachers, they would suffice to provide efficient teachers in primary schools throughout the Presidency; provided that each of these classes should entertain twice the number (say 25) they do at present.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—No one can deny the fact that Mussalmans in general are very poor comparatively, and cannot afford to educate their children. Consequently I suggest their fees in Hindustáni schools in cities and large towns should be from two to four annas, and in small towns and villages for non-cess-payers one anna only. The cess-payers pay half an anna, as is evident from the following schedule. In the first three Divisions (and probably it is the same in the fourth, *i.e.*, Northern Division also, regarding which I have no information), in Anglo-Hindustáni schools throughout the Presidency, it should not be more than half a rupee, as is the case in Sind. On this subject I call attention to the following table:—

Schedule showing the Rates of Fees charged in Government Schools in the different Divisions of the Bombay Presidency.

Divisions.	Anglo-Vernacular Schools	Cess-payers.	Non-cess-payers.
		R a. p.	R a. p.
Central Division .	Rs. 1 to 2	0 0 6	0 2 0
Southern Division .	,, ½ to 1	0 0 6	0 2 0
North-Eastern Division	,, ½ to 1½	0 0 6	0 2 0
Northern Division . .	,, *	.....	....
Sind Division . .	,, ½ only	.....	....

I deeply regret to state that, notwithstanding my utmost endeavours, I could not get the required information.

The free percentage for Mussalman boys must be extended to 25 in all the primary middle-class, and high schools, nay in colleges.

The above suggestion may be looked upon as a strange one by others than Mussalmans, but I can assign a good reason for it; that is to say, that it is more than half a century since the educational measures have been established in this Presidency, and the Muhammadans have been forsaken from the very beginning of it, and so they are left behind their fellow-countrymen in the race of education. It will now require about half a century for them to overtake their beaters. So whatever may now be spent on regenerating the true believers of this Presidency will make up their past loss. Moreover, I should say that it is an irrecoverable loss to them; what others have gained during the past 58 years.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased, and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—In my opinion the number of primary schools can only be increased by a reduction of fees, and they can gradually be rendered more efficient by engaging trained and experienced teachers, and by a better supervision.

Ques. 15.—Do you know of any instance in which Government educational institutions of the higher order have been closed?

Ans. 15.—I deeply regret to state that an Anglo-Hindustani class lately opened in Bombay, at my advice, by the present Director of Public Instruction, was closed after a short existence, through the want of proper supervision. I would therefore suggest the Educational officers (especially Inspectors) should be compelled to pass in Hindustáni, not only in the so-called Higher Standard examination, but in high proficiency, and, if possible, degree of honour, and then they will understand the language well and take an interest in the matter.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—In this Presidency there are but a few Muhammadans well educated in English. Hardly any well-educated Muhammadan is to be found even for a good Government service, not to speak of their readily finding remunerative employment; for instance, Muhammadan Deputy Inspectors and good teachers are not to be had at all at present, though wanted.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans 31.—A Normal school for training Muhammadan teachers for secondary schools is greatly needed.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—Two Mussalman graduates of the Bombay University have been recently appointed Deputy Educational Inspectors for Central and Northern Divisions. Similar officers who might have Hindustáni for their vernacular should be engaged for every Division. Besides that, I would suggest the employment of an experienced Muhammadan gentleman as a consulting officer for the Director of Public Instruction with respect to Muhammadan education, for approving and preparing new Hindustáni books and translating efficient works from English and vernacular languages into Hindustáni.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—There is no fixed series of Hindustáni books, nor is there any suitable Hindustáni book in use.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The Government withdrawal from the management of schools or colleges to whatever extent will produce a great obstacle in the way of education. Local exertions cannot be relied upon in the matter of education, as there are different religions prevailing in this Presidency; hence concordance can hardly be expected among them.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—Yes, it would deteriorate in all classes of institutions to a great extent. To prevent this result I would suggest the retaining of the management by the Government as heretofore.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—In a few Government and private schools and colleges gymnasia have been established. I would suggest there should be gymnasia, swimming-baths, small gardens and playing-grounds in all the educational institutions. The best physical exercise I can suggest, for Muhammadans only, is to set apart a place for their afternoon prayers, which gives sufficient motion to their muscles needed for exercise. Besides this, here are several other advantages also.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—Indigenous instruction for Muhammadan girls in this Presidency is given on a fair scale; for in almost every street in the Native town in Bombay there exists an indigenous girls' school, but it confines itself to teaching the holy Korán. There are some such schools where girls and boys of tender age attend together: and such is the case in every city and large town.

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—With regard to female education among the Muhammadans I believe some schools exist in the Madras Presidency, Sind and elsewhere; but in this Presidency (except Sind) no girls' school is provided by Government. There are educated Muhammadan females to be found almost everywhere, who can teach Hindustáni besides the Korán. Mussalman girls can attend schools to the age of twelve years. The inspection should also be made by females, or until such an arrangement may be effected, a venerable Muhammadan gentleman may be appointed for the purpose. It would require two or three years' time to give a fair trial to such girls' schools, which would, I am afraid to say, in the beginning be greatly opposed. Such institutions, I strongly suggest, be established at first in Bombay, Surat, and Ahmedabad. I have strong hope that such schools will gradually progress, as I am well aware that several efficient books in Hindustáni have been prepared and published in the North-West Provinces for this purpose. I had the pleasure of visiting the Government Female School at Ahmedabad more than once, where I found two Muhammadan girls also active and clever in every subject.

Ques. 53.—Should the rates of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—In my humble opinion it would be very proper to vary the rate of fees in all classes of schools and colleges (excepting primary instruction) according to the means of the parents or guardians of the pupils.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—The demand for high education in this Presidency has to a certain extent reached such a stage as to make the profession of teaching a profitable one. Primary schools and high schools have been opened by men of good position and good education as a means of maintaining themselves. But this is only the case with all other classes of the community excepting Muhammadans.

Ques. 59.—In your opinion should fees in colleges be paid by the term or by the month?

Ans. 59.—It would be fair, I think, if fees in colleges were to be paid by the month, and not by the term.

Ques. 67.—Are the circumstances of any class of population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—I have just come to the point I am principally concerned with. In the matter of English education the circumstances of Muhammadans are really such as to require exceptional patronage and special attention of the paternal Government. These circumstances are chiefly due to their poverty and gross neglect by the Government. The Government has been good enough to pay R500 per month to the Anjuman-i-Islám of Bombay, since October 1880, for the improvement of education among the Mussalmans, which is comparatively very little indeed.

I regret to state here that the questions of the Commission have been received by me very late, and at the time when I have been too busy to devote satisfactory attention to the matter. However, I have in haste prepared answers to such questions only with which I am principally concerned; in addition to which, fearing I may be too late, I submit a memorial, containing a full detail regarding the Muhammadan education in this Presidency, which I had prepared a few years ago, as a supplement to this evidence and in particular an answer to question 67.

Cross-examination of Haji Ghulam Muhammad Munshi.

By Mr. Lee-Warner.

Q. 1.—In reference to your answer 8, would you not except the larger city Municipalities?

A. 1.—Yes. I would entrust Bombay, Poona, Ahmedabad, Surat, and a few others with the management of primary school.

Q. 2.—Is there not a charitable Muhammadan girls' school in Bombay?

A. 2.—Yes. One was founded last year by Haji Mahomed Haji Ismáil, a Memon merchant, and is attended now by 107 girls. It receives no aid from Government, and I do not think he wishes to receive any. It is endowed, and I was recently present on the occasion of the distribution of prizes. Besides the Korán, the girls learn to read and write Hindustáni. It is intended to teach them arithmetic and sewing.

By Mr. Jacob.

Q. 1.—In answer 34 you state that there is no fixed series of Hindustáni books. Have you overlooked Sayad Abdul Taheb's departmental series of reading-books and your own manuals of geography?

A. 1.—I remember the books well. We have reported the matter to the Director more than once. I am not quite satisfied with the text-books in use in the North-West Provinces. I think we should prepare our own series.

Q. 2.—Are you of opinion that the Persian standards of the Bombay University are too low, and that the chief Persian authors are not prescribed in those standards?

A. 2.—In my opinion there cannot be any higher standard than the one existing. This year I have been appointed examiner in Persian by the University, and therefore I know what the standards are.

Q. 3.—Do you think sufficient pre-eminence has been given in the Government high schools in Bombay and Poona to the study of Persian?

A. 3.—I do not know precisely what number of students there are. I believe that the Department has recognised the importance of the subject: but the salary of the Persian teacher at Poona High School is too low.

By Mr. Telang.

Q. 1.—Do you propose the appointment of a Muhammadan Hindustáni translator for the purpose of preparing and revising school-books only, or for any other purpose also?

A. 1.—For the purpose of revising scchool-books.

Q. 2.—Are you able to say why Muhammadans in Sind do not go in for English education?

A. 2.—I cannot speak with special knowledge of Sind.

Evidence of Mr. E. Giles, *Educational Inspector.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained?

Ans. 1.—I was appointed to the Elphinstone College as Professor of History and Political Economy in 1873, and have been serving continuously in this country since May of that year. Out of a service of more than nine years, little more than a year and-a-half was spent at the Elphinstone College. Of the remaining time, I have served in broken periods in the North-East Division and Central Division for about two years, the rest of my service having been spent in Gujaráth. I have thus had far more experience of Gujaráth than of any other part of the Presidency, and the answers given by me should be considered as having reference to this province, and not to other parts of the Presidency.

Ques 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—Up to the year 1854, desultory and insufficient efforts had been made by Government to introduce a system of primary education, but with small results. In 1855 the present departmental system commenced, and with it the placing of the Northern Division under the care of an Inspector of Schools. At that time there were, in all districts of the Division, 75 primary boys' schools, with 5,485 scholars. There are now, at the end of 1881-82, 1,739 boys' schools and 114,021 scholars. These figures speak well for the popularity of the present system, for it is, I think, inconceivable that such progress could have been made in the face of unpopularity, even in districts under the direct rule and influence of the British Government. But in the Northern Division are also included a large number of independent Native States, and the acceptance by these of our system of education is the strongest possible argument in favour of its suitability to the circumstances of the people. The Baroda State, though unconnected with the Department, has adopted the same system for its primary schools.

The system has been on its trial for a quarter of a century, and the progress obtained under it has been unchecked, except during the period of scarcity in 1877-78. The immediate recovery of the schools affected, which accompanied the return of plenty, was a conclusive proof that the check was due to natural causes, and not, as some supposed, to deficiencies in the departmental system. At the present time the extension of operations in Government districts is hampered only by want of funds. In all the Native States steady progress is maintained, while in Káthiáwár, owing to the great liberality of the Chiefs, the increase in the number of institutions has been very rapid.

The primary schools are roughly divided into two kinds—(1) the superior, which supply the candidates for the lower grades of the public service, the training colleges, and the English schools: (2) the inferior, whose object is to meet the wants of the cultivating classes and those who do not look for support to Government employment or seek for higher education. The object of the Department has been, as regards the first class,

to provide a fairly complete education; in the second to give a knowledge of the three R's. It has been one of the objects of the Department to make the schools popular and to interest the people immediately in them, and the school committees existing in connection with each institution, have given every facility for an expression of popular opinion for or against the system. At the same time the Department, justly considering that it should, in an uneducated province, lead and educate public opinion, has been careful to establish and maintain a higher curriculum than that of the old indigenous schools, and has tried to raise the views of the people to its own level, rather than, for the sake of popularity, to accommodate itself to long-established prejudices. While care has been taken to secure popularity, efficiency has not been neglected.

As regards the further development of primary education, I think that this should be left to the natural course of events and the intellectual progress of the people themselves. For the purposes of Government, a vernacular college and higher vernacular education are not required. They will be evolved when education has widely spread, when a national literature has sprung up, and when the rich and influential have time and inclination to seek for learning for its own sake, apart from any considerations of pecuniary benefits.

Ques. 3.—In your province, is primary instruction sought for by the people in general or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—Primary instruction is sought for by the people generally, though in different degrees. This may be seen by a reference to the caste tables in the annual reports of the Department. In the primary boys' schools of all kinds in the province, 18 per cent. of the children are Kunbis, 17 per cent. Bráhmins, 10 per cent. Jains, 10 per cent. trading classes, such as Baniás, Bhátiás, &c., 7 per cent. artisans, such as Lohárs, Sutárs, &c., 4 per cent. Rajputs, 4 per cent. shop-keepers, such as Ghánchis, Káchiás, &c., 3 per cent. day-labourers and menial servants, 3 per cent. miscellaneous, such as Bháts, Vanjáras, &c., 1½ per cent. low-castes, such as Mochis, Dheds, Bhangis, &c., with a few Parbhus and Lingáits; nearly 15 per cent. are Muhammadans, 1½ per cent. are Parsis, and 1½ per cent. aboriginals.

In girls' schools the percentages are very different. The Kunbis obtain only 5 per cent., Bráhmins 26, Baniás, &c., 15, Jains 12, Pársis 10, artisans 9, Rajputs 5, Mussalmans 4, Ghánchis, &c., 3, miscellaneous 3, menial servants 1, low-castes nearly 1, and aboriginals, Native converts, Parbhus, &c., in smaller proportions.

The Muhammadans and poorer classes generally hold aloof from education partly through ignorance and partly through poverty. Some of the cultivating classes also, who could afford to educate their children, are utterly indifferent, and the constant employment of children in the fields offers them an excuse for their non-attendance at school. As regards the really poor, much attention has lately been paid to the encouragement of education among them by fee-remissions, either wholly or in part. Thus, in Surat, the lower and poorer classes of the population have been carefully classified and admitted to school entirely or partly free in accordance with their circumstances. It is difficult to see what more can be done than this, unless a compulsory Act were applied.

People of the lowest caste (such as Dheds and Bhangis) are still practically excluded from education, and their admission into schools would be the signal for the withdrawal of a large number of children, possibly for the total desertion of the school. In the theory of the Department, they are free to attend; as a matter of fact, they do not, and the richer and influential members of the community take care that they shall not. I can suggest no remedy but that of time and the increased enlightenment of their more fortunate brethren.

Except as regards these lowest castes, I do not think that the influential classes are opposed to the general extension of education. Most of them are indifferent; a few, more enlightened, are in favour of such extension.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools; and can it be further extended?

Ans. 4.—According to the latest procurable figures, there are in Gujaráth, excluding Cutch, 679 schools with 21,131 scholars. The schools may be divided into three classes: (1) Hindu, (2) Mahammadan, (3) Pársi. All the indigenous schools of the division fall under one or other of these heads.

Hindu Schools.—These may be regarded as of one kind generally and may be classed as 'secular.' I cannot find any record of a purely religious school existing, the nearest approach being the Sanskrit schools, which have now disappeared. It is true that in the 'secular' schools a certain religious element is introduced, but not such as would justify any other classification. The secular schools may be sub-divided into two classes (*a*) fixed, (*b*) itinerant. This will be further developed below.

Muhammadan Schools.—These may be divided into three classes—

1. Purely religious.
2. Partly religious.
3. Madrassas.

The purely religious school is usually attached to the mosque and superintended by a 'Molla,' who teaches boys and girls to recite the Korán. The teaching in such a school is entirely confined to the Korán.

The partly religious school may or may not be held in the mosque. In it the Korán is taught, but a certain amount of secular instruction is also given.

The Madrassa is a more ambitious institution and is a relic of the Mussalman rule when Persian was the official language. In such a school Arabic and Persian would be taught.

Parsi Schools.—These are 14 in number only; 12 in Surat and 2 in Broach. They are presided over by the Mobeds and established principally for religious teaching, but in some cases reading, writing, and arithmetic are also taught, and where girls attend the schools, needle-work and embroidery. In a few schools our departmental system is nearly followed. The schools are charitable institutions, no fees being taken from the pupils.

Methods of Instruction.

Hindu Schools.—The method of instruction is generally the same in all schools, and may be called the 'oral' method. The master recites and the pupils repeat until the lesson has been fixed on their memories. I may describe the usual routine in an ordinary well-established indigenous school as follows :—The master, who is usually a Bráhmin, and often the priest of many of the families whose children attend the school, goes round the village, or portion of the town, in the morning and collects the boys. This is usually a process of time, as he often has to listen to the representations of parents as to the special treatment necessary for a refractory pupil, to persuade the pupil himself to accompany him, or occasionally to administer a chastisement which the parents approve, but which they do not care to inflict. Having collected a certain number of boys, he leaves them in the care of the more advanced boys, who can instruct them in the anks, and returns to his work of collection. When a sufficient number have assembled, the work of the school commences in earnest. Sometimes, school is opened by a prayer to Ganpati, or an invocation to Sarasvati, to which are added moral maxims prescribing cleanliness, truth-telling, early rising, &c. These are recited in a sing-song tone by the master, the whole school repeating each line after him. Examples of them are as follows :—

> "In the early morning early rise
> Wash your face, and clean your teeth"

and similar sentences. This recitation represents the moral and religious teaching of the school. The master then gives his attention generally to the more advanced and elder boys, one or two of whom are deputed to repeat an ank or anks to the lower classes. The master may have assistants, probably his son or sons. If he has not, he utilises the older pupils. Thus, in a large school of 50 or 60 boys there may be 20 or 30 reciting one ank, 15 or 20 reciting another, while the master is imparting more advanced instruction to the older boys. As the school is usually held in a small room, or in the verandah of a building, often a dharmshálá, where space is limited, the confusion of sounds may be imagined, but will not bear description. Each pupil recites at the top of his voice, and the encouragement to noise is found in the fact that the parents often compute the energy of the masters from the volume of sound proceeding from the school. This is no exaggeration. I have myself heard villagers complain that our Government schools lack the swing and energy of the indigenous school.

It is a matter for surprise that with all the drawbacks enumerated, the school usually achieves its object which is thorough grounding of the boys in the anks. Most of the Deputy Inspectors of this Division admit that the anks are more thoroughly taught in the indigenous than in the Government school.

The more advanced boys learn to write alphabets, names of people, and the headings of forms of agreements, letters, and petitions. Thus, writing forms a part of the curriculum. In some few schools also reading-books are used, but this is rare. The general method of instruction is entirely oral.

The school-hours are uncertain, and depend chiefly on the wishes of the people and the season of the year. The duration of school-time may be stated as four to five hours daily, but regularity is unusual. The school is of course closed on holidays and during marriage or funeral ceremonies.

Muhammadan Schools.—The method of instruction is very similar to that detailed above. As a rule, the studies are more elementary and the acquirements of the teacher inferior. Thus, in one town where there are seven Muhammadan indigenous schools, only one of the teachers could read and write : most of these seven schools, however, were purely religious. I may add that, as a rule, the Muhammadan teachers do not display the same energy as the Hindus, while the boys are more irregular in attendance.

Languages and subjects taught.—I do not know that I can give a better general view of the studies of an indigenous school than by quoting from the report of the Honourable T. C. Hope, C.S.I., written in 1855, in which that gentleman thoroughly reviewed the whole system of education then existing in Gujaráth. In Hindu schools no language other than Gujaráthi is taught, for, as far as I can learn, there is now no Sanskrit indigenous school existing in the Division. Mr. Hope writes as follows :—

> "On first entering school about two months are employed in teaching the boy to count from 1 to 100 and to mark down the numerals on a sanded board, or on the ground. He is then set to learn by heart the "anks" or multiplication-tables. The number of these varies much in different parts, and it is difficult to describe them, but in general every whole number from 1 to 40 is multiplied by every number from 1 to 10, and by fractions up to 3½ or even 7½. On being perfect in multiplication, the boy learns the alphabet and "náma," or the formation of simple syllables and proper names, and commits to memory and practises writing a number of formal headings of business letters, letters of advice, and bills of exchange. He next learns by heart the "dhats," or tables of weights, measures, and currency, and finally passes on to mental arithmetic. The lekhani kuncheo are the practical application of the complicated multiplication-tables and dhats which have been learned before, and either consist of, or are connected with, a great variety of rules for the calculation of practice, interest, discount, and a large number of the questions usually found among the "miscellaneous examples" in works on arithmetic. The proficiency attained in these is sometimes wonderful, and an average number acquire a facility of calculation which must be very useful to them in after-life."

The above subjects are not studied in all schools. The writing of letters and hundis, and the more difficult mental arithmetic, are sometimes omitted, even in the best. In schools which may be called middling, only the "anks" and part of the lekhans are taught, and in the worst nothing but "anks."

In Mussulman schools the Korán is the chief class-book. In some schools Persian is taught, and even a smattering of Arabic. The text-books would be the Gulistan, Bostan, Pandnama, &c. Writing is taught sometimes, the Mussulmans having a great admiration for well-formed Persian

characters; arithmetic of any kind is rarely taught, except perhaps among the Bohora communities.

In Parsi schools the Pehelvi language is taught, the religious books being written in that language.

I have already stated that reading-books are more to be found in some of the more advanced schools, and this is due, doubtless, to the recognition of the necessity for reading which has followed the increase in the number of Government schools, the diffusion of newspapers, and the larger facilities for correspondence: otherwise, the account given by Mr. Hope in 1855 exactly describes the curriculum in indigenous schools of the present day.

Fees paid and other sources of income.—It is almost impossible to give any accurate estimate of the average expenditure on these schools. Not only in every zilla, but in every village, different customs prevail. The teacher may receive his emoluments in cash or in kind. He may or may not occupy a house rent-free. He may be under an agreement with the villagers to receive a fixed sum annually, or he may be entirely independent of them. As a rule, the teacher receives part of his income in monthly fees, and the rest in presents and rewards given on special occasions. The fee may be paid in cash, but probably is more often paid in kind. Thus, in some places the boys in turn bring sufficient food for the master for the day; in others each boy brings daily a handful of flour or some fruit. The fee-rate may be roughly estimated to vary from 6 pies to 8 annas monthly, according to the circumstances of the parents, and the size and locality of the school. Many boys who are very poor are allowed to come free. The average monthly rate of fee may be estimated at 2 annas 3 pies, or possibly a little above that.

The master receives other emoluments besides the monthly fee. Thus, he may receive R1 or R2 when a boy has reached a certain stage of the school course. On the occasion of a festival he receives a gift or gifts, sometimes cash, sometimes a pagadi, sometimes a dinner; five ripe mangoes in the season, or five new tiles for his house before the monsoon, are common gifts. When the boy has completed his course, the teacher receives a present according to the father's means. This may vary from R1 to R20. It is, therefore, difficult to estimate accurately the sum of the emoluments received. In the large towns where the school is well attended and the parents rich, a teacher may get as much as R50 per mensem, while in the small villages he may get only two or three rupees. I should estimate the average pay of an indigenous schoolmaster at R8 per mensem.

I have divided Hindu indigenous schools into two classes, (*a*) fixed, and (*b*) itinerant. As a rule, the fixed schools are those in large towns, where the school has been held for many years and where the office of teacher is often hereditary. The itinerant school is that which a wandering Brahman sets up in a village, and which is held for four or five months when the teacher migrates to another village and repeats the process. The reason for migration may be the approaching field-work which empties the school, or the failure of the master to obtain his dues. These schools are not numerous in the Division generally, but are found in considerable numbers in Kaira. I should estimate schools of this kind as forming about one-fourth of the total number.

Effect of educational operations on indigenous schools.—According to the Honourable Mr. Hope's report for 1855, there were then in the Northern Division 1,033 schools, with 41,572 scholars. Compared with her present figures, a net decrease of 204 schools and 16,662 scholars has taken place. Assuming an equality in the efficiency of the education given with that of the departmental system, we have yet a net increase of 1,535 schools and 97,359 scholars as the result of that system. But none will deny the superior efficiency of the departmental schools; many of the Muhammadan indigenous schools, for instance, being purely religious classes, where neither reading nor writing are taught by the illiterate master.

The cause of the decrease in indigenous schools can, I think, only be assigned to the working of the departmental system. The disappearance of the indigenous schools may be ascribed to (1) the greater cheapness of Government schools, (2) their greater prestige, and (3) their greater utility. I will shortly develope these three causes:—

(1) The cess-payer pays a fee of 6 pies or 1 anna in a Government school, and is not under the necessity of making presents to the master. I estimated the fee-rate in the indigenous school at 2 annas 3 pies, but, with the necessary presents, the total annual sum paid by the parents to the teacher would probably represent a fee-rate of 5 or 6 annas per mensem. The non-cess-payer in cess schools in Government districts pays a higher fee than the cess-payer, but the rate only rises to 5 annas and 6 annas in the highest standards. Including the cost of books, &c., the non-cess-payer in a district where the fee varies from 1 anna to 6 annas may pay about the same amount in a cess school as he would in an indigenous one, but would receive an education which fitted him for Government employment. Finally, the cess-payer has to pay his cess, and naturally sends his son to the school supported from it.

(2) The cess school in villages is the property of the people aided by Government; the leading members of the village are upon its committee, the district officers, the representatives of Government, visit and encourage it; and its success or failure is a subject of consideration not only to the taluka but to the central district committee. There is, therefore, every inducement in a village for the maintenance of cess-schools, hardly any for the maintenance of an indigenous school.

I have pointed out that many of the indigenous schools of this Division were itinerant. These naturally disappear as the number of cess schools increases, the itinerant master finding no encouragement in a village already possessing a school.

In large towns the indigenous schools are not so greatly affected by the establishment of cess schools, but survive and flourish, many of the boys joining the Government schools eventually.

(3) That Government schools are more useful and their system of education better is incontestable and admitted. The proof of it is found in the fact that even in towns the indigenous system is regarded as preparatory to our system.

I think that the schools of the Department are becoming yearly more popular. Prejudices which formerly existed, such as that history and geography are useless, &c., have disappeared or are disappearing; yet the indigenous schools are not without popularity. In the first place, they are the

relic of a former time. The father is apt to think that what he learnt and what was sufficient for him should be so for his son. In the case of the school which has existed for generations, he feels the same respect for the place with its traditions as an Englishman for his "old school." The master who has succeeded his father and grandfather becomes an institution, and combining, as he often does, the duties of preceptor and family-priest, his influence extends to all members of the household. *Secondly*, the school is often the place where the "Nishal Galna" is performed. This is one of the 16 religious ceremonies which a Hindu undergoes during life. This ceremony, which celebrates the admission of a boy to school, is performed when he joins an indigenous school, but not, so far as I can learn, when he joins a Government school. *Thirdly*, the fees are paid at a time and in a manner suitable to the parents; this is no doubt a great reason for the popularity of the indigenous school. A similar reason is that no books have to be bought nor slates, nor copy-books, which are necessary in departmental schools. Again, there is more freedom in attendance, and punishment is seldom entailed by absence from school.

My opinion is that the people would gladly see the indigenous school maintained, but are fully alive to the advantages of the departmental system. It follows that the indigenous school should be encouraged to become a more efficient feeder to the Government school than it is at present. We have attempted to encourage the better-conducted schools by grants from local funds. The attempt has met with very little success, and has been viewed with suspicion as tending to the absorption of the private school by the Department. I am of opinion that if Government formally notified their intention to uphold and encourage the indigenous school and aided our scanty local funds by a special grant to each zilla for aid to indigenous schools, in a few years many schools would come forward for registration and would soon prove useful feeders to our higher institutions.

No arrangements have been made for training or providing masters in indigenous schools, nor are such arrangements possible, in my opinion, on account of the unwillingness of the masters themselves. With great difficulty a few indigenous masters have been prevailed on to accept the aid of the State and conform to the very simple rules under which such aid is given. It is hardly likely that men who object to a simple inspection of their schools will voluntarily come forward to be trained under the Department. If they did so, the labour spent on training them would in most cases be thrown away, as their age, circumstances, and habits would usually prevent them from turning the training to good account. The utmost that can be expected, in my opinion, from the indigenous schools is that in time in large towns they may act as feeders to the higher schools and take the place of the present branch schools. I am speaking of the indigenous schools proper, *i.e.*, those that have been long established. I do not refer to any private schools lately established by men of some education in places where Government schools have not been provided. One or two such cases have occurred in the last year; and I see no reason why, in time, private enterprise may not in this way assist the extension of education. I cannot predict this, but I consider that such schools may spring up, and I hink they would be fully entitled to encouragement from the local funds; but such a movement can only be developed in the course of years, and at present no curtailment of the Government system would be justified.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—There is practically no home instruction in this province; in a few cases the son of a rich man may have a private tutor, but he probably also attends schools.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—I have already partially answered this question in my answer to question 4. At present Government cannot depend with confidence on private effort in rural districts. The desire for education has been lately produced, and a withdrawal of the active support it receives from Government would probably lead to its dying out again. A tendency to private effort can however be discerned, and I look forward confidently to a time when such effort judiciously aided should provide for at least the inferior schools, but not for some years to come. I make no mention here of those aided schools, such as the Missionary or Parsi panchayet schools, which are under either Departmental management or management as intelligent as that of the Department. These schools in their particular localities can be depended on, but they are confined by their circumstances to those localities.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—The late Resolution of the Bombay Government, No 3513 of the 19th September 1882, Financial Department, has decided the question asked here.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make a proper provision?

Ans. 8.—This question also has been decided in the same Resolution. I would only state, with reference to the latter portion of it, that I see no reason to apprehend that Municipal committees would fail to make proper provision. They will receive the charge of a certain number of schools in a certain condition. The Department will supply the examiners and advisers of the committees, and would quickly note any tendency to deterioration in the institutions. But, apart from any supposition of Government interference, it may, I think, be safely assumed that there is sufficient public spirit in Municipal towns, and a sufficiently effective desire for education to prevent any retrograde movement. It would be a poor compliment to those bodies to which a larger share of self-govern-

ment has been granted, on account of their increased enlightenment and education, to suppose that they would utilise their powers to stifle education, or that they would be so careless of their due exercise as to neglect it.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—The Ahmedabad Training College is an institution which, in my opinion, is doing its work efficiently, and I am not prepared to recommend any changes in its constitution. The Rajkot College, though not yet fully developed, is also working well, and has been of very great service in supplying the province with fairly qualified masters. As to the social status of the village schoolmasters, I would quote shortly from the report of Mr. Hope in 1855 on the indigenous masters. He says, "The teacher's office is a despised one, and, indeed, it would be strange if it were otherwise; for the persons who fill it are, as a class, equally incompetent for their own or any other profession. * * * Hence the indigenous teachers as a class do not appear to have any great hold on the affections or veneration of the people. When individuals are influential or popular it is generally because they are the customary performers of religious ceremonies." Mr. Hope excepts the hereditary indigenous teacher. Accepting this estimate as a true one, there is no doubt that the social status of the village master under the departmental system is very far in advance of that of the indigenous master. I am of opinion that, as a rule, the schoolmaster is respected and looked up to in a village, and that his position is one that becomes more and more influential from year to year. In many cases he is not only schoolmaster, but post-master, his pay and position being both improved by this double office. My own experience has shown me that in most villages the people have a considerable respect for the master and take a lively interest in his welfare. The dignity of the village school is raised when the master's pay is increased, and *vice versâ*. It can hardly be otherwise when in many cases the master is the most educated man in the village. As a servant of Government also, his position is far in advance of that of the indigenous master who was a servant of the village only.

As regards the influence of the master among the villagers, much must depend on the master himself. The hard-working and well-behaved man cannot but have a good influence, while that of the idle and careless man is the reverse. Speaking generally, I have found the village masters to be quiet, orderly, well-behaved men, who interfere little in village quarrels, and who, on the whole, work well for their pay, which, it should be remembered, is in many cases not in excess of that obtained by a Government peon. But few complaints come to me as to the interference of the village masters in matters which do not concern them, nor have I ever learned from the Revenue officers, who see them and their schools constantly, that their influence in the villages is generally bad.

The prospects of the lower-paid assistant masters and untrained masters of short service are not hopeful. Such men are often unable from family or other circumstances to join the Training College: some may secure places on pensionable salary, but are liable to be removed on trained men becoming available; others labour on for years on miserably small salaries and with no hopes for the future.

I have lately sought to improve the position of such men by submitting to the Collector of each district an annual nominal list of those who have served well for some years, with the hope that they may obtain from the Revenue authorities a preference in the matter of vacant posts over the ordinary candidate. The Revenue authorities have unanimously approved of my proposal, which is in fact intended to revive a practice instituted by the Honourable Mr. Hope when Collector of Surat. I trust that the encouragement that may be given will induce men to serve more zealously and cheerfully in our schools, and I believe that the connection that may thus be established between the educational and Revenue Departments will be appreciated by the people and add to the prestige of the educational service.

I would add that with larger funds at my disposal, I would increase the pay of the masters in small villages. We have now men serving on R8 and 9. In my opinion no fairly qualified master, whose work was satisfactory, should get less than R12. The pay of all would thus be pensionable.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—With the means now at the disposal of the Department, I doubt whether any fresh subjects of instruction could be beneficially introduced into primary schools generally. The schools must depend much upon the master, and, as I have already shown, much cannot be expected from men on very low[1] pay. In the bulk of the village schools more cannot be expected than a plain education—reading and writing with arithmetic, history, and geography; general knowledge is to a considerable extent imparted through the medium of the reading series, the varied character of the lessons making them especially valuable in this respect. Any effective instruction in popular science or agriculture would necessitate more highly trained masters as instructors and a greater expenditure on each individual school. I have already, however, shown that the masters are under-paid. I have heard complaints from various sources that our primary school system is not sufficiently practical. I have never, however, found amongst the community any active desire to avail themselves of practical instruction when offered. The agricultural class at Nadiad was thrown open to sons of cultivators who are to be taught in the vernacular. The Nadiad Agricultural Society even offered five monthly scholarships of R3 per mensem for boys attending regularly, but the vernacular class has been a failure, and now contains one pupil only. In Surat there is an industrial school for smithing and carpenter's work, with instruction in drawing also, but I fear that without the liberal scholarships now given the attendance would be very scanty. It may be said that the Department should offer special scholarships for the encouragement of science and mecha-

[1] The average monthly pay of a master in Government districts is R15, and of an assistant R5.

nical arts, but we are met by the question of money. It resolves itself into this: are we to teach a large number of the population to read and write, or give a more elaborate education to a smaller number? Considering the circumstances of the country, and the comparatively small educational results obtained even yet, there can, in my opinion, be but one answer to such a question.

Ques. 12.—Is the system of payments by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—I understand this question to refer to the masters employed by the Department. The system of payment by results is very suitable in small towns and large villages. When the system was introduced, full powers were retained by the Department to grant or refuse payments in accordance with the special circumstances of particular schools. Thus, in the very large city schools it has been found advisable to fix the pay of the masters, and not to apply the system. The success of these large schools is assured, and there is not the same necessity for stimulating the energies of the masters who in fact regard the charge of such schools and consequent residence in the large towns as the prizes of the service.

The system is not justly applicable to poor and backward villages, and is rarely applied in them. It would be manifestly unfair to make a master's pay depend upon the regular attendance and proficiency of pupils in a village, where, from the circumstances of the people, the attendance is very precarious, and the studies are confined to the lower standards.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased, and secondly, how they can be gradually rendered more efficient?

Ans. 14.—The number of primary schools can be increased when more money is available. At present in Government districts, the possibility for materially increasing the number of schools does not exist, and we have to depend for progress upon the increased efficiency of existing schools, the judicious transfer of failing schools, and the development of classes attached to main schools. This class system has been largely adopted in the last few years in Surat, Broach, and Kaira. The people of a village near to one possessing a school supply a building; an additional assistant is added to the school establishment, who works in the neighbouring village, the schoolmaster being responsible for the class. In some cases as many as 50 boys are thus being taught by an assistant on R5 or R6. Where a class is particularly successful, every effort is made to provide funds for converting it into a school, but many classes are now being worked as such, simply for want of funds to provide them with a proper establishment.

The efficiency of existing schools is in my opinion increasing from year to year, in so far as experience leads to more systematic teaching, and the popularity of education to more regular attendance at school. But I do not think that any great change can now be anticipated until larger funds are available. I do not look forward to a time when able and trained masters will consent to serve in small village schools on the pittance we can now afford to give, and without a superior class of masters for these schools their efficiency cannot be much increased. As for the larger schools in towns and large villages, they are, I think, efficient as regards the existing curriculum.

I may add that the testimony lately given by a most experienced Revenue officer who has known the province for years, and has had special acquaintance with the departmental system, has specially pointed out the improvement of the children in schools lately visited by him as regards their general intelligence and their increased mental activity.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854? and what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I am not aware of any case of the kind. I believe that in 1879 the Director of Public Instruction offered to hand over the management of the Gujaráth College to a local body, but the offer was declined.

More effect has not been given to the provision for these reasons: (1) there has never appeared any desire on the part of any local body to relieve the Department of the work it was doing; (2) the Department on its side might well wait until such a desire was manifested, nor proclaim its own weakness in seeking to avoid responsibility by throwing a burden upon people who were not ready to bear it.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—The only possible cases in this division would be the transference of the Surat and Ahmedabad high schools to the Missionary bodies. I do not believe that such a step would be popular among the mass of the people, and I believe that it could not at present be taken without injury to the interest of many. I am not here questioning the capacity of the Missionary bodies to undertake the charge of such institutions. I am speaking with reference to their position as regards all classes of the population. Certainly there are no other existent bodies who would have the capacity to manage institutions of the higher order.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—I am not aware of any. Schools have been established, as is the Gujaráth College, on popular or Municipal contributions aided by Provincial grants: but, so far as I am aware, no desire has been expressed to take the management of these institutions from the Department. On the contrary, the people have invariably looked to the Department for the management of schools so established. The Parsi Panchayat Benevolent Society formerly handed over the management of its numerous schools to the Department, and if it now receives them back, it will be at the request of the Department, not at its own desire. The grant-in-aid system prevails to a very small extent in this division, and almost entirely in connection with the Missionary bodies.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—The educational system as administered in this province is one of practical neutrality. There are a certain number of grant-in-aid schools in the division under the management of the Missionary societies and under our inspection, and there are Parsi Panchayat schools also under our management and inspection. Religious training probably exists in all these schools, but the Department is not aware of the fact. I myself examine the mission high schools for grants-in-aid, but have never asked a question as to the religious principles taught. My duty, and that of the Deputy Inspectors, is simply to award a grant according to the results obtained in purely secular subjects, and to the best of my belief this duty has been honestly carried out Certainly I am not aware that any disadvantage has been felt by any institution on account of its religious principles, nor have I ever received any complaints from school managers to the effect that their institutions suffered from departmental prejudice.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province; and do you consider it adequate?

Ans. 21.—The ratio of the various classes that seek for secondary education in this province differs considerably from that of those seeking primary education. It was shown in answer 3 that the Kunbis had the largest percentage, but this is not the case here. All classes are represented to some extent, but the chief percentages are as follows:—Bráhmins 34 per cent., trading classes 20, Jains 13, Parsis 13, Kunbis 4, Mussalmans 3½, artisans 2, Kshatris 3, Kayasths 2½, and shop-keepers, labourers, low-castes, and miscellaneous in smaller proportions. It is very noticeable that Bohoras, whether traders or cultivators, neglect secondary education almost entirely.

I think that the complaint that the wealthy classes do not pay enough for their education is well founded, in so far that many could easily afford to pay much more than the fees that are now levied. But it should be remembered that the original object of Government was to promote a desire for education, and to attract pupils, whether rich or poor, to schools. It would have been opposed to the generous policy adopted by Government to have levied high rates from the rich in the first instance, and, had this been done, the progress of secondary education might have been seriously retarded. Now that the success of secondary education is secured, the tendency of the Department has been to raise fees gradually and to make schools more self-supporting, and this has been done, and can be done still further, without imperilling the existence or prosperity of the schools. The danger in raising the fees generally is that the poor may be excluded, and the only remedy that appears available is to grade the pupils in classes according to their parents' rank and position, and to charge fees accordingly. Thus, instead of a maximum monthly charge of R2 in a high school, there might be three grades of fees for the same standards, R5, 3, and 1. I think it would be found that the richer Natives did not object to pay the higher rate, or were even proud of the distinction. Great care would, of course, have to be taken in fairly assessing the fee to be paid.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—In 1877 a private high school was established in Ahmedabad which still exists. The proprietor was never, so far as I can learn, assisted by any contributions, and has depended for the support of his school entirely upon his fee-receipts. The school is under our inspection, and I have twice inspected it. I found that the teachers appointed were quite unqualified to teach the higher standards, many of them having never passed the Matriculation Examination. The proprietor is a respectable man, who has, I believe, done his best to make his school efficient, but, as I have pointed out to him, it is perfectly impossible for him to compete with uneducated teachers on salaries of R10, 15, and 20, against the mission and Government high schools. My advice to him was to confine himself to the lower standards and to attempt the production of a good branch school; but he has not followed this advice, and his school still attempts an impossibility, and accordingly fails. Nor would Government, in my opinion, be justified in aiding an effort of this kind, until the proprietor has shown by his unaided and intelligent efforts that his school is worthy of assistance.

There is also a private proprietary school in Surat which is registered for a Government grant-in-aid. In this school the fees charged are low and do not equal the expenditure. The proprietor pays a yearly sum from his own pocket in support of the school, which is a fairly flourishing institution; the weak point being that an attempt is made to teach the higher standards without a properly qualified staff. In consequence of this, I have recommended its registration for grant-in-aid in the three lower standards only.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—Both the Ahmedabad and Surat mission high schools co-exist with the Government high schools, and are stable and influential. They directly compete with the Government schools, and their success as institutions may be seen in the grants that they earn and the results achieved at the Matriculation Examination. The conditions under which this state of things is possible are that—(1) the locality should be sufficiently large, (2) that both institutions should be well conducted, and (3) that the fee rates should not materially differ. In Surat the fee rates levied in the mission school are the same as in the Government school, though a larger percentage of free children is permitted. In Ahmedabad the fee rates are the same as the Government rates for the lower standards and slightly lower for the higher standard.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Educated Natives readily find remunerative employment in this province. A graduate can command R50 or 60 per mensem at any time in the Educational Department alone, and I have lately been unable to find graduates for places of that value. I understand also that in the Revenue Department graduates can readily find employment, which, if not very remunerative at first, leads up to high pay and influence in a short period. I am also given to understand that in the Revenue Department the supply of graduates, natives of Gujaráth, is insufficient. Men who have passed the Previous Examination can obtain from R30 to 40 per mensem in the Educational Department, and those who have passed the Matriculation Examination can obtain R20 to 25; but I should hesitate to call such men educated. It is a matter for regret that so many men who join the college in Bombay fail to remain there until they have taken their degrees, and are tempted to take employment before their education is completed. In the Káthiáwár Agency the matriculated students readily obtain employment under the Darbárs, and this may account for so few of them joining the college in Bombay; but distance and change of country have a deterrent effect which is also felt by the inhabitants of the zillas.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—Considering the fact that boys in secondary schools are learning a foreign and difficult language, I am of opinion that the education they obtain is fairly practical and useful. Without reference to the Matriculation Examination, they can pass the 1st Grade Public Service Certificate Examination, which entitles them to employment under Government, and admits them to an agricultural or subordinate medical career. Latterly, also, by the addition of drawing classes to some of the high schools, boys with a talent in that direction are enabled to develop it, and may find a career through the medium of the School of Art. I admit that in all these cases service under Government is the end obtained, but this is perhaps unavoidable at present, especially in mofussil towns, where English is of small value except for Government servants.

Excepting a few boys who obtain employment on the railway or in mills, Government service is necessarily the aim of all who study English with a view to their own support.

I think the course of instruction might be improved by the addition of science throughout the standards. This would be most elementary in the lower standards, commencing with pictorial natural history, but might be developed into a fair general knowledge of the principles of physiology, chemistry, astronomy, botany, and geology. Such subjects, if taught, should be optional, and take the place of a second language.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—This question is partly answered in my remarks on the previous question. It has been, I think, a necessary consequence of the development of secondary and higher education that the attention of pupils and teachers should be chiefly directed to the Entrance Examination of the University. As I have shown, beyond official employment English education has been almost valueless in the mofussil. How is it possible that the Entrance Examination should not be the aim of almost all? It has been so undoubtedly, and it is only very recently that other channels for employment have been opened unconnected with this particular examination.

I see no reason why special colleges like the College of Science at Poona, or the Grant Medical College, should be confined, as regards the admission of their students, to those who have passed the Matriculation Examination of the University. These colleges should be able to "matriculate" their own students, and impose any text they like, as is the custom in English Universities. I should not be prepared to say that this freedom of admission might not be extended to all, colleges, and the Matriculation Examination be abolished as an entrance to the University. But certainly, in the case of special technical colleges, the connection between them and the University Entrance text is scarcely obvious, particularly if, as I am informed, no student is admitted to the Grant Medical College who has not passed in a second language.

Granted that undue attention to the Entrance Examination exists, the value of secondary education for the requirements of ordinary life must be impaired: for the work of a school is confined to the Matriculation course to the exclusion of education of a more general character; but, as I have shown, owing to the circumstances of Gujaráth, no great harm has been done at present, and the tendency is now towards the emancipation of the high schools from exclusive attention to the Entrance test.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—Municipal support is not extended to grant-in-aid schools of any kind in Gujaráth, except in Surat and Ahmedabad, where annual grants of R480 and 600 respectively are made to the endowed grant-in-aid girls' schools.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—I have expressed in a recent report my belief that a short special training would be very beneficial for teachers in secondary schools. A man may have taken a good degree and be naturally patient and pains-taking, but may know nothing about the principles of teaching. If he could, before joining the Educational Department, go through a short course (six months should be enough) of instruction in the art of teaching, it would be most useful. The time thus employed could also be devoted to the study of the best writings on school management and discipline. I think that this could be carried out by attaching young graduates to the Elphinstone High School for the period proposed, and placing them, while there, under the guidance of one or more experienced men especially distinguished for their knowledge and method of teaching. The expense would not be great, and the additional efficiency obtained

would, I think, thoroughly repay it. At present many hard-working men succeeded but little as teachers, because they have never realised that proficiency in teaching, as in everything else, is the result of careful study and system. For instance, I believe that very few teachers in our secondary schools daily prepare the lessons to be taught, and consider beforehand what points should receive especial notice and be impressed upon the minds of the pupils.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools and colleges would have upon the spread of education and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—I consider that any such withdrawal in this province (Gujaráth) would at present be mischievous, and would be a distinct check to the spread of higher education. When local bodies have proved themselves fit administrators of their own funds, as applied to the objects immediately concerning their own interests, and when it has been seen that the interests of education have not been injured through local management of lower education, then it will be a matter for consideration as to whether Government should be relieved of the management of higher education also. It should be remembered that the high school is not only for the benefit of the town in which it is placed, but for that of the whole district, whereas the primary schools of the town are for the benefit of the town only. The Municipal bodies are directly interested in their favour, but would not be so in favour of an institution fed from various parts of the district. A more representative body than the town Municipality would be required for its management, and would be proportionately difficult to constitute. There is the further obvious consideration as to whether there exist at present persons whose education and capacity would render them fit for the management of higher institutions, even if they could spare the time and would freely give the labour requisite.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—In Government schools and colleges, all masters are specially instructed to make a proper use of the moral lessons in the reading-books. A glance at pages 220 to 225 of the report of the Committee appointed to examine text-books in 1877 shows the extent to which a simple morality is inculcated in Hope's Reading-series (*vide* also page 15 of the same Blue Book). In our primary schools, through the medium of these books, reverence for God, kindness to fellow-creatures, respect for law and order, and the powers that be, truth, honesty, cleanliness, obedience, and veneration are brought constantly before the minds of the pupils, and it lies with the master to neglect or to take advantage of the occasion. It follows that in our training colleges the greatest regard should be paid to the moral teaching of the students, who may carry the lessons learnt there into the distant villages where it may be their lot to serve. In the course of instruction laid down, an special moral lessons are inculcated, but in the method of teaching, the proper self-control, patience, kindness, and firmness of the teacher are required. It is difficult to give more than a very general opinion as to the results produced by a course of training on the minds of our masters, but I think that our whole system, in school and college, has produced men far superior in principles and manner to the old indigenous master, while the trained masters compare very favourably with the untrained. The order and regularity which have prevailed in the Ahmedabad Training College for many years are in themselves guarantees of the system of moral discipline prevailing, and while, among so many, there must always be those who are radically bad and vicious, yet, taken as a whole, I am of opinion that our village masters are an honest, quiet, and hard-working set of men, and that their honesty, sobriety, and energy is greatly due to the system under which they have been educated.

In secondary schools, and especially in high schools, much must depend upon the head master and his personal influence. This no less in India than in England. It is impossible to discuss here the extent to which a head master may exercise a personal influence over the whole of a large school, but it may be granted that the tendency of the school will be to follow the direction in which the head master leads it. Our head masters are usually men whose education and training has been such as to fit them to use their influence rightly, and I believe that, as a rule, it is used for good, and that every year sees less of deceit and underhand dealing, and more of open and honest purpose among both masters and boys.

In this Division, where the men of the Department are often invited to serve under Native States, it is no small credit to the Department that, almost invariably, the men so serving have obtained a reputation for honest work conducted with clean hands. If this is true and is the effect of our educational system, then that system has not been in vain, and its moral training has been indisputable.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—The latest returns show that there are in indigenous schools in the whole province of Gujaráth 1,654 girls, of whom 83 are Hindu girls in Hindu schools, 1,632 are Mussalmans in Musslaman schools, and 209 are Parsis in Parsi schools. The Mussalmans have the advantage greatly in point of numbers, but I cannot learn that the education which these girls receive is anything more than the learning by rote of a certain quantity of the Korán. The Parsi girls generally learn to read and write, and receive religious instruction, while the education of the few Hindu girls in indigenous schools is very similar to that received by boys.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—It cannot strictly be said that there are any mixed schools in this Division. In a few cases girls may be found attending the same school as the boys, but these are quite exceptional, and due probably to some unusual influence. The whole tone of Native feeling is undoubtedly adverse to the mixing of boys and girls in the same school. In large towns I do not think that it would be possible to institute mixed schools, and, fortunately, it is not necessary. In the villages, however, where more than one school cannot be

maintained, the importance of having mixed schools cannot be over-rated. I happened to have given special attention to this subject in the course of my late tour, and to have made every effort to obtain the opinion of the people in many villages where separate schools could not be maintained, as to the mingling of the sexes. The general opinion that I found as the result of these enquiries was that there is every reason to hope that in time the village schools will be attended equally by boys and girls. I found usually indifference on the part of the men of the village, slight opposition on the part of the mothers. The former seemed to think the subject one of no importance; the latter feared that the girls would be taken from their domestic duties, and that thus more work would be thrown on themselves. But I rarely found any objection raised on moral grounds, and it was generally admitted that those who played, unchecked, together in the street, might learn together in the school. For some years masters have been directed to encourage the attendance of girls at school, and it is even now not uncommon to see two or three girls in a village school. This is a beginning, and if care and tact are exhibited by the Department, I believe that before long mixed schools in outlying villages will be the rule, and not the exception.

It must be understood that my remarks do not apply to all villages, certainly not to those in the vicinity of large towns; but rather to those villages which are isolated, and whose people are free from the bigotry and illiberality of the dwellers in large towns. Thus I found that the villages where the idea of a mixed school was best received, were some of the jungly villages of the Rewa Kántha and the Panch Maháls. In the southern Surat district girls now attend the schools in many villages. This has taken place within the last two or three years, and is greatly due to the influence of the Deputy Inspector of that Sub-Division.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—In my opinion the best method is that now provided by the Gujaráth Female Training College which has been in existence since 1870-71.

Since the institution of the college 31 trained women have been sent out; of these 5 have died, and 3 have resigned; the remaining 23 are working in various parts of Gujaráth. There are no special arrangements for the training of male teachers for girls' schools. Our system contemplates the gradual introduction of trained women into all the larger girls' schools, both as mistresses and assistants. Trained men may be employed as teachers of a girls' school, but, in most cases where a mistress is not available, an old and steady master is selected with reference to his age and character rather than his training.

As regards the relative efficiency of male and female teachers, I have no hesitation in saying that a really good trained woman is more efficient and useful in a girls' school than a male teacher. The necessity of selecting old men as teachers generally involves the loss of activity and efficiency which a younger man possesses, while the female teacher is unquestionably more popular among the people, especially if, as is now often the case, female assistants can be supplied to help her, and the whole school be conducted by a female staff. We have here in Gujaráth several girls' schools where there is no male on the staff, and I have found that where this is the case the school is unusually popular. One advantage is that the girls remain longer at school—an advantage which cannot be over-rated, when it is considered that one of the greatest hindrances to female education has been the withdrawal of the girls at the age of 11 or 12. In several of our schools which are under mistresses girls now remain and learn the higher standards, becoming also assistants to the mistress.

As regards the means taken to increase the supply, the college is usually full, and the vacant scholarships are few. It would, however, in my opinion, be most unwise to proceed with too great haste, or to exhibit any but the greatest caution in the selection of the women for training. While widows would appear naturally to be the persons who should take advantage of the college and the career thus opened, our experience tends to show that, until their social position is improved, there are many objections to their free admission to stipends. If young, they incur suspicion when sent out; if old, they have lost the acquiring faculty, and cannot learn. It has been found preferable to admit the wives of masters whose husbands can serve in Ahmedabad, while the women are under training, and can afterwards take charge of a boys' school, when the wife takes charge of the girls' school. Yet this plan has many drawbacks, such as the jealousy of the couple, when the wife proves superior to the husband, the difficulty of providing for both in one town or village, and others. These difficulties make the selection of women for training a task of great responsibility, and no woman is ever admitted to that college without her circumstances having been the subject of full enquiry. It may be partly owing to this that so few disappointments have been experienced in this Division, though that is, of course, almost entirely due to the sound manner in which the institution has been conducted.

The college is open to all Native States on payment by them of the necessary stipends for the women under training. As yet few have joined the college, but the confidence that the States have in it is shown by the fact that we have within the last two years supplied mistresses to Bhávnagar, Gondal, and Baroda.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—I consider that high schools suffer under the frequent changes of masters which are rendered necessary by changes in the Department under the present system. Thus, if any senior officer goes on leave for any length of time, changes occur which may affect the staff of several high schools. Since I have known the Surat High School there have been seven or eight changes of head masters. Ahmedabad has been almost equally affected, and Nadiád has also experienced many changes. I cannot believe that it can be good for the school that the head master should be removed just as his influence is beginning to be felt and his system to be understood by his subordinates and pupils. Even under departmental management, a high school may be greatly affected by the character of its head master, and the work

that he can perform in it may be of the utmost importance; yet it is necessary that time should be given him before he can show this, and his energy in the improvement or development of the school is necessarily curtailed by the knowledge that his work there will terminate at a certain and probably not distant date.

The remedy is to grade the masters according to the standing and service, and to temporarily promote the man to a higher grade without removing him from the school. It appears to me to be most unnecessary and injurious that, to provide for the due course of promotion, a head master may suddenly be transferred from Surat to Poona and the change accompanied by changes affecting three other high schools. At the moment of writing, the return of an educational officer from furlough threatens four high schools in this Division with a change of head masters, although not one of the four has been in his new place much more than a year.

The grading of assistants would be more difficult, but might be carried out in the case of the first assistants in each high school.

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

Ans. 52.—In this province primary schools are not raised to secondary schools. Where the people desire English education, an English class is opened in connection with the main primary school, but only after the people have guaranteed at least R15 per mensem towards the expenses of the class. In that case the remaining expense, which is trifling, is defrayed from local funds. Where a separate English school is required, it is opened if the people agree to pay half the expenditure, the remaining half being defrayed from Provincial funds and Government taking the fee-proceeds. In either case there is no necessary injury done to the primary school in the locality. This probably suffers to some extent from boys joining the English school, but care is taken that boys should not, on account of the English school class, be deprived of the higher primary education if they desire to have it.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—It is, I think, most undesirable that class promotions should depend, at any stage of school education on public examinations for the entire province. It is already a subject of complaint, and not without some foundation, that promotions are too strictly limited by the standards, and that the progress of clever boys is thereby hampered. In the case of primary schools, I have permitted good masters to make promotions on their own responsibility in the case of unusually intelligent boys; and the Deputy Inspectors are unanimously agreed that hitherto no abuse has followed from their exercise of this power. The Deputies are responsible that it is properly exercised. As regards high schools, the promotions are now left to the head masters, and very properly so. The distinctive character of the standards, however, almost precludes any double promotion in the year. Public examinations for the whole province, whether primary or secondary, would require extensive machinery, would be costly, and would be uncertain in their results. They would, in my opinion, lead to cramming far more surely than the Inspector's or Deputy Inspector's examination does at present, and the individual character of each pupil would be entirely lost sight of. Lately our efforts have been directed to the consideration of the general work of a boy, his regularity and his behaviour throughout the year, and not only to his ability to pass a certain test at a certain time. The aim of a school should be to educate all its boys, not to compete with other institutions, in a particular and universal test. This would only lead to the undue encouragement of the more clever boys and the utter neglect of the more backward.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—While no less than 8,881 Muhammadan boys attend primary schools of all kinds in the British districts of Gujaráth, only 106 are to be found in the secondary schools, Government and aided. As compared with other races, while 14 per cent. attend primary schools, only 3 per cent. attend English-teaching schools. It is stated on behalf of the Mussalmans that those who might come forward to acquire English education are too poor, and that those who could afford to pay are indifferent. My own experience leads me to think that this is on the whole true. As regards primary schools, I have, with the consent of the local fund committees, made remissions for Muhammadans in the fee-rates in accordance with the circumstances of different localities, the remission being total in some places, partial in others. I believe that a similar concession is necessary in secondary schools, and that for some time at least every effort should be made to attract Muhammadans to come forward for higher education. If the rich will not come, and the Bohoras, who could perhaps best afford to, are the most backward, then the poor should be invited to come, and specially exempted from the payment of fees. I have lately had experience of cases in which boys would have come forward, but were deterred by the fee-rate, and where the master, a Muhammadan, either paid their fees from his pocket or collected them from the charity of others. Such an expedient is of course temporary and cannot be long sustained, and I believe firmly that, to raise the Muhammadan race in this province and to place it, in point of education, on anything like an equality with its neighbours, will require that Government should freely admit Muhammadan boys to higher education, either remitting the fee entirely, or imposing such a fee as the circumstances of the boys seemed to justify. Hitherto no distinction has been made between them and others.

By MR. LEE-WARNER.

Q. 1.—What attempts have been made to assist indigenous schools, and are there difficulties in aiding them out of cess funds or without a special assignment for the purpose?

A. 1—In 1871 Mr. Peile made an attempt to encourage the improvement of the indigenous schools by connecting them with the Department under a system of grant-in-aid. He framed the following simple rules with which they were requested to comply—

1. To submit to an annual examination.
2. To make such simple returns as might be called for.
3. To give up any bad practices which might be pointed out.
4. To adopt by degrees the method and text-books of Government schools.
5. To follow approximately vernacular Standards I and II as their course.

The grants to be given ranged from R10 to R50.

In Gujaráth Deputies were instructed to invite all masters whose schools appeared capable of improvement to come forward for registration. They specially visited all, or nearly all, the schools in their Divisions. As a result, 14 schools came forward, but of these all but 4 withdrew on being asked to keep a register.

Since that time a few schools have been annually aided, the number never having exceeded 6.

I have myself personally made many efforts to encourage the registration of the indigenous schools. I have specially urged the Deputies to do the same during the last 15 months. As a result 20 schools are now registered.

Want of funds would prevent us from registering many. At present the local fund committees make a paltry assignment for grants to indigenous schools of about R200 in their annual budgets from their cash balances. They could not do more without taking money from departmental schools. The indigenous schools likely to obtain aid are in large towns, where already more than a due share of the local cess is spent. It would be a waste of money to close departmental schools to aid indigenous schools. It would be absolutely unjust to give such aid in the large towns. But nearly two-thirds of the indigenous schools in Government districts are in large towns.

The remedy is that Government should give a special grant for indigenous schools; I do not think that the money would be so usefully spent as if expended on schools conducted under the system, but in the hope of improving the indigenous school such a grant would be justifiable.

Q. 2.—Have you visited many indigenous schools, and can you tell us, *1st*, whether any subjects are taught in them which are not taught in the cess schools and might be taught there with advantage; *2nd*, whether the subjects common to both classes of school (such as anks or native accounts) are better taught in the indigenous school?

A. 2.—I have visited many indigenous schools, and know of no subjects taught in them which are not also taught in the cess schools.

Probably the multiplication-tables and formulæ for calculating interest are more accurately learnt in the indigenous school: as the school teaches little or nothing else, the boys naturally learn these subjects more quickly and accurately. On the other hand, they do not learn them intelligently, as they do in schools under the Department, *e.g.*, a boy in an indigenous school can tell that $3 \times 4 = 12$, but he cannot tell why. This defect is supplied by our arithmetician.

Our schools teach the native form of book-keeping, which is not taught in any indigenous school, nor, so far as I am aware, has it ever been so taught. Boys outside our schools, who wish to learn the system of book-keeping, learn it not in indigenous schools, but in the shops of the bankers and merchants.

Q. 3—We have been told by one witness that Standards V and VI of the Primary Course are not taught in many primary vernacular schools; in how many schools in this province, Gujaráth, are these standards taught?

A. 3.—In this Division there are 674 primary vernacular schools teaching the Vth Standard, and 364 teaching both Vth and VIth Standards. In 1881-82 3,145 boys were presented under Standard V, of whom 1,412 passed in all heads, and 1,307 were presented in Standard VI, of whom 519 passed in all heads. Besides the Departmental examination in Standard VI, there were 809 boys presented for examination in, and 300 passed in, the Second Grade Public Service Certificate Examination, which is conducted according to Vernacular Standard VI.

Q. 4.—Do the trading classes send their children chiefly to the Government schools or the indigenous schools?

A. 4.—Chiefly to the Government schools.

Q. 5.—Have you had any opportunities, in this or other centres of commerce, of ascertaining whether there exists a feeling that our system of instruction has destroyed or impaired the supply of good men of business, much as our trade has tended to destroy native art?

A. 5.—I meet many of the largest men of business, both Native and European, in Ahmedabad city, Nadiad, Broach, Surat, and elsewhere; I meet some of them constantly, and know them well. I have never learnt from my intercourse with them that such a feeling exists.

Q. 6.—What is your own opinion on the matter?

A. 6.—My own opinion is that our system has certainly not had the tendency suggested in the question.

By MR. JACOB.

Q. 1.—In how many primary schools teaching the Vth and VIth Vernacular Standards is English taught?

A. 1.—There are only seven English classes attached to vernacular schools in this Division.

Q. 2.—What has been done in the Northern Division to encourage gymnastics and other physical exercises in primary and secondary schools?

A. 2.—*In Primary Schools* no regular gymnasia exist, or complete sets of gymnastic apparatus, but an effort has been made of late years to supply to most of our large schools simple apparatus, such as clubs, parallel bars, cat-gallows, and the "Mal-

khamb," or climbing pole. Masters have further been instructed in all schools to encourage and lead the boys in ordinary games and such exercises as need no apparatus, running, jumping, wrestling, &c. In a few cases, through the aid of the Revenue officers, suitable pieces of land have been set apart as play-grounds for the schools, and a sanded arena formed for wrestling and jumping. Athletics of all kinds are generally popular in this country, and no school should, in my opinion, be without a set of simple apparatus; but the state of our funds quite prohibits this.

The following table gives the number of schools which are supplied with gymnastic apparatus as described above. Broach being the richest zilla, we are enabled to make a yearly allotment of R400 in the local fund budget for this purpose.

Zilla.	No. of Schools supplied.
Ahmedabad	6
Kaira	...
Broach	33
Surat	5
Panch Mahál	1
Total	45

A similar table is given for Agencies. In Káthiáwár there is every hope that in a few years many more gymnasia may be opened, for the States are rich and generous, and the people retain their admiration for strength and agility.

Agency.	No. of Schools supplied.
Káthiáwár	25
Cutch	7
Rewa Kantha	...
Mahi Kantha	1
Total	33

Secondary Schools.—No middle schools in British districts have any gymnastic apparatus of any kind belonging to them. In Káthiáwár, in two or three of the middle schools there are gymnasia with simple apparatus.

High Schools.—No high school in Government districts has a pucca-built and furnished gymnasium. The high schools at Surat, Nadiad, and Ahmedabad have apparatus, such as clubs, climbing poles, ladders, swings, &c., which are regularly used. In Surat a large grant has lately been offered by the Municipality for a gymnasium which will be for the use of all classes of schools. Government have met the grant by an equal one, and the building is now to be erected at a cost of R5,500. The aided high schools at Surat and Ahmedabad have out-door gymnasia. In Káthiáwar there are pucka-built and furnished gymnasia at the high schools of Rájkot, Bhavnagar, and Junagad.

Cricket is becoming a popular game, and flourishing cricket clubs exist at Ahmedabad, Surat, and Rajkot in connection with the schools.

Q. 3.—Are indigenous schools in Gujaráth in any way ancillary to the cess schools?

A. 3.—Yes, in so far as a considerable number of boys come to our schools from the indigenous schools.

Q. 4.—With reference to your 12th answer, would you kindly state whether any part of your annual tour of inspection is given up to the examination of village cess and indigenous schools?

A. 4.—On an average four months in the year are devoted to my tours of inspection for the express object of visiting primary schools. I visit as many schools as I can, including such indigenous schools as come in my path.

Q. 5.—What number of primary cess and indigenous schools have you visited in one year?

A. 5.—From 100 to 120, of which about five-sixths would be cess schools.

Q. 6.—Is there any truth in the statement that Educational Inspectors employ a stricter standard in examining aided than Government schools.

A. 6.—I cannot answer for all Inspectors. For myself, I can say there would be no truth in such a statement.

Q. 7.—Is it a fact that Rule 6 of the grant-in-aid rules requires that each pupil presented for examination must have kept his name on the school-rolls during the whole of the twelve months immediately preceding the examination?

A. 7.—Certainly not. The rule is that the boy should have been at least 100 days before the examination. In other words, five months' consecutive attendance at the school would qualify him for examination.

Q. 8.—Is there a vernacular text-book committee maintained by the Department in each Educational Division of this Presidency?

A. 8.—I answer yes for my own Division.

Q. 9.—Are the leading Native scholars of Gujaráth members of the Gujaráth Vernacular Society and of the Departmental Text-Book Committee?

A. 9.—They are.

Q. 10.—In your answer 3 do you include in the term "Kunbis" all those who are engaged in agriculture, or only a certain class of Hindu agriculturists so called?

A. 10.—I mean Kunbi in the narrow sense. In Government districts, out of 60,779 at primary boys' schools in Gujaráth, 26,658, or 43 per cent., are purely agriculturists, and 9,582, or 15 per cent., are partly agriculturists, making 59·5 children belonging to the agricultural classes at school. In Native States in this Division, out of 43,933 boys, only 3,928, or about 9 per cent., are the sons of pure agriculturists, and 2,483, or 5·6 per cent., are partly agriculturists, making 14·5 per cent. of children belonging to the agricultural classes at schools.

Q. 11.—Do you consider that the studies pursued in indigenous schools are in any respect more useful to boys in after-life than those taught in the Government schools?

A. 11.—Certainly not.

Q. 12.—Would you have native book-keeping studied in all vernacular schools or only in special commercial schools?

A. 12.—I think it would be advantageous to teach a knowledge of it in all primary schools.

Q. 13.—Would you teach native book-keeping as well as native accounts in all primary schools?

A. 13.—I would teach both, so far as they were required for the practical benefit of the people.

By MR. TELANG.

Q. 1.—Do you think it would be practicable, without large expenditure, to have one or more teachers of popular science and agriculture to go about a district every year ?

A. 1.—Certainly. I think it would be practicable, but it would involve considerable expenditure.

Q. 2.—With reference to answer 22, don't you think one of the principles of the grant-in-aid should be to help institutions which cannot subsist without aid ?

A. 2.—The special institution might perhaps subsist, if a premature attempt to teach a higher standard were not enforced.

I think grants-in-aid should be given to any school of which the manager is endeavouring to create a useful institution.

Q. 3.—With reference to your 27 answer, what changes in your opinion would make the course of secondary schools a course of education of a general character ?

A. 3.—The intention of my answer was to propose the addition of a practical and scientific side to the course in secondary schools.

Q. 4.—Are you able to give any opinion as to the moral effects of the education given in our colleges ?

A 4.—I consider that the education given in the Elphinstone College had a distinctly moral effect on the students.

Q. 5.—Are you aware that the alleged exclusion of managers of aided schools from the Examination Committee for the Public Service Examination in this province has given rise to complaints on the part of such schools ?

A. 5.—I have never heard the complaint. I should personally be very glad to invite the assistance of the managers of aided schools in the work of examination.

Q 6.—Do you examine the vernacular schools of your province personally in the same way as you examine English schools ?

A. 6.—Not so fully. I examine one class in one subject, another in another. Much depends on my leisure.

Q 7.—Have you as Inspector much work to do in connection with the high schools of this province.

A. 7.—I have ten high schools, of which eight are departmental. The examination of the latter occupies sixty working days a year. The two aided schools are only examined every other year, and each requires five days.

Q. 8.—On what principle is the Provincial allotment distributed between the various Divisions ?

A. 8.—According to what appeared to be their respective wants. Broach, which is rich, gets a very small grant ; the Panch Mahâls a larger.

By THE PRESIDENT.

Q. 1.—With reference to your first answer to Mr. Lee-Warner and to a statement by a previous witness that only three indigenous schools in Gujaráth, out of many hundreds, are at present receiving aid, have you any remark to offer ?

A. 1.—Last year (1881-82) the number was three. I meant that the number had never exceeded six—not that the number last year was six. Within the past twelve months I have received twenty new applications for registration with a view to indigenous schools obtaining aid.

Q. 2.—A memorial has been presented to the Commission containing the following words from a speech delivered by the Honourable T. C. Hope in 1856 : " Some time ago Government notified its willingness to establish schools in all villages which would consent to bear half the expenses. If any number of villages were to come forward to-morrow, schools will be established in all." This was the declared policy of the Government under the Despatch of 1854. Are you yet in a position to carry out that policy in this Division of Bombay ?

A. 2.—If many villages came forward I could not establish schools in them, because there are no funds available. I have pointed out in my other answers how straitened we are for money ; and I may safely say that I could not at this moment open in any district of Gujaráth six additional vernacular schools, without depriving existing institutions of their already insufficient establishments.

Q. 3.—You say that you have many village-teachers on a very inadequate scale of pay. Is it the case that your means are so small that in order to raise one under-paid master's salary by two rupees, you have to look round to find some other masters whose pay you can cut by two rupees ?

A. 3.—That is no exaggeration. Such cases constantly come within my experience. I mean I cannot give an additional rupee to a good master without finding some other school to retrench it from.

Q. 4.—With reference to the statements in your evidence in regard to the inadequacy of your available funds, may we understand that if you had more money at your disposal you could largely extend education in the Northern Division of Bombay ?

A. 4.—If I had more funds at my disposal I should first raise into village schools all my separate " classes " (see my answer 14) which now serve in the place of village schools. *Second,* I should raise the pay of my masters and assistants, and in many schools provide more assistants. *Third,* I have obtained an estimate from my Deputy Inspectors showing that 250 new schools might be at once opened in populous villages of, say, 400 and upwards.

Q. 5.—With reference to the existing standards in primary schools, do you desire to see a change introduced ; and what steps would you take with a view to their revision ?

A. 5.—As regards the superior vernacular standards, I do not desire to introduce any changes. They are good standards taken all round. As regards the inferior vernacular standards, these are now undergoing revision. I have taken the opinions of most of the experienced servants of the Education Department in this Division with regard to the improvements to be introduced. I have not yet taken the advice of the headmasters of high schools. I have not yet taken the advice of any persons outside of the Department, but I should willingly do so. The matter is still pending.

Evidence of MR. BHUJANGRAO K. HUILGOLE, *Principal, Training College, Dharwar.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have been serving in the Educational Department for nearly twenty years, and having spent the best part of my age in the work of teaching; my whole life I consider as having been devoted to education. I have seen the whole, or nearly the whole, of the Educational Southern Division of the Bombay Presidency. I was once master of an English school in the Division, and have been the principal of the Training College for the last sixteen years. Thus my experience has been gained in this province, *viz.*, the Educational Southern Division of the Bombay Presidency.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—I consider that primary education has been placed on a sound basis in my province, because it is supported by the cess, a tax levied under special legislation, and does not depend on any temporary measure. The cess has the same permanency about it as the revenue of the land has, being as it were incorporated with it. Under these circumstances, I have no hesitation in saying that primary education has been placed on a sound basis, especially as it is entrusted to the care of the Educational Department and looked after by that of the Revenue.

It is, no doubt, capable of development up to the requirements of the community, if more funds are placed at the disposal of the Educational Department, for if we go back some 30 years, and see what the state of education then was, and compare it with the present state of education, we shall perceive a great deal of difference. At that time the town schools were in the same condition in which some village schools are at present. The system of primary education has gradually had a widened sphere. Up to the time of the levy of the local funds, it had a limited area. Soon after the tax was imposed, the cess schools commenced springing up, and now they are to be seen nearly everywhere. There is, however, a vast room for opening a great many new schools. What is required to enable the Educational Department to do so is money. Many night schools have been of late opened, and they will play an important part in the spread of primary education.

Primary education, according to my humble opinion, means the three R's, *viz.*, reading, writing, and arithmetic. All the schools where boys are taught up to the fourth standard, can be considered as primary schools, but what I think is, that in the primary schools no more education should be given than reading, writing, and arithmetic up to the rule of three, with a little knowledge of the geography of the province and the world in general, and a little knowledge of grammar. The present first four standards are a little too diffuse, and require curtailment in some respects and enlargement in others. I am therefore for having separate standards for primary schools, because the ryot's son does not require more than the three R's. They will answer all his purposes, as long as he lives, in the routine of his life. If a boy's ambition lead him on, if he aspire after greater knowledge, he may go to the school in the neighbourhood, where higher instruction is given. As regards the administration of such primary schools, I am of opinion that it must be entrusted to the Educational Department, as no better agency than that can be found.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes particularly excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—No. It is sought for by the Bráhmins and mercantile classes. But the fact that applications after applications are made to the Educational authorities for establishing new schools, is a sure indication of a growing desire among the people of this country for education.

The agricultural classes generally hold themselves aloof from education, because the ryot's sons tend his cattle for him and as they grow old become his helpmates in cultivating his field. He therefore finds it inconvenient to send his son or sons to school; nor can he see the distant advantages accruing from the education of his children, the whole family being fully occupied in the daily avocations of their life. While thus employed, if a failure of crops occurs, or a famine overtakes the country,—and such an occurrence as this is not uncommon,—the misery to which ryots are subjected is unparalleled and indescribable. Under these circumstances, to expect the cultivating class to incur expenses voluntarily for the education of their children, is a matter which is quite inconceivable. Schools must be opened in their villages, and by gentle persuasion they should be made to send their children to them. As example is more powerful than precept, a desire to educate their children will spring up into their minds when they see that their neighbour's children are educated.

Máhárs and Mángs are the people who are practically excluded from education, for they are not even touched, much less associated with. That such people should be allowed to attend schools where the higher-caste boys learn, is altogether out of question. Their mere touch is supposed to give pollution to the higher-caste people. There are other low-caste people, such as Korvas, Lambanis, and Chigribetgars, whose roaming and unsettled life prevents them from receiving any sort of education whatever. There is also a class of people called Waddars (properly Wodhras, a people originally emigrated to this country from Orissa). These also lead a wandering life in search of earth and stone-works throughout the Southern Marátha country. Byal Kambars (blacksmiths who work in the open air) and Shikalgárs (sword-cleaners) are also people of the above description. They have no settled abode. All these wandering tribes may be said to be practically excluded from receiving education.

Very old Sávkárs, old well-to-do people, and priests, have a decided antipathy to the education of the masses, but people who have been born within the last 50 or 40 years are indifferent about it, neither offering obstacles nor coming forward to assist it. The influential Government servants, who have not had the benefit of English education, are inwardly against popular education, but their duty compelling them to help it they do so quite against their will. It is only the educated class (I mean those who have had the good fortune of receiving an English liberal education) that are heartily wishing for the education of the masses. But while on this subject, I cannot help expressing my joy at the desire all people are more or less experiencing for general education. A thirst for knowledge is spreading everywhere gradually, in spite of the strongest obstacles that are in its way; nay, instances are not wanting in which some of the oldest men now living have become the advocates of general education. In several schools in the Southern Division, low-caste boys have been suffered to be taught—a sign which augurs well for the future, and is a certain indication of the effect of the present improved age. That Mahárs should be allowed to learn in schools, where high-caste boys are taught, is a feature which speaks for itself.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—There are many indigenous schools in the Dhárwár, Belgaum, and Kaládgi Zillas, but very few in North Kanara. Their number, however, is fast decreasing. That they are kept by men who have had no regular training, who are not able to read and write properly, and who pander to the taste of the lowest of the low by teaching lewd songs in order to gain popularity among the ignorant masses, shows in what abject state they must be, and I am sorry to be obliged to say that they are really and actually in the worst state possible The worst Government schools are far superior to the best indigenous ones. The latter, as a matter of course, are growing gradually unpopular, and must at last die a silent death, if nothing be done to regenerate them. They have long ceased to command any respect whatever, and people are hankering after Government schools, go wherever you will.

In times of yore, when the Sanskrit learning was at its height, Bráhmins had the monopoly of learning, and had houses called Agrahars built for, and lands assigned to them. Gradually the priest in every village became a schoolmaster. Latterly, any man that knew how to read and write was considered competent to follow the profession of teaching. Now, too, if a man knowing to read and write is not able to do anything, he is at least considered able to teach.

In indigenous schools, first of all, alphabets are taught, then figures up to one hundred, multiplication-tables up to 20 times twenty, and then tables of fractions and mixed numbers, and then tables of money and weights. After a boy has learnt so much, he is considered fit to commence to read manuscripts. While reading manuscripts, he is made to read poetry and learn it by heart. These, with a knowledge of mental arithmetic, complete one's education. I am writing this from my own experience. I was in an indigenous school up to the age of 14 and did not know what numeration, multiplication, and division meant, much less the rule of three. It was after entering a Government school that I learnt them. The present indigenous schools are a little more advanced in point of teaching numeration, multiplication, division, and printed books, but one cannot speak much in praise of them. As to discipline, that which exists in these schools is a misnomer. There is no roll-call, no classes formed, no time-table, and no regularity of attendance The fee varies from 2 to 8 annas a month,—beginners paying two, the more advanced four, and the most advanced eight annas each per mensem. In some schools the fee of annas 4 is taken without any distinction whatever. The masters are generally Bráhmins or Lingáyat Ayas (priests). As regards their qualifications I have to repeat what I have said before. If a man is able to read and write and knows a little of mental arithmetic, he is considered qualified to be a master. Now-a-days, somewhat better men can be found. Many men who have received their education in Government schools are available. This is no doubt a decided improvement, but the worst thing is that these men, when once engaged, fall back on to the old system, *i.e.*, no system. They are privately engaged. Consequently, there being no check on them, they become irresponsible men. Sometimes it so happens that the selection itself is bad. Somehow or other indigenous schools have got into dispute, more so of late, because, what were much liked by the people, have also been ordered to be taught and are taught in Government schools, *viz.*, reading manuscripts and mental arithmetic, so that the indigenous schools have lost their charms.

No arrangements have been made to provide such schools with trained masters. The present Training College, although it has exercised for the last twenty years, has not been able to supply the want felt by the Department, much less can it supply the want of indigenous schools. Unless trained men are sent to these schools as masters, and unless they are subjected to Government supervision, I see no probability of their being turned to good account as a part of a system of national education. Some good schools, the masters of which are trained, should be selected, and in those schools a certain fixed number of men should be trained every year granting them certificates when they pass an examination. The term for training them may be fixed one year or less, as the Educational authorities may consider proper, and such men should be told to open indigenous schools with a promise of grants-in-aid in case

they act up to the rules laid down for getting it. This is in my opinion the best mode that can be adopted. If there are in a district many trained masters available, people wanting masters will employ them instead of ignorant men, in the same manner in which a good commodity is preferred by a purchaser to a bad one. There are 238 indigenous schools in the Dhárwár Zilla and 122 in that of Belgaum. Had all these schools been under trained masters, what a great good would have been done to the country! All these masters would have done their work according to the grant-in-aid rules and claimed their rightful recompense. I cannot over-rate the importance of well-managed indigenous schools. The present masters of indigenous schools are not, as a matter of course, in a position to accept State aid. They are not properly qualified and are not able to bring their schools up to any standard. Most of them do not know what is meant by teaching boys according to any standard whatever. The grant-in-aid rules have long been promulgated. None except a school at Hubli has obtained grant-in-aid money. With the honourable exception of the Hubli School and a few others, I know of no school in the province which deserves mention. Let there be many trained masters in the country; they will be seeking employments and find employers, and such men of course will raise the status of indigenous schools. If a few schoolmasters get on in the beginning prosperously, many will follow them in the wake, for I ask, who does not want money? The grant-in-aid system has been extended to mission schools, to Government schools to some extent, and to a very few indigenous schools, if at all. Of course it can be further extended if trained schoolmasters are available for indigenous schools in the country.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—Home instruction amongst our people is confined to a few priests. Amongst the laity it is almost unknown. The reason of it is that there being no female education, mothers are not educated, so that it is not thought of at all. Most of the educated people in the country are Government servants. Consequently their time is too busily occupied to attend to their children's education at home. I have not heard of a single boy who has come to pass the Public Service Examination with a certificate from his father hitherto. If a few wealthy men employ teachers to teach their children at home, it should not be taken into consideration, for such instances are very rare.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans 6.—There are many indigenous schools. If they are properly looked after and taken care of, if the supporters of such schools be praised and encouraged by Government officers and educational authorities, and if the grant-in-aid system be extended to them as their status is improved by the appointment of trained masters and by proper discipline and instruction, the Government can, I say, calculate upon private effort. If at the commencement a few schools succeed, others will take the initiative. In Government schools the highest fee is 2 annas a month, whereas in indigenous schools it is 8 annas per mensem. When people are willing to pay such a high fee for the education of their children, a proper direction of the schools in question must, in my humble opinion, result in a great advantage both to the rulers and the ruled. A well-directed stimulus is alone required, and a great deal will be done in rural districts. When aided effort is seen crowned with success, we may expect unaided effort to come forward to its assistance.

There are many Bráhmin and Lingáyat beggars without any ostensible means for their livelihood except begging. Why should not such people be utilised and encouraged? They may form private agencies for primary education.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—District committees can do a great deal in the promotion of primary education. As respectable people of a district are members of it, great good will doubtless result by making them take an interest in the matter. In the town of Dhárwár, by the efforts of one of its members all the vernacular schools in it are making improvement at rapid strides. Why should not the same take place in the districts? In making Budget provisions in the district the members of the committees should be consulted as to the amount of pay the master of such and such a school should have. Their voice should be taken in rewarding or punishing him. But what I think, while discussing this matter, is, that each district should have a small area, so that a member may easily complete his inspection. It will not, however, do to depend entirely upon the efforts of the committees. Government officers should exercise a strict supervision. Each member of the district committee should inspect the school or schools situated in his own village and those of the villages in his neighbourhood, and should report on the efficient condition or otherwise of a school or schools inspected by him to the Deputy Educational Inspector of the sub-division in which the district is situated. The members being important men of the district their weight will be thrown in the scale. Besides, those members will consider that some importance is attached to their position in society, and this idea will actuate them to work the harder. In the appointment of masters to primary and indigenous schools their opinion should be taken and their recommendations should be attended to as scrupulously as possible by the Educational and Revenue officers. Care also should be taken to impress on their minds that they are not members simply in form, but that on them depends much. From what I have said above it is clear that inspection and recommendation should remain in the hands of district committees, the general management resting with the Educational officers of the district. In appointing masters, too, their opinion should be asked, for a master that is liked by them should not be removed against their will. Unfairness on the part of the members of the district committees, should of course be guarded against by the Educational and Revenue officers.

The members of the Municipal committees of a town should have control over the vernacular schools of the town, whether higher or lower primary. They should look after them carefully and pay the masters, the Deputy Educational Inspector of the sub-division seeing to the proper payment of salaries and exercising his supervision with regard to their efficiency or otherwise. A Municipality is established in every town which is considered to deserve it by the Municipal Act, and its revenues are collected in accordance with the rules laid down in the Act in question. Under these circumstances, I see no better safeguard than making a provision for schoolmasters' salaries and contingencies in the Municipal Annual Budget, the Educational officers in charge of the zilla being informed of the same.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—The present system for providing teachers for primary schools is by training up masters in the Training College and sending them to schools in the four districts of the Southern Division, without any distinction whatever. As by primary instruction I understand the primary R's, *viz.*, reading, writing, and arithmetic, so highly trained men as are turned out by the college are not required for primary schools. Every year many candidates pass the Second Class Public Service Examination, and a majority of them have no chance of getting into the Government service. Such men should be placed under successful trained masters, and about a year's training should be given to them. If passed men be not procured, big boys learning the present sixth standard should be caught hold of and trained. They will be masters both for primary and indigenous schools.

The present village schoolmasters are a respectable body of men, more especially those that have been trained. In writing about schoolmasters I must say a few words about the Training College. Those students who remain under training for two years in the Training College, are called second-year men, and those that remain three years, third-year men. The third-year men receive the highest education that the college can give, under the present Training College Code. Since connection with the college, I hardly remember having heard anything against the third-year men. There have been, however, some complaints against a few second-year men, but on the whole the trained masters have done exceedingly well. Hence the importance of training. Many of them do exert a beneficial influence among the community in which they are placed; otherwise, there would have been numberless complaints against schoolmasters. The present increased thirst for learning among the villagers, and applications after applications for new schools, are in a great degree the legitimate consequences of good behaviour on the part of schoolmasters.

Holding out the hope of an increased pay to the deserving is no doubt one of the best measures for improving the position of schoolmasters. As I am required to suggest measures other than the increase of pay, I beg to propose, *firstly*, that Educational and Revenue officers, who exercise their authority over schoolmasters, should treat them with consideration and respect; *secondly*, that schoolmasters after a good service of a few years should be made eligible to enter the Revenue and Judicial line; and *thirdly*, that the accounts submitted by village kulkarnis and pátils be made to be countersigned by them. These measures, I am persuaded to think, will have the effect of raising schoolmasters in the eyes of the villagers. By the first measure people generally will think that as schoolmasters are treated with respect by their superiors, they (people) should also treat them with respect. By the second measure the position of schoolmasters will be raised, as the two best lines of services under Government will be open to them. By the third measure pátils and kulkarnis will be obliged, as a matter of course, to be on respectful terms with them; because on their accounts the countersignatures of them will be required. When it is seen that schoolmasters are paid respect to by the head officers of the village, the villagers of course will have a proper reverence for their position.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—In the strictly primary schools I would not teach more than the three R's with a little of geography and grammar. These the agricultural classes require, and nothing more should be taught to them. The present first four standards, as I have already mentioned, are diffuse in some respects and wanting in others. I would therefore suggest that new standards should be devised for them, consisting of three or four years' course at the most. In order that boys should have encouragement in these primary schools, they should be made, on completing their course successfully, assistant masters, monitors, or pupil-teachers, on a pay of R2 or 3. If kulkarniships or pátilships fall vacant, the passed boys on attaining their proper age should be made eligible for them.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people? And if not, are the schools on that account less useful and popular?

Ans. 11.—Yes.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—It will be suitable if skilfully applied. In answering one of the former questions I have shown how it can be applied to indigenous schools if they are under trained masters. With greater ease can it be done so in the case of Government or cess schools.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—In primary schools the fee should never be above half an anna. According to the present system half an anna is levied upon the cess-payer's son, but from the labourer's son one anna or two annas are taken. It is true that the cess-payer pays local fund to the Government, and that therefore more fee should not be taken from him. But the labourer in a village is the poorest of the poor. He always receives his wages

in kind, and not in money. The fee of an anna or two annas is much more than he is able to pay. I am therefore humbly of opinion that in a primary school the fee should never be above half an anna.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased, and secondly, how they can be gradually rendered more efficient?

Ans. 14.—Each of the Municipalities should maintain as many primary schools in their town as they can. At present only one-third of the local funds is devoted to education. Instead of that one-half should be given to it. By so doing the Educational Department will be enabled to increase the number of primary schools. Indigenous schools should be encouraged in the manner I have already suggested, *i.e.*, by giving them trained masters and rewarding the labours of those masters according to the grants-in-aid rules. In order to make the masters efficient I would suggest the idea of issuing tickets to, and conferring titles upon, schoolmasters. If at the annual examination of a school, the master manages to pass a good number of boys, he should be given a ticket of efficiency. The greater number of such tickets a schoolmaster possesses the more entitled he should be considered to promotion. If in a sub-division a schoolmaster distinguishes himself in every way, the title of Pandit should be conferred upon him, he being addressed in Government correspondence as pandit so and so. This plan, I am humbly of opinion, will work well, since there will be a great emulation circulating among schoolmasters to obtain the tickets and the title. In olden times schoolmasters were called Pandits. The German Basel Missionaries here hold annually conferences of schoolmasters, when all the schoolmasters are collected and are taught the method of teaching and various new matters for about a week or so. This custom prevails, I am told, in all the European countries, and may be followed here also by making proper arrangements for such conferences of schoolmasters.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—No.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—None. But recently in the town of Dhárwár, a graduate, Mr. Lele by name, has opened a high school in consequence of some high-caste boys having taken objection to attend the Government high school for low-caste boys having been admitted into it. He has not as yet registered it. Should he succeed in securing good attendance, he may perhaps apply for a grant-in-aid. As the school has been just opened, nothing can be said with certainty with regard to it. In this province the number of men who have been graduates is very small, when compared with the central and northern provinces. Should there be many, they will not be able, for some time to come, to earn their livelihood by following the profession of teaching. The only towns in this province where high schools can be established as a private enterprise are Belgaum and Dhárwár. In the former town there is a mission high school, holding a good competition with the Government high school there. As regards Hubli, I beg to say that, although it is the most populous town in these parts, English education is not eagerly sought for by its inhabitants. The first-grade anglo-vernacular school there is not in a very flourishing condition. In Gadag, Sirsi, and Halliyál, some time ago, there were first-grade Anglo-vernacular schools, but lately they have been reduced and converted into those of the second-grade. Thus it will be seen that situated as it is at present, this province does not afford much scope for private enterprise.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—In granting aid Government officers should not be equally strict in all cases. If a private school is labouring under some disadvantages, over which the schoolmaster has no control, they should be taken into account and the amount adjudged. What I want to say is, that some leniency must be shown where required. The amount allowed to indigenous schools is far too low. From R10 to R50 are allowed to them. The aid must, in my humble opinion, be equal to half of the expense the Government will incur in case they take it upon themselves to maintain it. With regard to girls' schools it must be more still.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—The whole educational system, as at present administered, is on terms of complete neutrality as far as Government schools and colleges are concerned. In mission schools, however, religious books are taught, but Government aid given to them is not on account of the religious instruction given, but on account of teaching according to the grant-in-aid standards, so that there is no room for complaint on the score of religion.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—Bráhmins, Lingáyats, Komptis, mechanics, and Mussalmans to a small extent, and a very few of the agriculturists living in big towns. The complaint that the wealthy classes do not pay enough for such education is true to some extent; for there are many Sávkárs in the province who are able to send their children to Anglo-vernacular schools and high schools, but for fear of incurring greater expense they are quite contented with giving them the vernacular education only. Of late, however, there has been some change. Higher education is much more in demand than formerly. In several táluka schools, classes for teaching English have been opened and second-grade Anglo-vernacular schools have increased in number. There are in this province some first-grade

and some second-grade Anglo-vernacular schools, towards the maintenance of which Municipalities are paying their contributions. In such schools the fee is eight annas per boy per month. In big vernacular schools, classes for teaching English have been opened; there, too, the fee is 8 annas a month. In high schools the fee for the lower standard is one rupee, for middle standards a rupee and a half, and for the highest standards two rupees. The amount of R2 is the highest fee taken here. As in the Government high school at Poona the highest fee is R3, I have nothing to say against the adequateness of fees levied in this province.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—No.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—No.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—No.

Ques. 25—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—The only prospect that a graduate has is the prospect of entering the Revenue line on R30 or 35. Law graduates can be pleaders and Sub-Judges. As regards those undergraduates who have some college standing, they get places in the Educational Department. The Matriculates are hankering after 12 rupees or 15 rupees' places, and do not often succeed in obtaining them. To the question whether they are employed by private individuals my answer is in the negative.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—No. In the first-grade Anglo-vernacular schools, english is taught up to the fifth standard, so that boys educated in these schools cannot be said to have their minds stored with useful and practical information.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in the secondary schools for the requirements of ordinary life?

Ans. 27.—No.

Ques. 28.—Do you think that the number of pupils in the secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—No.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—No.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—The Educational Inspector and his Deputies and Assistant Deputies carry on the work of inspection. The Deputy Inspectors and Assistant Deputy Inspectors examine some of the schools of their sub-division in the presence of the Collectors and Assistant Collectors. Every school in a sub-division is once examined every year. I do not think anything more than this is necessary.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—No.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—The text-books now in use are quite suitable.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—No. More encouragement must be given to the production of vernacular literature than at present.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The effect of the withdrawal of Government from the direct management would prove fatal, inasmuch as people have just commenced to appreciate learning. In such a state if they be left to themselves, no good will accrue. Nor is the spirit of self-reliance strong in them. If Government were to withdraw their support from the higher and lower schools established in the Southern Division at such a stage as this, I think half the number of schools would be shut up at once and the remaining half would gradually dwindle into almost nothing. The country is not rich. The peasantry is poor. There are a few rich men here and there, but they are devoid of any taste for learning. So the people will sink into the pristine barbarity from which they are just emerging. It is only the Government servants receiving high salaries who are anxious to have their children educated. But how many of them are there? They form but the smallest minority and will be the greatest sufferers in case Government withdraw their support. For a long time the State should continue to give the present support to education, and when voluntary efforts come forward and when the people desire the opening of high schools in every large town and a college in every zilla town, the time for the withdrawal must be regarded as having arrived, and not till then. Of the four zilla towns in the Southern Division three have been fortunate enough to get high schools. As regards colleges, there are none in this province except at Kolhapur. Under these

circumstances should Government withdraw their support from schools, the inevitable consequence will be that they will be closed, and I am quite unable to suggest measures which can prevent this result.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—In colleges the best books on moral and mental philosophy are taught, and books by the most celebrated authors in all departments of literature and science are read by the students and discussed, and I have every reason to believe that these institutions send out men into the country whose standard of morality is far superior to that of the old men. I am not at all wrong if I say that the effect of this higher education is felt in every department of service under Government. Government high schools and Anglo-vernacular schools and training colleges have also been contributing their quota to the general improvement of the morals of the Natives of this country. I have therefore no suggestions to make on this subject.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on this subject?

Ans. 40.—In two of the three high schools established in this province, and in the training college, gymnastic masters have been employed, and the students are taught athletic exercises. The Deputy Educational Inspectors are trying to introduce these useful exercises into district schools. This also requires money; for every school has to be furnished with gymnastic apparatus. The Dhárwár Deputy has done a great deal in this matter by inducing masters to take interest in such sports and plays of their boys as tend to give good exercise to their bodies. I am of opinion that good books on gymnastics should be translated and given to masters. By this step masters will be guided by the way shown in them. As nearly all the trained masters are those who have learnt gymnastic exercises, it will be a great help to them if they have books by them.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—No.

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—The Educational Department has opened several girls' schools and there are also several mixed schools, I mean boys' schools which girls attend. They are getting on very well. The instruction given in them is up to the fourth standard and needle-work. Girls' schools must have schoolmistresses, and girls a good stock of books containing much about their duties in afterlife, such as cooking, nursing their children, observing cleanlines, &c. They must have also good story-books having a moral tendency for them to while away their time. What now occurs is that a girl when she leaves the school, leaves every thing that she had learnt there in the course of a couple of years and forgets everything. If she had good and enticing books the case would be quite different.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—Mixed schools are institutions of the greatest use considering the present state of female education in this province. They are, as it were, stepping-stones to the opening of entirely girls' schools. They are creating a taste for female education in places where it was not even dreamt of. Besides, boys and girls are taught at the same expense. In a place where there are only ten girls willing to learn, it will be very expensive to open a school for them exclusively; but if they be made to attend boys' schools, the object of educating the girls is gained at no extra expense. This system has no doubt its drawback. The parents of girls do not send them up to an advanced age. In the beginning, however, mixed schools are better than no school at all for girls. If in a village female education goes on in the mixed schools of that village, and when people see that girls learn as well as boys, and if more girls show their willingness, an independent girls' school can be opened there. In this way there is a great utility of these mixed schools.

Ques. 44.—What is the best method for providing teachers for girls?

Ans. 44.—The best method of providing female teachers for girls' schools is to open in this province a female training college, as in Poona, and Ahmedabad. Some may suggest that masters may be induced to teach their wives and to make them schoolmistresses. This inducement has long been held out; and what has come out of it? As yet we have not seen a single instance of the method having been carried out, at least in my province.

Ques. 45.—Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—Yes, and given on less onerous terms because the standards for girls' schools are easier and the distinction is pretty distinctly marked.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—No great share is taken by European ladies of this station in the promotion of female education. Except Mrs. Russell, Mrs. Muir, and Mrs. Ziegler, no ladies in this station care for it. If each of the European ladies residing at Dhárwár make it a point to visit a female school once in a fortnight and make suggestions for its improvement, a great good will be done. Female education will receive a great encouragement from the kindness thus done by the European ladies, but the great stumbling-block in their way is their ignorance of the native languages. All European gentlemen should however ask their ladies to take interest in the matter as much as lies in their power, and they and their ladies should use their best endeavours in the cause of female education.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—No.

Ques. 49.—Has Government institutions been set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—No.

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the Department more men of practical training in the art of teaching and school management?

Ans. 50.—I answer No to the first, Yes to the second question.

Ques. 51.—Is the system of pupil-teachers or monitors in force in your province? If so, please state how it works?

Ans. 51.—No.

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

Ans. 52.—No such tendency exists.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—It is desirable that fees should vary according to the means of the parents, but it will be a very difficult task to ascertain their means.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—No.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—About thirty pupils in high schools; and about fifty in the case of colleges.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—Yes.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—Promotions from class to class should depend upon the result of public examinations extending over the entire province. In doubtful cases such promotions should be left to the school authorities.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—As far as English literature is concerned, English professors are required. For science European professors are necessary.

Ques. 66.—Are European professors employed or likely to be employed in colleges under Native management?

Ans. 66.—No.

Ques. 70—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—No.

Cross-examination of

By Mr. Lee-Warner.

Q. 1.—You mention in answer 3 that it is quite out of the question that Máhárs should attend schools attended by the higher classes. Is this objection more strongly felt in the Southern Division than elsewhere? If so, have the Department taken steps to open schools for Máhárs?

A. 1.—The prejudice is stronger in the Southern than in the other Divisions. In Dhárwár city a special school for Máhárs has been opened, but not elsewhere. Elsewhere the Máhárs sit apart in the Government school.

Q. 2.—In answer 4 you say that the masters of indigenous schools in the Southern Division are chiefly Bráhmins or Lingáyat Ayas. Are their schools largely attended by the cultivators, or mainly attended by the caste-fellows of the masters?

A. 2.—They are attended by the cultivators, as well as by others.

Q. 3.—You recommend in answer 9 that the village masters should countersign the kulkarnis' accounts. Do you not anticipate objections to such a course from the danger of the kulkarni signing accounts which he will not have time to verify; secondly, from the danger of his interference with village politics?

A. 3.—There would be such a danger, but he would gain the respect of the people if invested with such an authority as I suggest.

Q. 4.—In reference to your answer 10, as patels and kulkarnis are hereditary vatandárs, how could you appoint outsiders to posts which are hereditary in certain families?

A. 4.—There are amanat patels and kulkarnis and deputies of hereditary patels and kulkarnis.

Q. 5.—With reference to your answer 17, will you briefly state what low-caste boys attended the high schools, and what the effect was?

A. 5.—Máhár boys from the school of the regiment stationed at Dhárwár were sent to the high school. They had finished the vernacular fourth standards and were qualified to enter the high school. On their admission, some 80 boys, all Bráhmins or Lingáyats, left the school, and have not returned as yet. On this Mr. Lele opened a high school for them about four months ago, and the boys are still in that school. The places left in the Government high school are being gradually filled up by new admissions.

Q. 6.—Does not the above narrative afford an argument for the retention by Government of schools under its own management in the present state of Native society?

A. 6.—It does.

By Mr. Jacob.

Q. 1.—In your answer 4, paragraph 1, you state that the people at large do not highly esteem

the indigenous schools, but prefer the cess schools. If the further development of the cess school system were now stopped, would that measure be viewed with great disfavour by those cess-payers who have not yet been given cess schools?

A. 1.—They would grumble at it.

Q. 2.—Would the payment of this local cess become in time unpopular?

A. 2.—The people would continue to pay the cess without knowing what it was for.

By Mr. K. T. Telang.

Q. 1.—What are the *Government* schools to which you say the grant-in-aid has been extended to some extent (answer 4)? Why are they called Government schools if they receive grants-in-aid?

A. 1.—I mean those Government schools the masters of which receive proficiency and capitation allowances in addition to their fixed pay.

Q. 2.—Do you think grammar should be taught in primary schools, and why do you think so?

A. 2.—I am of opinion that a little of grammar should be taught in primary schools in order to enable the student to write his vernacular with some accuracy.

Q. 3.—In primary schools would you prefer to teach the geography of the world, or that of the Presidency, or that of India, if a selection were to be made?

A. 3.—Every pupil who completes his education in a primary school, must have a little notion of what the world is, and of the country he is living in. Unless this is done his ideas will not be enlarged. Hence the necessity for teaching geography. Let him not learn this much from any text-book. It will be quite sufficient if the knowledge be conveyed to him by oral lessons.

Q. 4.—Referring to your answer 35, in what mode do you consider some encouragement to the production of a useful vernacular literature may best be given?

A. 4.—There are very few books in the Kánarese language. Its literature is not so rich as that of the Maráthi language, because the Dakshiná Fund patronage has not been extended to it. Properly speaking, the Kánarese language has as much claim upon the fund in question as any other language has, for in former times very many Kánarese pandits used to receive dakshinás from the Dakshiná Fund. The same patronage, therefore, which is given to the Maráthi literature should, in my opinion, be also given to that of the Kánarese language.

Q. 5.—In reference to your answer 32, do you not think it desirable that inspecting officers should visit schools, without previous notice, to see the discipline kept, and the mode of instruction followed, and not merely to examine the pupils once a year after previous notice?

A. 5.—It is quite desirable that an inspecting officer should visit schools without previous notice being given.

Q. 6.—In answer 61 do you refer to the effect of University professorships in addition to the present College professorships or not?

A. 6.—I am sorry to state that I do not know the difference between University professorships and College professorships.

Evidence of the Revd. R. A. Hume.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have lived in Ahmednagar since October 1874, and for most of the time since then have had the superintendence of a number of schools in which primary education is given. I have been delegated by the American Maráthi Mission to represent it before the Educational Commission.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any inprovements in the system of administration or in the course of instruction?

Ans. 2.—If the Educational Despatch of 1854 is held to be the basis on which the educational system has been placed, it is a sound basis. I understand it to affirm (paragraph 61) that great pains should be taken to stimulate all local efforts, and that when local efforts fail, the Government should meet the urgent wants of the community.

Ques. 3—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—There is a growing general desire for education. Yet very many of the cultivator class, and of the Mussalmans, and a good many of the low-castes (Máhárs, Máns, Kumbhárs, &c.), do not at all appreciate the value of education. Education is eagerly sought for by Bráhmins and Christians.

The low-castes are practically excluded from primary Government schools because (1) the teachers and parents of the higher-caste children strenuously object to the admission of low-caste children; (2) though the Inspector of the district has taken a firm stand on this point and given orders for the admission of all applicants, yet the low-castes are so dependent on the rest of the community, that at present few dare to take advantage of the Inspector's orders; (3) the poverty of some persons in most castes is so great that they do not consider themselves able to send their children to school, but keep them at work.

The great majority of the influential classes are not only indifferent to the extension of elementary knowledge to every class of society, but most of them would discourage, and not a few would oppose efforts for the spread of education among the agricultural and low-castes. The reasons are: (1) the old conservative views which teach that knowledge should be confined to certain classes; (2) the fear that it will cause the influential classes to lose their prestige, and free the lower classes from their present subserviency. Some Bráhmins urge that studying will injure the health of the boys

of the cultivator class, and that few boys will ever follow farming, if they get a knowledge even of reading and writing. The cultivators, as well as the Bráhmins, say, "if the low-castes get an education, who will do the coarse and low work of society?" So there is a strong feeling of quiet opposition to the general extension of primary education. When efforts are made by missions to give an education to the low-castes, the opposition is sometimes open and keen. In many towns the Máhárs are threatened with the loss of their work and allowances, and sometimes are deprived of these when a school is opened for their children.

There are a few honourable exceptions of educated men who would be glad to have all classes enjoy a common education.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Indigenous schools which are strictly relics of an ancient village system are few. But there are many private schools. Some of these have been opened in response to a call from the more intelligent members of villages, or of people who did not like the Government schools; and some have been started as ventures by men who had no other employment. The village officers in the Ahmednagar zilla, in sending information about non-Governmental schools, have recently reported 83 private schools, and some such schools have failed to be enumerated.

The only subjects of instruction in most of these schools are native accounts and modi reading and writing. In some Balbodh reading is taught, and in a very few schools higher subjects, including English, are taught.

In many of these schools order and discipline are neglected.

From one to twelve annas are taken as fees. Four annas is a common charge. The rate of fees depends on the attainments and condition of each pupil.

Out of 82 teachers reported, 49 were Bráhmins, 23 Hindus of other castes and 10 were Mussalmans. None of those whom I have seen have had any special training for their work, but they satisfy the parents of their scholars.

As many people so much prefer these schools to Government schools as to pay larger fees for their children in them, such schools are likely to be numerous, and persons with some education who cannot find other work are sure to try to make such ventures. Hence I think that it would be good policy to foster and improve them. Most of the masters would be glad to accept State aid and to conform to rules, provided that a very great change in their curriculum and methods was not required at first, and that grants worth speaking of could be secured. I am told by the proper authorities that only two private schools in the Ahmednagar zilla received grants-in-aid last year.

These schools need more efficient teachers and better appliances. The following measures would be likely to promote these results:—

(1) *Sympathetic* inspection. All the teachers with whom I have spoken say that they would not object to Government inspection. The kind of inspection needed would be best secured by providing a special Inspector for this class of schools, whose duty it should be to foster and encourage them.

(2) An attempt should be made to gather as many of these teachers as possible in a central place, not far from their homes, for a short time every year, when their Inspector should give them some hints about their work and show them a model school in operation. In order to make them willing to attend such a Normal class, they should receive sums large enough to make it no pecuniary loss to close their schools for this purpose. In addition a certificate of attendance might be given them. Several teachers have said to me that they would be pleased to have such an arrangement made. The main difficulty in working this plan would be that in towns where there are several such schools, those teachers who did not attend the Normal class might try to draw away the pupils of those who did, while the latter were away at the Normal class. However, most teachers would get back their scholars.

(3) These schools should have much more liberal grants than are available at present. Then they could procure better appliances.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—In the Ahmednagar zilla there are 162 Government schools teaching the first three standards; and, including night-schools, girls' schools, and all schools teaching higher vernacular standards and also English, there are 251 Government schools.

In the same zilla there are 111 mission schools. Most of these are primary Schools teaching up to the first three standards, and ending with an Anglo-vernacular girls' school of 155 pupils, and a high school recently started, both conducted by the American Marathi Mission, and a normal school conducted by the Christian Vernacular Education Society.

The village officers have recently reported 83 private schools other than Missionary schools in the same zilla. All of these teach primary vernacular subjects. In a very few English is also taught. As out of 111 mission schools only 61 were reported by the village authorities, and as I know of some private schools which were not reported to Government, the number 83 must be somewhat increased. If we estimate that one-fourth were not reported, these private schools would number 104. These with the 111 mission schools would make the non-Governmental schools nearly as numerous as the Governmental schools. But even taking simply the 83 which have been reported and the 111 mission schools which I know to be in opera-

tion, the non-Governmental schools are three-fourths as many as the Governmental schools.

The average attendance on the 162 Government primary schools is 35. The attendance on some of the private schools, especially in small villages, is very small—occasionally as low as 4 and 5. One chief reason why the attendance on a good many mission schools is small, is that most of them are mainly attended by pupils of the lowest castes who are more poor and less numerous than the classes from which Governmental schools draw their pupils. Yet, taking the statistics of the 142 non-Governmental schools which are given by the village officers, their average attendance is 22.

The average cost of the 162 Government primary schools is R11-3-4. The figures for private schools are not available, but their average cost is low. The average cost of mission primary schools is between R9 and 10; last year R33,000 from local funds and R16,000 from provincial funds were expended on Governmental primary education in this zilla, in addition to R7,000 received for fees.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—I think that the system of payment by results is, on the whole, the best system for all classes of schools, because it is the most stimulating to all concerned. But as it takes more labour to produce similar appreciable results among a poor and ignorant people than among a well-to-do and intelligent people, the rates should be higher for schools among the former classes. In the reply to question 9 statistics are given, showing what the grants amount to for schools largely attended by children from the poorer and least intelligent classes. These statistics will show how necessary it is that a far more liberal scale of grants should be devised for schools among such a people.

The United States Congress lately passed a Bill to spend a very large sum of money for the encouragement of primary education, which is to be divided according to the degree of illiteracy in the different States—those States to receive most which are afflicted with the most illiteracy. The representatives of the most intelligent States themselves supported this scheme, by which the less intelligent should get more than would be their normal share of national money, because the former recognise that nothing is such a drag on national development as ignorance. If only the more intelligent classes of this country could have equally enlightened ideas of what was for their own and their country's interest, they would urge the Government to be especially considerate of those who have had the least advantange hitherto, and who at present add so little to the productive force of the country. And though they do not do so, the Government should do that which it may see to be true economy.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased, and secondly, how they can be gradually rendered more efficient?

Ans. 14.—The revenue as well as the Educational Government officers should make it a point that there should be at least one school in every village or group of near villages. The officers of every village should have a communication yearly, urging them to see that some school is an operation and intimating the readiness of Government to give grants. All associations of Native gentlemen, and jaghirdars and missions, should receive yearly communications suggesting the importance of their taking the same pains. Where private efforts cannot be stimulated, the Government should try to open a school in every village or group of villages.

The efficiency of these schools can be increased by stimulating the turning-out of more trained teachers, by sympathetic and frequent inspection, by making scholarships available to pupils in all schools, and by enabling efficiency to obtain suitable rewards in the shape of good grants.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education, or to any interests which it is the duty of Government to protect?

Ans. 16.—The Managers of the London Mission High School in Belgaum think that their institution, if properly aided, could meet the wants of that place and district, and the Government High School could be closed without disadvantage. If it is made clear that Government would rather help a well-conducted non-Governmental institution than to maintain one itself, it would find more and more opportunities for doing so. This would be wise economy.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—I believe the grant-in-aid principle to be the soundest that can be adopted.

But the scale of grants in this Presidency for boys' schools, girls' schools, and Normal schools is entirely inadequate.

A.—Boys' Schools.

I. The first proof of the entire inadequacy of the present grants for primary boys' schools is the fact that the present scale of grants has done very little to stimulate non-Governmental efforts. So far as I know, until very lately, most missions and private schools have not thought it worth while to apply for grants for primary schools. Latterly several missions have thought it desirable to apply for grants, mainly because it was hoped that Government inspection would be a stimulus to teachers and pupils; and some have had the additional motive of desiring to test by results what the grants would bring.

II. The actual results of these examinations show the inadequacy of these grants.

(1) During the last year ten primary boys' schools of the American Maráthi Mission, *viz.*, fivd in the Ahmednagar district, three in Bombay, and two in Sholapur, were inspected for grant-in-aid. (*a*) To four of the five schools in the Ahmednagar district grants were given. The average attendance of these four schools was 13 each; their total costs for the year R405; and the total grant for the four schools was R55, *i.e.*, a little less than $\frac{1}{7}$th of the cost. (*b*) The average daily attendance of the three schools in Bombay was 19$\frac{1}{3}$ each; their total yearly cost was R844; and their total grant was R28, *i. e.*, $\frac{1}{30}$th of the cost. (*c*) The

average attendance of the two schools in Sholapur was 22½ each; their total yearly cost was R390; their total grant was R 25, *i.e.*, a little more than $\frac{1}{16}$th of the cost.

As the subjects taught in these schools did not exactly correspond to the Government standards, the schools were not examined according to standards. But the subjects would nearly correspond to those in Standards I—III, and some subjects were more advanced. The lack of correspondence to the Government standards, and the fact that this was the first examination, may have helped to make the results small. On the other hand, the attainments of the pupils were not those of one or two years, and most of these schools are fairly good schools, considering the classes from whom most of the pupils come. The Collector of the district and the Deputy Assistant Collector, a Native gentleman, visited two of the four Ahmednagar schools and spoke of them as quite creditable schools, and as appearing better in some points than some Government schools which they had lately visited.

The Bombay and Sholapur schools are as good as the Ahmednagar schools. The difference in the grants was probably due to a difference in judgment of different officers acting upon general impressions, and not judging by standards.

(2) Lately 18 schools of the S. P. G. Mission in the Ahmednagar district were examined by Government officers, and grants were given to 12 schools. From the first to the third Government standards are taught in these schools. The average attendance on each school was 14; its average annual cost R100; the average grant to each was R14-13-0, *i.e.*, about ⅐th of the cost.

(3) An industrial school and orphanage connected with the Free Church Mission in Poona, containing 44 boys, studying the first and second standards, last year received an educational grant of R45-8-0, while the educational expenses of the school were R300, *i.e.*, a little more than ⅐th of the cost. The seven oldest pupils also received an industrial grant of R20 each, or a total of R140. But the total expenses of the orphanage were R1,324.

(4) The Superintendent of the Church of Scotland Mission School in Poona writes: "My experience is this, that for each boy, in our village schools trained up to the fourth standard, which involves five years' patient teaching, we receive R10 in the five years. My experience also is that for each boy who remains to the examinations another leaves; so that we actually only receive R5 for each boy taught, *plus* R2-8 for attendance grant. These are facts. Girls leave school earlier than boys. They rarely stay beyond the third standard. We receive for them through these four years R18, *i.e.*, halving it (because half the girls leave before examinations), R9, *plus* R2 for attendance, *i.e.*, R11. The grant is hardly worth the trouble the Government inspection involves."

The figures given are for schools of the same mission in different parts of the Presidency, and of schools of different missions in the same locality, and the meagreness of the grants cannot be charged to the inefficiency of the schools. Every single person with whom I have communicated says, "The grants are hardly worth taking."

III. The third proof of the entire inadequacy of the present grants for boys' primary schools is afforded by a comparison of the grants for Madras and Ceylon with those for this Presidency. I have not seen the rules for other parts of India.

	Madras.	Ceylon.	Bombay
	R a. p.	R a. p.	R a. p.
Standard I	2 8 0	4 8 0	1 8 0
" II	4 0 0	4 8 0	2 0 0
" III	9 8 0	6 0 0	3 0 0
" IV	16 0 0	8 0 0	4 0 0
" V	Anglo-vernacular 18 0 0	Vernacular 8 0 0	Vernacular 6 0 0
" VI	" 20 0 0	" 12 8 0	" 8 0 0

In Bombay a capitation fee of 8 annas a pupil is also allowed.

The grants in Madras and Ceylon are not only twice or thrice as great as here, but the purchasing value of a rupee, at least in connection with the salaries of teachers, is decidedly greater there than here.

What the effect of these rules has been on private schools, apart from Missionary schools in Madras and Ceylon, I do not know. But with Missionary schools the result has been greatly to increase their number and efficiency, *e.g.*, the same Missionary society which supports the American Maráthi Mission in this Presidency has missions in the Madura District and in Ceylon. In Ceylon with a smaller Missionary force, and in Madura with no larger Missionary force than the mission here, those Missions have many times as many schools as the mission here. In Ceylon Missionary schools cover the Jaffna district almost to the exclusion of Government schools, and there has been a marked development of the feeling that the people are themselves in good measure responsible for their educational privileges, and private benevolence has been stimulated.

B. The present grants for girls' schools are inadequate.

(1) The girls' boarding school of the American Maráthi Mission in Ahmednagar was examined for a grant for the first time in 1879. At that time it numbered about 100 pupils, had the service of six female teachers, the partial services of two male teachers, and the direct supervision of a Missionary lady. The grant was R298-5. Including boarding charges for about half of the pupils, the school cost not far from R2,000. About that time the school was also visited by the highest Educational officers, who spoke in flattering terms of what they saw and heard. According to the rules the same grant was renewed in 1880, after a cursory examination. In 1881 the grant was R291; though it is just to the grant-in-aid system to say that the studies had not been conducted throughout the year with special reference to the examination, and the examination came somewhat unexpectedly.

(2) In Madras the grants for girls' vernacular and Anglo-vernacular schools are seventy-five per cent. higher than the grants for boys; in Ceylon and Bombay they are double. But as the grants for boys in those provinces are twice and thrice as large as in Bombay, nearly the same ratio exists in the relative grants for girls in the three provinces.

The grants for needle-work are about the same in the three provinces. Here a capitation fee is also allowed, of 8 annas for girls studying vernacular standards, and R2 for Anglo-vernacular standards.

C. The grants for normal schools are entirely inadequate. In fact there is no grant for Normal schools or pupil-teachers.

(1) Both in Madras and Ceylon special encouragement is held out to Normal schools. In

Madras scholarships covering half of the stipends of students preparing to become teachers is allowed to students in well-organised Normal schools. In Ceylon, apparently, in addition to the regular grants for all the students according to their attainments, Queen's scholarships are given to a certain per cent. of successful pupils, and R100 are paid for each scholarship-holder who passes the requisite examination. Grants varying from R30 to R 75 per year are also made for vernacular or Anglo-vernacular pupil-teachers.

(2) The Normal school of the Christian Vernacular Education Society in Ahmednagar is an institution for training teachers for vernacular schools which has been in operation since 1866. Three hundred students have entered the institution, and about two hundred and fifty have left it, the majority after completing a three years' course of study. A large part of these have been employed as teachers by various missions. It has a European Superintendent and an efficient staff of Native teachers.

A good grant for buildings was made soon after the school was begun. But no other help or encouragement has been given it. On the contrary, in 1874, when the Superintendent applied to the Educational Department for the terms on which Government would give the institution grants-in-aid, it was replied that the school would be examined and treated like all other vernacular schools. Its normal character was to be entirely ignored. The committee of the institution concurred with its Superintendent in thinking it unbecoming and useless to accept the pittance (about R 250) which was offered.

A corresponding institution of the same Society in Dindigul, Madras, receives a grant of R1,500 per year; and the institution in Amritsar receives a grant of R3,000 a year.

It is also desirable that Government should encourage all efforts to develop good teachers by giving special grants for pupil-teachers and for normal classes, apart from an organised institution, to any competent persons, Missionaries or others, who would properly conduct such classes.

D. As the standards affect the grants-in-aid, and as no question seems to give better opportunity for alluding to this subject, I would in this connection make some reference to the standards for primary schools.

I. Moderate as most of the requirements for the first standard seem, in many schools, Governmental and non-Governmental, it takes many pupils more than a year to get through them. In Ceylon a considerable capitation allowance is granted for pupils studying below the first standard. Such an allowance is much needed in this province; otherwise an aided school which has many beginners will get almost nothing for such pupils.

II. As to the curriculum of the standards in general, I think it open to a criticism of being likely to foster too much the practice of mere memorising by the pupils and cramming by the teachers. I will indicate why this seems so by touching on a few points.

(1) *Arithmetic.*

(*a*) The first standard, naturally studied by boys five or six years old, requires all the native multiplication-tables. These are very numerous, and some are quite hard. They include—*Ekotri, i.e.,* the square of all numbers up to 100; *Savâyaki, i.e.,* the successive multiples of 1¼; and other similar tables up to *Autki, i.e.,* a table of the multiples of 3½. These more difficult tables are occasionally used in trade, and the people being accustomed to them, without having ever considered the subject, think them important. But the men in actual business whom I have questioned have all told me that they do not remember the most difficult of these tables and do not use them; and, on further enquiry, they said that they did not think that even the sons of traders would suffer from not learning them. Even if the sons of traders would like learning these tables, as these children are only a small percentage of the pupils, it seems disadvantageous to make all the pupils learn what most of them do not need. But I do not believe that even the children of the trading classes would suffer from omitting the difficult tables. When a boy gets into the higher standards, he can tell what one-half or one-fourth of a number is, &c., without the help of multiplication-tables.

(*b*) Again, in arithmetic it seems undesirable to require children studying vernacular standards to learn all the English tables when ninety-nine out of a hundred will never have occasion to use them.

I have heard from a good many quarters that pupils find it hard to meet the requirements of the standards in arithmetic.

(2) *Reading.* Ability to repeat *all* the poetry in the reading books is required up to four standards; 500 new lines in the 5th standard; and 600 additional lines in the 6th standard; and from the 3rd standard up all the poetry must be *understood* as well as repeated. This is excessive, and it is much more than is required in Madras and Ceylon.

(3) *Geography.* One of the chief reasons why many parents send their children to private schools rather than to Government schools is that geography is not taught in the former. In Government schools it is begun in the 2nd standard naturally studied by children 6 or 7 years old. So young children find it difficult to understand the subject. I think that part of the objection to this really important subject would be removed by not beginning it till the third standard. It is not begun till the 3rd standard in Madras, and not till the 4th in Ceylon. A more suitable book than the present Government Geography in parts would also make the subject more acceptable.

These illustrations are given to support the statement that the standards need modification in the direction of being made simpler, and with a view to exercising more the thinking powers.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—I think that in the matter of schools, as in most matters, non-Governmental management is likely to be more economical than Governmental management. Also private educational institutions are for several reasons often likely to be conducted with more zeal than Governmental institutions. Hence, if the Government Educational authorities would really be quite willing to have non-Governmental institutions rival or even supplant Governmental institutions, and if this readiness were shown by allowing such advantages as scholarships equally to all, and by a liberal scale

of grants, I do not for a moment question that non-Governmental schools of higher or lower order could become stable and influential, though in direct competition with similar Government institutions.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—It is very difficult for educated Natives to find remunerative employment. Hence it is desirable for Government to hold out suitable encouragement to private schools. Were it possible for a teacher of a good school easily to get by grants half of what it would cost the Government to conduct the same school, educated persons would, I think, undertake many more schools, and for the same sum which Government spends for one school of its own, it would secure the conducting of two schools, and would also open up a field to educated Natives, who otherwise are in danger of cherishing discontent.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—I have never heard of any Government scholarships being available for students in non-Governmental schools.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—I believe that it is very rare for Municipal support to be given to grant-in-aid schools. Sometimes there is a feeling of hostility to them. Such schools are likely to be much more liberally treated by the Government than by Municipal bodies.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—Schools are inspected once a year, and Government schools occasionally get a second chance visit. As the Inspectors have so much to do, it is difficult for them to give the *sympathetic* encouragement which is so helpful to teachers and pupils. Inspectors, too, are constantly changing. *Sympathetic* and frequent inspection is so helpful to schools that I wish more of it could be secured. But if inspection is not sympathetic, the less of it the better.

I have the impression that Inspectors try to suit the convenience of the Managers of schools in regard to the times of examinations. In some cases they have been very considerate. Yet I have heard the complaint that sometimes visits to mission schools were fixed for days hard pressing on holidays, when a full attendance of pupils could not be secured.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—The American Maráthi Mission has long had and used a nearly complete series of text-books for primary schools, consisting of books prepared by the C. V. E. Society and by the mission itself. The series includes five Readers, Grammars, Arithmetic, Parts I and II, mental arithmetic, Parts I and II, Geography, Parts I, II, and III, History of Mahárashtra, &c. So I cannot speak from experience of Government text-books. But I have heard from a good many persons connected both with Governmental and non-Governmental schools complaints about some of the Government text-books.

(1) About vernacular readers the special complaint is that the 5th and 6th books are much too hard, and particularly that parts of the poetry in them are too hard. It is also claimed that most of the Readers might be improved by omitting some lessons and introducing others of a more practical and important nature.

In this connection I would say that it seems very undesirable to multiply text-books. The greatest pains should be taken to make the Readers as perfect as possible, and to put into them information about sanitation and agriculture, and moral and social and political duties, rather than to have separate books on some of these subjects. Time and expense and trouble would be saved in this way.

(2) Complaint is made that the Government Vernacular Arithmetic is largely a translation of Colenso's English Arithmetic, and is not only ill-adapted to the wants of the country, but is deficient in examples.

(3) The Vernacular Elementary Geography is thought to be dry and uninteresting. On pages 7—10 is a description of the political arrangements of India, in which the titles and duties of various English officers are transliterated without any translation or much definition. Some of the terms, such as Governor in Council, Resident, magisterial duties, Commissioner, Political Agent, &c., many vernacular teachers do not understand.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—The Educational Department has been very ready to accept any text-books which are used in such of our schools as have been put under inspection.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—I believe that definite instruction in duty does not occupy a place in Government primary schools. I have hope that if a committee consisting of enlightened representatives of all the religions current in India were appointed, they could agree in drawing up a series of lessons on duty which might be taught with advantage in Government schools. I think that the best way to use the lessons which the committee might prepare would be to insert them in the various reading-books. One advantage of such a course would be to prevent needless suspicions which some might entertain if a separate book on this subject were taught.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—There is no indigenous instruction for girls in this district.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—When there are only a few pupils, I

think that it is wise to admit girls up to eight or ten years of age into the schools where boys are taught.

Ques. 45.—Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—The grants for girls in vernacular and Anglo-vernacular schools being twice as large as those for boys, and the standards being a little lower, the relative distinction in the grants for the two sexes seems liberal enough. But, as has been said, the grants for boys being far too low, the grants for girls also are insufficient.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—I think it quite feasible to secure more assistance from European and American ladies in supervising Government girls' schools. Were these ladies requested to do so, many of them would probably gladly consent. Where there are a good many schools, as in cities, if conveyance allowances were provided, these ladies could visit these schools frequently, and themselves becoming interested in the schools, they would awaken the interest of others also.

Ques. 54.—Has the demand for education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—No.

Ques. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

Ans. 57.—I think it ought to be possible for an excellent non-Governmental school to get half, and for a fair school to get one-third of its gross expenses from grants. The Government might well consider it economical to get good work done by others for one-half or one-third of what it would cost to do the whole work itself.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—The Government is not bound to furnish just such schools as will please every section of the community, but only to see that provision exists for all to secure a fair secular education.

In any place where non-Governmental schools were available to all sects and were acceptable to all except the Christians, I would not think the Government justified in opening or keeping up a Government school just to satisfy the Christians. A grant-in-aid to a school for these on the same terms as to all others is the most that they could reasonably ask. I think that the same rule would be just to Mussalmans and Hindus also. So, if a missionary school could meet the wants of a community in every essential respect, but its religious influence were disliked by some Hindus, the Government might properly say to these—a sound policy allows us to give grants-in-aid according to the rules, if you choose to organise a school for yourselves, but to do no more.

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—The main criticisms upon the grant-in-aid system in force in this province are two: (1) the grants are so small that pecuniarily they are no stimulus; (2) the making-out of detailed returns, the requiring of certain kinds of registers, &c., are felt to be onerous. Every single person with whom I have communicated has spoken strongly on both these points. Those who take grants are in danger of overlooking the importance of full returns. But this wide-spread feeling shows the importance of making the tables for the statistics about schools as simple and as few as possible.

Cross-examination of the Revd. R. A. Hume.

By Mr. Jacob.

Q. 1.—As regards your answer 4, do you consider that the conditions of the grants-in-aid at present offered by the Department to indigenous schools require from the first a very great change in the curriculum and method of these schools?

A. 1.—The rules proposed by Colonel Waddington some ten years ago, but only recently published, do not require large changes in the curriculum and method of indigenous schools.

Q. 2.—Have not these rules been in force in the Presidency for the last ten years?

A. 2.—Speaking of the Ahmednagar district I know that only two schools have applied for the benefit of these rules. I have gathered from conversation that they are not generally known.

Q. 3.—The maximum grant offered to indigenous schools under these rules is R50, or about half what you estimate to be the annual cost of a mission primary school. Do you think that scale is too small?

A. 3.—If very liberally applied, it would do fairly well. The minimum grant must be borne in mind, which I understand to be R10, and that is almost nothing.

Q. 4.—In 1880-81 two indigenous schools in Ahmednagar earned on the average R27-8 each; three similar schools in Broach earned R33 each; in Surat two earned R35 each; and in Ahmedabad one indigenous school was paid the full grant of R50. In those cases in which much smaller grants were paid to indigenous schools, would you maintain that the departmental system was in some measure to blame, or rather the inefficiency of the schools?

A. 4.—In general it is the scheme, and not the administration, which I criticise. In Ahmednagar, in the case of a school at Sangamner attended by about 100 pupils, a grant was given in 1880-81 of R 25 or 30 only. I think the school taught up to the third or fourth standard.

Q. 5.—When schools become large and efficient, are they not at liberty to come under the better scale of rates in Part I, of the Rules?

A. 5.—I presume they are.

Q. 6.—Have any of the school-managers hitherto officially represented to the Educational Department that the rates have proved to be too low, even for the best schools?

A. 6.—Three years ago I had oral communication with the Director of Public Instruction, and I said that I thought the fact that the existing scheme stimulated no private enterprise was in itself a sufficient condemnation of the scheme. The Director replied that I should use the scheme and try. I made the trial and have given the Commission the results.

Q. 7.—Do you know whether any of the school-managers who have tried the rules are of opinion that the grants for primary schools for boys are adequate?

A. 7.—I have never heard of such.

Q. 8.—I understand that the American Mission some years ago closed all its primary schools for non-Christian pupils in this Presidency. For how many years have its present primary schools, open to non-Christian boys, been in operation?

A. 8.—That is a misunderstanding. Our schools have been opened from the first to all classes, and ⅚ths of our numbers are non-Christians.

Q. 9.—What percentage of children can read the first reading-book in the aided primary schools in Ahmednagar, Sholapur, and Bombay?

A. 9.—I have not seen the Bombay and Sholapur schools except on short casual visits. Of the Ahmednagar boys in primary schools I should say 50 per cent.

Q. 10.—In your answer 19 *D* (i), you state that a capitation-allowance for children below the first standard is much needed in this Presidency. Do not the rules already offer capitation allowance on the average attendance of such children, provided they are not less than six years of age? Please read Rule 8 of the Rules.

A. 10.—I am not sure. The Schedule B, which gives the rates of grant for the various standards, make no reference to pupils who are not studying under the standards.

Q. 11.—With reference to your answer 19 *D* (ii), are you aware that the present fractional tables were introduced into the standards as a concession to the wishes of the people themselves?

A. 11.—Very likely. But the Government teachers and the Marwaris with whom I have spoken have both urged me to make this point.

Q. 12.—To revert to your answer 6, as soon as your high school was started at Ahmednagar, did the Educational Department consent to aid it?

A. 12.—Very cordially.

Q. 13.—When the building for your girls' school was in course of erection at Ahmednagar, did your Society apply to the Department for a building-ground?

A. 13.—We were not willing to do so, because the building is erected on mission ground, and we should under the rules have placed the building-site under a liability which we were unwilling to incur. I take no exception to the rule, but its operation debarred us from applying.

Q. 14.—Nearly ¼th of the cost of the Government High School at Belgaum is defrayed by the chiefs of the Southern Marátha country. If the school were closed, do you anticipate that the Chiefs would transfer their subscriptions to the London Mission High School there?

A. 14.—My information was furnished to me by the Manager of the school. I am not sure what the effect would be, as I do not know Belgaum.

Q. 15.—In answer 34, paragraph 2, are you aware that the thorough revision of the vernacular treatise on arithmetic was taken in hand last year?

A. 15.—I was not aware of the revision.

Q. 16.—With reference to your answer 19 regarding the Normal school at Ahmednagar, is it a fact that in 1874 the public funds were too small to allow of the Educational Department offering more than the rates of grants for ordinary vernacular schools? The preamble of the Government Resolution on your application states that the whole of the Budget allotment for that year was pledged.

A. 16.—That fact was not mentioned by the Government of Bombay in its consideration of the matter. I have Resolution No. 603, Educational Department, dated February 28th, 1875, but have not the preamble to that Resolution. The Resolution is, "Government regret they cannot make any grant save under the usual rules." There are no rules for Normal schools. As to the plea of lack of funds for encouraging a Normal school, the following fact is suggestive. In 1868, when a grant was made for buildings, the same reply was first given, but on renewed application, about R7,000 were granted for the purpose.

Q. 17.—Has the institution made any fresh application for special aid since 1874?

A. 17.—It has not. It considered it useless to do so after what had occurred.

By Mr. Lee-Warner.

Q. 1.—In reference to your answer 2, I want to know if you consider that the system of primary education in the province *has been* practically based on the Despatch of 1854, which you consider to be a sound basis?

A. 1.—It does not seem to me to have been so. No proper efforts have been made to stimulate private efforts.

Q. 2.—Assuming that primary education is provided for hereafter more by the system of grants-in-aid than by the direct management of Government, do you apprehend, with reference to your answer 3, that the lower castes, the backward tribes, and girls would suffer by their exclusion from indigenous and other aided schools, other than Missionary schools?

A. 2.—These classes would suffer, unless Government or somebody specially interested in promoting the education of these three classes came forward as their champions.

Q. 3.—Are you aware that since the Government took primary education directly in hand, the Muhammadans, and other classes of the Hindu community, other than the Bráhmin class, have made greater progress, in proportion to their numbers, than the Bráhmin classes, who till then monopolised education?

A. 3.—I speak chiefly of Ahmednagar district, in which all the progress made in extending education amongst the low-castes is due to Missionary effort. I think very little has been done for the Muhammadans by Government in this district.

Q. 4.—With reference to your answer 12, would not the principle to which you refer have a direct bearing on the grant of more liberal aid to low-caste schools?

A. 4.—Giving grants on a more liberal scale to pupils in schools for the low-castes would no more indicate that the Government cared more for such classes than granting to girls double the allowance for boys indicates that Government considers the education of girls twice as important as that of boys. The object in both cases would simply be temporarily to stimulate those classes which most need education, and which otherwise are likely to remain without it.

Q. 5.—In the event of Government resigning its functions of control to local bodies, do you anticipate that full justice would be done to all classes of schools?

A. 5.—If primary education should be given over to Municipal and other local boards, it seems to me one of the most important and most difficult questions to decide how to leave a large measure of freedom and real authority to the local bodies, and yet to ensure that primary education for all classes which may be attempted by any persons shall not fail to receive its due share of attention.

From the statements made in reply to the 3rd question, and which I believe to be indisputable, it will appear that certain portions of the community in this part of India look with indifference and even with disfavour on the extension of primary education to the lowest classes. It is only under compulsion that members of these classes are admitted to Government schools. Moreover, it has been plainly said to me by some, "When we get authority, see what will become of your work," a considerable part of which is educational. It is painful to refer to these things; yet as those who entertain these feelings will have large influence in all local bodies, it is most important that such safeguards should be secured as will prevent any backward step.

The best way to provide safeguards seems to me to be this. While local boards might be left entirely free to make such rules and provisions for their own schools as they think best, yet Government should put forth a scheme of its own. This would serve as a model and stimulus to the local boards. Government will very likely find it necessary any way to have some system for outlying districts which are not under the control of local boards. Any schools of any classes and conducted by any persons who felt that they could not get fair treatment from the local boards should have the option of applying for admission to the Government system. In order to be admitted, all that they should be required to show should be that there was a reasonable necessity for those schools. A complaint against the local boards should not be required. The great advantage of such a scheme would be avoiding the friction and ill-feeling, which would be inevitable, if classes, which felt themselves slighted, had no option, or only the option of appealing to Government against the decisions of local boards. Under unfriendly local boards a school or class might be subjected to much petty nagging and inconvenience, which it would be difficult to make clear in an appeal, and not only would Government dislike to overrule a decision of local boards, but even were this done, the future relations between such boards and the schools, which had carried their point, would not be cordial.

Under the scheme suggested there should be a safeguard that no local boards might purposely make little provision for any classes in the hope that they might turn to the general Government system. The Government might say, "We shall keep a certain part of the local fund cess, or other source of educational revenue, in the ratio of the number of pupils for whom we have to provide." A somewhat similar system prevails in parts of the United States, where there is a general State fund, which is divided among the various towns in the ratio of the attendance of pupils on the schools of the various towns. Here the Government might take the number of pupils in schools under its own system during a given year, with a reasonable margin for increase during the next year, as the basis for reckoning how much educational money was to be retained for its own schools during the coming year, and how much should be at the disposal of the local boards. Under such provisions not only would the proper pride of the local bodies lead them to be as liberal as Government, and to induce all parties to come under their control, but a desirable pecuniary stimulus would be felt. Without some kind of safeguard, I am sure that in some places schools for certain classes and conducted by certain bodies would be slighted, if the entire control of primary education were in the hands of local boards.

Intimately connected with this same subject is the question whether, in view of prevalent caste considerations, it is desirable for Government and local boards to open separate schools for the low-castes.

No Government and no considerate person can cross the sensibilities and even the prejudices of any persons without pain. Yet Government must regard justice and economy. Is it possible to carry on such a separate system with consistency and economy? I believe that it is usual for Government to require an attendance of about 25 pupils in order to justify itself in going to the expense of keeping up a school. Where such a number of low-caste pupils can be permanently collected, a separate school would be a simple way of meeting the chief want. I do not care to discuss the question whether it would be altogether wise to do so or not. But I firmly believe—and the experience of those who have had anything to do with such schools confirms this position—that there are comparatively few towns where 25, or even 20, low-caste pupils could be *permanently* collected, even if a separate school were opened for them. Moreover, in most places the Máhárs decidedly object to the Mangs associating with themselves, as strenuously and as consistently as the higher-caste Hindus object to associating with the Máhárs. Will Government be consistent and open separate schools for Mangs as well as for Máhárs? Missions can afford to conduct schools attended by only 10 to 15 pupils because the teachers have other work to do out of school-hours. But when only 4 or 5 low-caste boys in a village wish to study, will a paternal Government, or will enlightened local bodies, keep up a separate school for these 4 or 5 boys, or will the authorities—whoever they may be—punish the lads by condemning them to remain in ignorance because their Creator gave them birth in a humble state? As these pupils advance to higher grades of study, this question must be met and answered there, even if

the attempt should be made to slur over a square answer in the very lowest grades. Neither Government nor local boards would dream of keeping up separate institutions of a higher grade for the lowest castes. Will then the most promising members of these castes, who are anxious to make the most of themselves, be forbidden to do so, to their own injury and the injury of their country? If not, where is the line to be drawn? Caste knows no toning down of barriers with growth in age. Mission schools have been sometimes temporarily broken up by insisting on such matters, but usually firmness in holding to the principle has gained the day. In some of our schools, pupils of the highest castes and those who once were Máhárs sit side by side, and no squeamishness is manifested. It is beyond possibility that for any cause the higher castes will permanently withdraw from Government educational institutions. No one will dream of sacrificing economy and keeping up separate institutions for a small number of low-caste pupils. Must then consistency and justice be sacrificed?

I must again be permitted to express the pain which I feel at the thought of seeing the sensibilities of some even temporarily troubled by the course which my judgment approves. It may be that in many cases these parties will find relief in the efforts of those religious bodies which have manifested an interest in these down-trodden classes, and on whose work they have in the past not unfrequently looked with disfavour; and as the low-caste children, instead of attending school, where their presence will be disliked, would probably prefer to attend mission schools, where they will be kindly treated, if such schools are available, even the higher castes may urge that such religious bodies should have liberal aid in their efforts.

However this may be, it seems to me most important that, before Government makes over primary education to local boards, it should set up proper safeguards for those who will at first have almost no voice and no influence in those boards. It is in the direction of liberal grant-in-aid rules that most of these difficulties will find their easiest solution.

Q. 6.—With reference to your answer 19 D 1, would you advocate a capitation-grant, and a grant for the Matriculation standard?

A. 6.—For all standards a good capitation allowance should be granted.

At present there is no grant for the seventh Anglo-vernacular or Matriculation standard, the most advanced and difficult grade below the college-course. If the principle of the grant-in-aid system is to help non-Governmental schools in *all* their work of secular education, a grant considerably greater than the grant for the sixth standard seems imperatively demanded.

Q. 7.—I understand that you wish to add to your 68th answer. What do you wish to add?

A. 7.—I leave to those who think that they occupy a specially elevated stand-point, when discussing the subject of purely secular education, which alone I understand to be under consideration by this Commission, to obtrude their speculations on the probable success or failure of only one of the many religions which are taught in various educational institutions; and also to pose as the defenders of certain faiths, and to insinuate that it is only Missionary institutions which undermine indigenous faiths, whereas their own secular teachings as surely and rapidly do the same work, and who, knowing this, very likely do not regret it. It is a cheap and easy, but not a fair, way of beclouding the subject by intimating that, because grants are made to institutions in which any religion is taught, Government thereby necessarily pays for teaching these religions. Until the grants to an institution exceed the cost in it of teaching secular subjects, it cannot be said that the State pays for teaching religion in it. No one asks or expects any grants to meet anything like the gross expense of private schools.

In the present circumstances of India I believe it to be the only fair or feasible course that in all Governmental institutions for all classes no religion should be taught. It may be desirable to give a brief outline of the main religious systems with a view to impart information. But those who believe that an education is defective without some religious basis should have ample encouragement, whatever religion they choose to teach.

Under a scheme of liberal grant-in-aid rules any difficulty from religious questions is reduced to the minimum. The rules mention no religion and favour none. I do not imagine that fair-minded men among the Hindus will ask that a Christian Government should favour Hinduism: and I am sure that Christians do not desire that any concession should be made to them over any other religion. That religion which has the largest number of adherents would naturally, and I believe would for the present actually, get the largest assistance. None but the irreligious or those indifferent to religion could object to such a scheme.

Q. 8.—In your schools is religious instruction voluntary or compulsory; and if compulsory, is any objection raised by the parents of your scholars?

A. 8.—It is a regular part of our system. I have only known the question once raised in a single school by the parents of pupils.

Q. 9.—In answer 25 you state that it is difficult for educated Natives to find remunerative employment. The Commission has lately been told that the demand for Native talent educated at the University is much larger than the supply; do you refer to any particular class of educated Native talent?

A. 9.—I refer to all classes of educated Natives below a degree of the University

Q. 10.—In answer 34 you allude to the transliteration of English official letters and terms. Are you aware that these English terms are a part of the current vocabulary of the rural districts?

A. 10.—I would have the words explained by a paraphrase retaining the technical terms.

Q. 11.—In answer 68 have you not missed the point, and perhaps made a false analogy? Supposing it is more than one class, or else a very large class of the community, which objects to the withdrawal of Government, would Government then be justified in closing its school?

A. 11.—I would give every weight to the circumstances of each case: but looking to the small funds at our disposal for education, I consider the principle sketched by me sound.

By THE PRESIDENT.

Q. 1.—Referring to answer 4 in your evidence, do you think that a special Inspector for indigenous schools would be able to largely extend primary education in the Bombay Presidency on the indigenous basis?

A. 1.—I think he would.

Q. 2.—Have you studied the Bengal system of a special inspecting agency for indigenous schools?

A. 2.—I have not had opportunities for studying it.

Q. 3.—What in your opinion are the special features of instruction in indigenous schools to which they owe their vitality notwithstanding that the Government schools offer similar instruction at a lower price?

A. 3.—In the first place, the Government primary schools teach subjects, such as geography, which the parents do not desire. In the second place, the indigenous schools teach exactly the subjects to each boy which his parents wish. In the third place, the parents believe that their boys get on more quickly in indigenous schools. As a matter of fact, in an indigenous school a parent can ensure his son learning the exact subjects which he desires; and he can usually ensure a certain definite progress in those subjects within a specified time. He cannot do this in a Government primary school.

Q. 4.—With reference to answer 12 in your evidence, will you favour the Commission hereafter with any accounts which you may receive of the effects of the American Government to deal with what you call "the illiteracy question" in backward States?

A. 4.—I shall have much pleasure in trying to do so.

Q. 5.—You have told us that the present grants-in-aid in the Bombay Presidency to primary schools are quite inadequate, and you have contrasted these rates with the corresponding ones in other countries. Can you indicate a definite scale of rates which you think would be fair and liberal in this part of India?

A. 5.—I think that the present Bombay rates should be at least doubled. Three times the present rates would not be excessive. I believe they would in the end save a large sum of public money, by stimulating private efforts, to the cost of which the Government would, even at the enhanced rates, be contributing only a small part.

Q. 6.—You have objected to the excessively high standard exacted from primary schools. Within your experience, as a matter of fact, are little boys of 5 and 6 years of age required to give the square of numbers up to 100: for example, the square of 97? Are these high standards practically enforced?

A. 6.—I made my objections to this system by the request of teachers of Government primary schools. I speak from what they have told me; not from what we teach in our own mission schools, for we disapprove of teaching the more difficult tables. I think that in some districts at any rate even the difficult tables to which I have alluded in my evidence would certainly be expected before a boy passed the second standard, say at 7 years of age.

Q. 7.—What is the practical result to a school if little boys of 5 and 6 fail to pass in these standards which you object to as unreasonable?

A. 7.—The school would not get a grant for the boy under that head of instruction.

Q. 8.—How long has the Society with which you are connected been engaged in school-work in India?

A. 8.—The American Maráthi Mission, with which I am connected, opened its first schools in Bombay city in 1813. Its schools quickly spread into the Konkan. In 1832, we founded our mission at Ahmednagar, which has been our headquarters during exactly half a century. Our work has since spread through the Deccan, and we have now, besides our schools in Bombay and the Konkan, important schools in the Ahmednagar, Sholapur, and Satárá Districts. We commenced the work of female education in 1823. The Scotch and American missions opened girls' schools in the same year (1823), and were thus the joint pioneers of female education in Western India.

Evidence of MR. M. M. KUNTE, *Acting Principal, Gujaráth College.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have been the head master of high schools in different provinces. I have had, therefore, opportunities of knowing their working and the working of Anglo-vernacular or ancillary schools. I was for some time the Principal of the Training College of Hyderabad in Sind, and I am now Acting Principal and Professor of English Literature in the Gujaráth College.

Thus my experience has been gained in Sind, in the Southern Marátha country, in the Deccan and in Gujaráth; for I have administered successively the high schools of Karáchi, of Hyderabad in Sind, the Rájárám High School of Kolhapur, the Poona High School, and the Ahmedabad High School. Besides, I was for more than a year Assistant Professor of Sanskrit in the Elphinstone College, Bombay. I was for some years the President of the Girls' School Committee in Kolhapur. I have been a Fellow of the University of Bombay for 13 years.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—I think that the system of primary education in the different provinces I know is placed on a sound basis, and meets the requirements of the people so far as their surroundings are changed by the British rule. Primary education has made progress as the popular demand for it has grown. Primary education is to be considered under two heads—the Government system of primary education, and the indigenous schools. Here I have spoken only of the former. I will speak of the latter in the sequel. The first has gradually gained on the indigenous system of instruction. The last, under the judicious manage-

Vide Table A.

ment of Municipalities and local boards, can be easily converted into infant schools in towns and cities and into ancillary schools to feed the vernacular schools in the mofussil. The night-school system, which has already been inaugurated, can spread, when developed, primary education among the adult population of villages, towns, and cities. Primary education should be restricted to reading, writing, both Modi and Bálbodh, and arithmetic; and primary schools should be visited at least twice in a year, to check the abnormal growth of mechanical instruction, consisting of explanation of a portion read from a text-book by giving only what are called *other words*, and of little or none of the real work of stating the ideas of the author. The class of Deputy Educational Inspectors has recently improved, and attempts at progress in this direction are made.

TABLE A.

			Number.
1870	Government Primary Schools,	Boys'	2,384
	Do.	Girls'	159
		Total	2,543
1880	Government Primary Schools,	Boys'	3,940
	Do.	Girls'	198
		Total	4,138

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it, and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—By particular classes only. Muhammadans hold aloof from it. The cause of this is that the Muhammadans are to be divided into two classes, genuine Muhammadans and mere converts from the classes of the Hindu community, not intellectually disposed, these converts being made between the twelfth and eighteenth centuries. Genuine Muhammadans still persist in securing for their children a Persian education, and are not behind the most forward Hindus in intelligence and in general information. Converts from classes not intellectually disposed, they have never sought education nor followed intellectual pursuits. They are engaged in agriculture in the province of Sind and in the Deccan; in the Southern Marátha country and Gujaráth, they are petty dealers, peons and sepoys, and handicraftsmen. Intellectually they are just what the large mass of *Kunbis* is. Máhárs and Dheds are practically excluded from primary education, partly because they do not seek it in the right way, and partly because they form a small community, the habits and manners of which the Hindus consider to be filthy, and with which they decline to associate from a feeling perhaps similar to that which causes Europeans and Eurasians to decline to send their children to schools taught by Natives. The influential classes are not yet prepared religiously and socially to see their children learn in a school along with Máhárs and Dheds. They are not, however, opposed to the extension of elementary secular knowledge to every class of society, provided their religious feeling is not in any way offended. The classes of the Kolis and the Bhils in Gujaráth, the Jauts in Sind, and the Dhangars and others in Maháráshra, are situated exactly like the Muhammadans. They are behind-hand in seeking any kind of education, especially an English education.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Indigenous schools exist in numbers in the different provinces with which I have had to do. Exhaustive statistics about their number, the attendance of each, their results, their income and expenditure, cannot be obtained. An indigenous schoolmaster is at once an astrologer, a letter-writer, and a preacher (Puránik). Muhammadan priests and Jain priests teach some young men in a sort of school. So also Bráhmin priests teach small schools of their own. The *Pantoji* or *Mohataji* is often helped by villagers. He is not, however, recognised as a part of the village system. The subjects taught in indigenous schools are—reading letters in Modi writing, writing as on *khardas*, the multiplication-table, easy sums in mental arithmetic, generally one sum in multiplication and one in division, and nursery-vernacular verses to teach simple morality, such as early rising, and obedience to teachers and parents. The indigenous schools follow individual instruction as distinct from general. Government primary schools are not infant or nursery-schools in which a special attention is paid to each child, and a special intercourse is maintained between its parents and teachers. Hence indigenous schools have no classes or forms, the children of well-to-do parents being seated near the teachers and being specially attended to. Hence also there is no fixed rate of monthly fee, which varies from four annas to a rupee according to the resources of parents. The teachers of indigenous schools have also their perquisites; and what is wanting in the former is made up by the latter. Hence also the system of collecting fees is lax and irregular. They are paid, for instance, in kind at any time that suits the convenience of parents: in some cases they obtain a dinner once a week, and in some cases a turban is presented to them on a holiday. The masters are generally from the priestly castes. If they are able to manage boys and know Modi reading, writing, and simple arithmetic, they are amply qualified for their office. They are generally able to narrate Puránic stories, though in some cases not able to read Bálbodha Pothis. No arrangement for providing trained masters for these schools are made. I have already referred to indigenous schools in my reply to the second question, and I will explain the method to be adopted to utilise indigenous schools in the sequel. The masters, of course, may accept or reject grant-in-aid according as they have good or bad schools, or may refuse

through mere prejudice or alarm. Indigenous schools in towns like Poona have made some progress in system and discipline and seek State aid. Indigenous schools in villages do not seek it. I will speak of grants-in-aid to indigenous schools in the sequel.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—There is little or no home instruction. Some are instructed by private individuals. Few educated at home or by private individuals pass the public service test.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—Elementary instruction worthy the name cannot be depended upon, if left to itself. I am not aware of any systematic private agency.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—District committees or local boards, if really elected by the people, and if not in any way interfered with by Government officials, will not fail to do signal service in administering funds assigned for primary education. All correspondence with the local boards should be carried on through the president of each board; its seat being a taluka town, it should elect a managing council consisting of 15 members, which should meet every two months to consider educational questions, each member being paid R3 for every meeting from the local fund for his attendance. See my reply to the 48th question. A board should have power over the local fund together with the educational grant and its disbursement. It may be empowered to allot any amount it may consider necessary, to education or to public works according to the urgency of the case. Zilla boards, consisting of representatives of Táluka boards, should have the power of examining the budgets, and of passing the financial statements. The scheme is elaborated by Sir Bartle Frere. A member of a local board may be removed, when a third of the population of his village make a representation against him. The accounts of a local board should be really open to the public inspection; the same being printed and published at stated times. A system similar to this has helped the education, both of boys and girls, in Ceylon.

Elementary schoolsshould be entirely under the control of local boards, the schoolmasters themselves being selected by them, out of those passed and holding certificates from the Educational Department. A local board should be compelled by an enactment to show results. Such members of the local boards as show zeal for the cause of education should receive honorific titles. The constitution of a local board, and its relation to the Educational Department, may thus be stated:—

Educational responsibility how shared.

A Municipality.—To control all the primary schools, indigenous schools, and ancillary Anglo-vernacular schools; to administer them and to manage the Municipal grant together with the Provincial grant for the schools.

A zilla council, consisting of members from each taluka selected by votes from the taluka councils.—Its functions are (1) examinations of the reports from the taluka councils and their financial statements; (2) passing of the budget of the next year: the reports and the financial statements to be examined and audited by a Commissioner appointed by Government.

A taluka council, consisting of members elected by the people, each village electing one member. It discusses the budget allotment for each year and appoints a council of management. The taluka council meets once in a year. The managing council meets every two months and consists of 15 members to be elected by votes, and to be paid R3 for each meeting. A clerk and a peon on fixed salaries to be given. The clerk to be a member.

(1) A person paying R10 by way of assessment to Government is entitled to a vote or is an elector.

(2) A person paying R50 by way of assessment to Government can be a candidate for a councillorship.

(3) The local fund of each village is to be spent on itself and for its benefit.

(4) By its representatives duly elected, that is, by itself.

(5) The Faujdár, the police peons, and patel are not to arrest any member of a taluka council unless a *primâ facie* case is made out before a magistrate.

(6) Police peons to stand up and salaam a member of a taluka council.

(7) Members of a taluka council take precedence of every body else at a taluka darbár to be held every year by the Collector when they can personally speak to the Collector about their wants and grievances.

(8) In all panchnamas and similar other village-business they associate with the patel and kulkarni.

(9) They can see the village records at any time.

First Class School, 100 boys.
|
Second Class School, 50 boys.
|
Third Class School, 30 boys.
|

(10) To be maintained as they are under the educational system, except the mere administration of their funds and the appointments, &c., of the masters.

(11) Indigenous schools, where reading Modi, writing Modi, and mental arithmetic, are taught, to be encouraged and developed.

N.B.—The reply to the 48th questions hows how the funds for the education of the people are to be increased.

Relation between the Educational Department and a Taluka Council.

(1) The taluka-managing council can appoint or remove masters.

(2) It can promote or reduce masters.

(3) Certificated teachers only are to be appointed masters of the 1st and 2nd class schools.

(4) Examination of all accounts of the masters, power of granting leave to them, selection of sites for school-houses, building and repairing school-houses, purchasing furniture: these functions to be exercised by a taluka council.

The Deputy Educational Inspector to visit, to examine, and to report, on schools to his superiors, sending a copy to the taluka council.

Thus the Deputy Educational Inspectors will not report upon their own work.

To make the organisation of local boards complete and effective, an act is essential, the local boards to be amenable to the Local Government for working the act through the Director of Public Instruction.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal Funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—All vernacular and middle-class schools, and every Municipality, should be bound by an enactment to spend at least a certain sum of money on education in the district under its charge. The indigenous schools, the Government primary schools, and middle-class schools in each town, should be administered by its Municipality.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villages? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—I believe that villages, should be divided into two classes, large villages, and small villages. Large villages consisting of more than 1,500 souls, and small villages, of between 500 and 1,500. The schoolmasters of large villages should hold certificates of qualification from the Educational Department. A village schoolmaster employed by Government is an intelligent man, who, when placed under the control of the local board and visited by a Government Inspector of Education, will be vigilant and careful. With regard to the teachers in small villages, I believe the services of such village astrologers, priests, or Kajis for Muhammedan boys, as can read and write, should be engaged. The general functions of a letter-writer, or Puránika, should not be interfered with. A rigid system should not be imposed upon them. As Government has been gradually improving its kulkarnis, or village accountants, so the Educational Department through a Local Council should improve its village educational agencies.[1] Such a village agency is an indigenous village schoolmaster. He is a villager, possessing average village intelligence and getting on among villagers. No regular pay should be given to an indigenous schoolmaster of this description, because this will reduce his income and perquisites and place him in a false position. A turban or Bakshisa, or a small pecuniary grant-in-aid, is the only form of encouragement. Local boards can understand this best; and by suitable encouragement villages would easily learn to compete with one another. Local Boards, showing results in this Department, should be encouraged by Government. See my reply to the 7th question. This will give a recognised status to a village schoolmaster, and improve his social position.

[1] An Act to make education semi-compulsory deserves to be considered.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—The Government system of primary education is sufficient so far as it goes. I think it should be let alone. The Educational Department of the Bombay Presidency has passed through three epochs. Mr. Howard systematised the colleges; Sir A. Grant placed the high schools upon a proper footing; Mr. J. B. Peile promulgated a scheme to give a tone to primary education, and now the educational system of primary instruction is passing through a fourth epoch of steady but sure development and consolidation. Beyond Government primary schools are indigenous schools, to reach which the Educational Department is attempting in its fourth epoch.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people? and if not, are the schools on that account less useful and popular?

Ans. 11.—The vernaculars of the different parts of the Presidency, I know, are recognised and taught in the schools.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—The system of payment by results does not suit a poor and ignorant people. System and definition bewilder them. Hence local boards, consisting of members from among themselves, are necessary, local boards to which the management of all primary and indigenous schools in villages of a taluka should be left. Because remuneration to a master by the system of payment by results will not be adequate to stimulate him; the standards of education should be simple enough to suit poor and ignorant people, and capitation allowance, as laid down by Mr. J. B. Peile, should be paid to an indigenous schoolmaster.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—The question of the rate of fees in primary schools should be considered and settled by Municipalities and local boards. A uniform system cannot be laid down. A tendency to show increase of fees should be maintained, such as the Educational Department has shown; but no measure should be violently adopted.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—See my reply to the seventh question.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854; and

what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—None: because the people are not yet prepared; because University education has not made sufficient progress; because it has not had sufficient time; and because private schools are not strong enough so far as their income from fees is considered.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interest which it is the duty of Government to protect?

Ans. 16.—In the Bombay Presidency there are only two places where the experiment of closing Government institutions or transferring them to private bodies may be considered. But in these places Government high schools are national schools, being nearly self-supporting. People patronise these schools largely; because decidedly higher fees are paid. The colleges cannot be transferred, because private colleges are not yet sufficiently developed. Mere experiments cannot be tried, when higher education is likely to run the risk of deterioration.

There are two agencies available only in Bombay and Poona—educated Indian gentlemen and Missionaries. The institutions managed by the former have been unstable so far as their *personnel* is concerned, and the latter are declared propagandists. The people of Máháráshtra, Gujarath, and Sindh have a lurking suspicion that Government seek cunningly and in what is called "the Ingraji way" to destroy their religion. The conduct of the educated or English-knowing Indians strengthens their suspicions. The large masses of Indians will, therefore, be agitated if religious neutrality is violated by transferring the Government schools which they consider to be gradually growing, and in which no religion is patronised. Transferring colleges and schools to Missionary bodies is then out of the question, because serious political consequences are involved, and because, like the greased cartridges of 1857, the transference of Government colleges or schools may fire the religious fanaticism of the masses, which a designing man may inflame. As a loyal subject of the Empress, I cannot recommend such transference, though I sympathise with the Missionaries and think that their efforts are benevolent. Nor is such a transference beneficial to the Missionaries themselves. More good is likely to be done by slow and quiet work than by arousing the fanaticism of the people and creating violent antagonism to their cause. As to the educated Indians, if they guarantee substantially the maintenance and development of a college or a school to be transferred to them for twenty-five years, then only such a transference may be tried, the Educational Department having a special power of control (so far as the working and efficiency of a transferred school or college is concerned) from year to year. I cannot, therefore, advise the immediate transference of any college or school to private bodies. I am, therefore, not aware of any Government institution to be transferred to a private body.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—The private schools in Poona and Bombay show that they have passed the stage of mere experiments, and that a beginning is seriously made. If they show steadiness, they should obtain grants-in-aid, and their results awaited. I believe, as the University produces more graduates, there will be an extension of private schools; and then the mettle of Government high schools will be adequately tested. Then, if the Government high schools be sufficiently self-supporting, they are national schools, and cannot be interfered with. In the meantime I do not believe that there are any gentlemen able to aid in the establishment of schools and colleges on the grant-in-aid system to the exclusion of Government institutions.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—When a Government school is sufficiently self-supporting by the side of a private school, and when decidedly higher fees are paid to it by the people, and when boys attend it in preference to a private school, it is a national school, though controlled by Government. I do not, therefore, see any antagonism between such a Government school and a private school. Let both fairly compete—the one entirely under Government control, and the other partially, so far as it is affected by the grant-in-aid system. In the meantime, private schools by a development under the grant-in-aid system should overtake the national schools, and show a stability of administration. To accomplish this, the development of education in the country is the only necessity: time is the only remedy.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—Technical colleges, like the Grant Medical College in Bombay, the College of Science in Poona, and the Law School in Bombay, and the School of Art, should be supported by Government, though special care should be taken to reconsider from time to time the rate of fees charged and by gradually enhancing it to make them as self-supporting as possible. The colleges to be considered are—the Elphinstone College in Bombay, the Deccan College in Poona. The Gujarath College, the Rájárám College of Kolhapur, and the Baroda College are real private institutions. The Elphinstone College has its trust, and its income from the trust. The Deccan College ought to have had a trust; because a large amount of money granted by the Peshwas to the encouragement of literature and philosophy has been absorbed by Government. A promise, I am told, was given by Mr. Reeves, or some other Government official, to maintain the grant of the Peshwas for educational purposes. The Commission can make enquiries on the subject. College fees in Poona and Bombay may be gradually increased so as to disengage Government funds without making, however, any revolutionary changes—

(*a*) As for private colleges, their development under the grant-in-aid system is a question. The former scale of grants is, I think, adequate.

(*b*) Grant-in-aid to boys' schools is adequate; because it is regulated by results. The recent reductions, however, deserve reconsideration.

(*c*) Decidedly large grants should be made to girls' schools according as funds are disengaged.

(*d*) Normal schools should be exclusively a charge against local funds and provincial funds. They should not be brought under the grant-in-aid system.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded, that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—Classes that seek service under Government—high castes, whose energy is not otherwise engaged. Wealthy classes pay adequately so far as the fees of schools and colleges are concerned. A desire for English education has been gradually growing; and with the growth the rate of monthly fees has been gradually raised.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—None.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—The St. Xavier's Institution has prospered. It is influential and stable, though there is direct competition with a similar Government institution; because it fosters the pride of a particular class, and maintains proper discipline and thorough administration. Other schools do not compete with Government schools. There can be competition between individuals equally situated. Mission schools and private schools charge directly lower fees, and simply undersell Government or national schools. Let the mission schools, private schools, and national schools charge fees equally. But if it be said that they make education cheap, then the results of such schools require to be considered. Except in Poona and Bombay, the question of such competition does not in fact exist.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—No competition is healthy or unhealthy according as one of the schools is weak or strong, and competition always deserves to be developed.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—In the Deccan not readily in the sense of securing lucrative places. A graduate in the Deccan expects to realise a good premium on the investment of his capital and labour, and considers that remunerative employment is not available. In Sindh and Gujarat educated Natives are in demand.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—The instruction imparted in high schools is practical, useful, and sufficient for ordinary life. Of course there is a future before high schools. They are at present mere day-schools. But gradually they ought to, and will, pass into boarding schools, when they will be what they ought to be. Progress requires time.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—The attention of teachers and pupils is not unduly directed to the University Entrance Examination. Young men take up, or are allowed to take up, their own vernacular, and thus many directly enter upon active life when they leave school. They make clever clerks, sharp railway and telegraph servants, and some have become successful merchants; some are able to administer their private estates.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—I do not think that the number of young men who present themselves for the University Entrance Examination is unduly large. Those that fail in this examination are not decidedly inferior to those that pass it. The country requires that ten times the number that now goes up to the University Entrance Examination should go up.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—There is not one uniform system of awarding scholarships: in some schools they are awarded from month to month, according to the maximum marks in general proficiency; in other schools every six months, according to the results either of a terminal examination or of the annual Inspectorial examination. As I have already stated, there cannot be any antagonism between Government high schools or national high schools and aided high schools. Aided high schools are either mission schools, the direct object of which is proselytism, or private schools conducted by Indians themselves. Thus, in mission schools religious neutrality cannot be observed. They, therefore, cannot claim scholarships from the national funds. The latter exist only in Poona and Bombay. In Poona the private schools are on their trial. If they succeed in achieving permanent results, scholarships may be awarded according to the results of an examination taken by Educational Inspectors and for the whole year.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging

to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—In Gujaráth, Sind, and partly in the Central Division, the Municipalities aid middle-class school education. No mission school is aided by any Municipality. The Native Institution, Poona, received a grant.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—The University curriculum affords an amply sufficient training for teachers in secondary schools, and no special Normal schools are therefore necessary. Masters in secondary schools are invariably employed on probation, and are placed generally under experienced head masters in charge of large and well-regulated high schools. And this arrangement answers the purpose adequately.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—The primary schools are once in a year visited by Deputy Educational Inspectors. The Anglo vernacular schools and high schools are generally inspected and examined by Government Educational Inspectors. In Bombay and Poona the Government high schools are examined by professors of colleges. It is competent to the head masters of high schools to visit ancillary schools.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—It will be some time before there is a number of independent educated gentlemen. The University is working. At present there is no voluntary agency available. To wait for some time is the only remedy I can suggest.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—The text-books have undergone important changes so far as vernacular and Anglo-vernacular departments of instruction are concerned. There is a great improvement. Gradually there will be more improvement as the University graduates are warmed by literary enthusiasm.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—The present arrangements of the Educational Department do not in any way interfere with the free development of private institutions; nor do they check the development of natural character and ability; nor interfere with the development of a useful vernacular literature, because the vernacular literature in Mahárashtra and Gujaráth is fast developing—*vide* the quarterly lists of vernacular publications. The vernácular newspapers are multiplying; for associations, either religious or political, are worked by those who have been educated in high schools and colleges; the class of educated pleaders is already large enough. Educated Indians have opened and worked private schools so far as they exist, and Indian medical practitioners have developed medical dispensaries in large towns and cities. All this is achieved generally by those educated in Government schools.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—The colleges should be maintained for some time by the State. The high schools should be, as far as practicable, self-supporting and under direct Government control. The ancillary schools and primary schools in towns should be under local Municipalities, the village primary schools under local boards. The indigenous schools should be also left entirely to the control of local boards. Mission schools and private schools may go in for grants-in-aid.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—At present the withdrawal of Government from high schools and colleges would be simply revolutionary. I have already stated how Government can gradually withdraw from the direct management of schools and colleges. Government high schools show a tendency to become self-supporting. Though colleges have their own funds, they are not yet self-supporting. To make them self-supporting should be aimed at. Government can withdraw from primary education. See my reply to question 7. At the present time a general withdrawal would be revolutionary and cause confusion.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—Yes; the standard of instruction would deteriorate in colleges and high schools. There is considerable competition between private schools and Government high schools and colleges in Bombay and Poona. The competition helps the cause of education. The high schools under the direct management of Government keep up the standard of excellence. When high schools and colleges become self-supporting, education will advance. Then a sufficient number of enterprising independent Indian gentlemen will set to work.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—Sufficient moral instruction is indirectly imparted by the general tone of English literature and the ethical principles inculcated in English reading-books. My recommendation is that thorough religious neutrality should be observed.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—Gymnasia are attached to most of the high schools. In Gujaráth cricket-clubs are encouraged. There was recently a match between the elevens of the Surat and Ahmedabad high schools. It excited great interest. Such cricket-clubs

should be established in connection with schools and colleges, and such matches encouraged. Boating, as in the case of the Deccan College, should also be encouraged. Simple drill may be recognised in some large schools and colleges, so that the State may easily obtain recruits for its army. The subject of the want of recruits deserves consideration from this point of view. A Bráhmin young man from the highest class in the Poona High School voluntarily joined a cavalry regiment sent into Afghanistan.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted, and if so, what is its character?

Ans. 41.—In Sind and in Gujaráth, especially in Panch Maháls and Káthiáwár, Muhammadan girls are taught to read the Kurán. In Gujaráth Jain girls learn to read their scriptures. The priests teach them. There is no indigenous instruction for girls in Máháráshtra.

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvement can you suggest?

Ans. 42.—There are good girls' schools in Gujaráth. The girls' schools in Máháráshtra show progress. The wives of the teachers in vernacular schools should be trained to be mistresses of schools. The system is tried in Gujaráth and promises success.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—Mixed schools as such are, at present, out of the question; but there is practically a tendency to mixed schools in a certain way.

In small villages there are several cases of girls sitting with the boys in the lower standards, especially in Southern Surat and the Panch Maháls. In the Deccan there are similar cases. This tendency will gradually grow and pave the way for mixed schools.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—Training schools, such as those in Ahmedabad and in Poona, in which wives of young men learning in male training schools should obtain stipends and prepare to be employed as mistresses of schools. Female training schools in Ahmedabad and in Poona answer the purpose for which they are intended, so far as it is practicable.

Ques. 45.—Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—Missions generally maintain girls' schools, and though grants made to them are fair enough so far as funds at the disposal of the Department of Public Instruction permit, the girls' schools call for marked encouragement, and Government should be asked to make a special grant from Imperial revenue.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—Native ladies should be induced to take an interest in the cause of female education. To a certain extent there is a tendency to this in Poona and Ahmedabad. If European ladies and Native ladies should learn to associate with each other, it would be easy for the former to do much.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—The Education Department is a gradual growth with its distinct historical epochs. In the present fourth epoch of slow but steady progress and consolidation, the School of Art in Bombay has been required to train drawing-masters for the high schools. The want is not yet supplied. The Engineering College in Poona has been converted into a College of Science. Agriculture and Forestry are now taught; and ancillary classes for teaching agriculture are formed in different places. There is a workshop attached to the College of Science of Poona, but no ancillary schools of industry are established in the country. People in Pandharpur and other places have come forward, thus showing a desire for industrial education. But no connection is as yet established between the School of Art in Bombay and the classes for teaching drawing in the high schools; nor is the idea of developing industrial education and of making the workshop in the College of Science really useful worked out. Up to this time the materials, that is, intelligent young men fairly educated in secondary schools, have not been available. Industrial schools can be easily opened with the assistance of local boards. Scholarships in the School of Art should be awarded to those intelligent young men in the high schools who distinguish themselves in drawing, plain and perspective, instead of being awarded to young men in Bombay as at present. A system of industrial education should be elaborated. The Educational Department aspires in this direction, but the great defect is the want of funds.

The ways and means proposed for putting the funds of the Educational Department on a proper footing:—

(1) One-half the amount of (the one-anna less) Local Fund, instead of a third, as at present, should be allotted to education.
(2) Contributions from other departments according to a scale to be fixed; because the Educational Department supplies all departments with educated agents.
(3) Fees.
(4) Donations which zealous town councillors may make.
(5) A fixed grant from the Imperial funds besides the present Provincial allotment.
(6) Municipal funds disengaged by the charge for police being taken up by Government.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—Not a single pie is spent unnecessarily on high education. The knowledge is filtrating downwards into the masses; and high education is thus accomplishing its purpose.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might, by grants-in-aid or other assistance, adequately supply the educational wants of the people?

Ans. 49.—Government institutions have preceded all private enterprise which has recently en-

tered into competition, not worthy the name as yet, though promising a great deal, with Government institutions.

Ques. 50.—Is there any foundation for the statement that officers of the Educational Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the Department more men of practical training in the art of teaching and school management?

Ans. 50.—The officers in the Educational Department do not take too exclusive an interest in higher education. They cannot do so. The Department of Public Instruction is controlled by the Director of Public Instruction, and is regulated by the local Government and by the Secretary of State. If by practical men be meant non-University men, who have simply had the merit of practical experience in teaching, they are out of place in secondary schools and colleges. University men are essential. For the inspectorial staff, teachers of experience are alone qualified.

Ques. 51.—Is the system of pupil-teachers or monitors in force in your province? If so, please state how it works.

Ans. 51.—I am not aware of any.

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

Ans. 52.—I do not think there is such a tendency. The tendency once existing was successfully checked by Sir A. Grant. He laid down rules on the subject against which the Press of the time complained. (See his reports.) But since then a desire for English education has been created among the people. Hence English classes are attached (in Gujaráth and the Deccan) to primary schools only where the people consent to pay the greater part of the cost of an English-teaching class.

Ques. 53—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—No.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—No, except in Poona and Bombay and that to a small extent.

Ques. 55.—To what classes of institutions do you think that the system of assigning grants according to the results of periodical examination should be applied? What do you regard as the chief conditions for making this system equitable and useful?

Ans. 55.—To all schools and colleges maintained by private individuals and associations the present system of payment by results alone should be applied; and a payment to teachers in schools which have shown good results, efficient management, and adequate provision of means of instruction consecutively for five years.

Ques. 56.—To what classes of institutions do you think that the system of assigning grants in aid of the salaries of certificated teachers can be best applied? Under what conditions do you regard this system as a good one?

Ans. 56.—To all classes of schools, whether European and Eurasian or English-teaching or Anglo-vernacular, the same grants must be made under the same conditions. See my reply to question 57.

Ques. 57.—To what proportion of the gross expense do you think that the grants-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

Ans. 57.—The ordinary expenses of educating a young man under each standard being determined, half the expense of educating him should be covered by a grant-in-aid. Say that fifty young men in a school pass in all the heads of the standards, the expense of educating them being calculated according to a scale fixed by Government through the Education Department, half the amount of the expense should be covered by a grant-in-aid, though there be two hundred young men in the school. A special and proportionate grant for passing in English and Sanskrit should be made.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—Twenty in a college, twenty-five in a high school, and thirty in lower schools, the average attendance only being considered; because a complex foreign language like English is to be thoroughly taught in its subtlety, minuteness, depth and variety, and because the higher the education is the more difficult it is to master English, a language of feeling and thought.

Ques. 59.—In your opinion should fees in colleges be paid by the term or by the month?

Ans. 59.—By the month.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—The Government of India is a personal embodiment of the principle of religious neutrality. Public instruction being a duty of Government and religious neutrality being guaranteed in the Proclamation of 1857 and in the Despatch of 1854, it is absolutely necessary that Government should not withdraw from the direct management of schools and colleges.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—So long as English is the language of lectures and examinations, University professorships are out of the question. They would, if established, tell on the quality of high education. What is essential now is responsible teachers who are bound to show results. See my reply to the 85th question.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—No; it is not desirable. When the internal economy of schools is interfered with, they become mere machines. Even in the matter of promotion from class to class decentralisation is essential. I do not believe that in any European country or American State, the internal economy of a school is in any way interfered with. A proposal without an analogous case is necessarily absurd.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another. What are the arrangements which you would suggest?

Ans. 63.—There are no established arrangements; nor should any definite rules be laid down on the subject. Schoolmasters do not give certificates to boys when they leave school to join another school. Under these circumstances boys take care to misinform a schoolmaster to whom they apply for admission. Enquiries often complicate the matter. A certificate from some respectable person as to the conduct of a boy seeking admission is sufficient. A chance of reclamation is a privilege of humanity.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

Ans. 64.—A Government high school which is patronised by the people, inasmuch as it charges decidedly higher fees and which is almost self-supporting, is a national school, though under the direct management of Government. Government ought not to withdraw from such schools. High schools in different zillas are model schools.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—As far as the services of duly qualified Indians in this Presidency cannot be secured; but in Madras and other provinces Indians are employed.

Ques. 66.—Are European professors employed, or likely to be employed, in colleges under Native management?

Ans. 66.—I am not aware of any college being permanently under Native management. For some time European professors worked well under Mr. K. L. Chhatre in the Deccan College.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—Genuine Muhammadans seek education as in Sindh. What are called Muhammadans indiscriminately are converts to Islamism from classes not intellectually disposed. Not belonging to intellectual classes they do not seek education. I have already spoken of this. If their case is exceptional, the case of large masses of cultivators and petty traders is equally exceptional. The truth is—Government should not have anything to do with castes and creeds in India. They are so many. A tendency to favour the Muhammadans is, I believe, the cause of the riots between Muhammadans and Hindus. All classes and creeds should be left to themselves. Competition and fair play will gradually communicate an impulse to what is called the education of Muhammadans.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—Government should spend money on public instruction in all places where education has not made progress sufficient to make Government schools self-supporting, and should maintain its own schools by the side of those which seek to proselytise the people. Religious neutrality necessitates this.

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—The success of high schools in the Bombay Presidency has established that they specially thrive under Native management; and it is time that Natives should be professors.

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—The former rules of grants-in-aid are liberal enough, the system itself being simple and practicable.

Supplementary Question.

Ques. 71.—Is the question of the admission of Máhárs and Dheds a question raised by the whole class of Mahárs and Dheds? Is it real? Has it any practical bearing?

Ans. 71.—The question of the admission of children of Máhárs and Dheds into Government schools is not raised by the Máhárs and Dheds themselves. It is not real and has not any practical bearing. It is a groundless agitation caused by sentimental English officials and unpractical Native reformers.

Cross-examination of Mr. M. M. Kunte.

By Mr. Lee-Warner.

Q. 1.—With reference to answer 4, is the exclusion of any class of the community from equal rights of citizenship in your opinion an "idle question, devoid of solid practical interest," to the whole community?

A. 1.—Yes, when the surroundings are considered.

Q 2.—With reference to your answer 8, do you intend that the schoolmasters in each Municipal area should be isolated, and not be transferable to the employment of other Municipalities on promotion?

A. 2.—I think they should be isolated.

Q. 3.—With reference to answer 16, what do you mean by "the Ingreji way," and where have you heard the expression?

A. 3.—It is a Marathi expression commonly used and established. It means diplomatic, or double.

By Mr. Telang.

Q. 1.—Do you think there is any difference in points of morality between the students educated in Government and in Missionary institutions?

A. 1.—I am not aware of any.

Q. 2.—We have been told that Muhammadans in Sind do not seek English education. Don't you think special encouragement should be given to Mussalmans in such a case?

A. 2.—I do not consider that special encouragement should be given.

Evidence of THE REVD. D. MACKICHAN, *March 27th, 1882.*

I would premise that the statement which I have the honour to submit is less full and comprehensive than I should have desired; but the shortness of the time allowed me for the preparation of my evidence has made it impossible for me to do full justice to the subject. I have reason to believe that it will, however, be fully supplemented by the evidence which will be presented to the Commission through the Provincial Committee which is about to visit the Bombay Presidency.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—The opportunities which I have had of forming an opinion on the subject of education in India are such as have been afforded by a seven years' residence in Bombay, during the whole of which I have been engaged in the work of education. During the last five years I have acted as Principal of the Free Church Institution, one of the two aided colleges in the Bombay Presidency.

As an examiner in the Bombay University since 1875 and a Fellow of the University since 1877, I have had opportunities of becoming acquainted with the higher education in its relation to the University.

The mission with which I am connected conducts also a number of primary boys' schools and several large female schools, some of them the oldest of the kind in the Presidency.

I have also visited some of the districts of Western India, and I have had opportunities of intercourse with Natives of different classes, which have enabled me to ascertain their views on some points connected with education in the Bombay Presidency.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—In the Bombay Presidency the attention of Government has been directed to the spread of primary education, and considerable progress has been made. As far as possible local aid has been evoked, but the great proportion of the expenditure is met from the proceeds of the local cess. In the year 1879-80 a sum of R12,34,126 was expended on all kinds of education in Government schools below high schools and colleges. Of this sum R6,85,283 came from the local cess, R2,99,380 from Provincial Funds, the remaining R2,59,466 from fees and subscriptions.

I believe that the system pursued in regard to the maintenance of these schools is on the whole a sound one, and that local taxation would be borne by the people without much repining, if they saw that the benefits of education were more widely diffused among the different sections of the population and among the villages of the respective districts.

I also believe that a more fully developed system of European inspection would be a great stimulus to primary education, and would have a beneficial influence on its tone and character.

In the detailed working of the system too much is entrusted to subordinate officers, higher education receiving relatively more attention from the higher officials.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—The number of indigenous schools in the Bombay Presidency is not large, and the quality of the instruction generally inferior. I believe that the general experience of the Educational Department, which more than twenty years ago devoted a considerable amount of attention to the question—how far indigenous schools may be improved and utilised in the general educational system,—has been, that these schools cannot be turned to much account, and that it is difficult to raise the status of the teacher or to inprove the character of his methods. The grant-in-aid system has not been applied to such schools to any appreciable extent.

I should say that, considering the difficulty experienced in finding and training teachers and the small capacity for improvement which indigenous schools manifest, it is very doubtful whether the development of such schools can be regarded as practicable in connection with a general scheme of education. Still, it would appear to be the duty of Government to consider such schools on their individual merits, and only when they cannot be improved, so as to meet the requirements of the people, to establish its own schools.

In applying to such schools the grant-in-aid system, care should be taken to adopt suitable standards, not too widely separated from the traditional standards of the schools. A gradual improvement in indigenous schools might thus be effected.

I make these remarks under the impression, which I think is correct, that indigenous education in the Bombay Presidency was less developed under the ancient régime than in many other parts of India.

It is stated that in some parts of the Presidency these schools are dying out. They receive grants-in-aid, but the sums given are of trifling amount.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—Government can depend on private effort only to a limited extent for the supply of elementary instruction in rural districts.

Private effort cannot be looked for except in a limited number of towns and districts, and, whether aided or unaided, it cannot be expected to supply elementary instruction in regions in which the people are entirely apathetic on the subject of education or are unwilling to receive its benefits.

I am most decidedly of opinion that a system of primary education, strongly supported by the Government and vigorously pushed by its highest officers, supplemented by aided primary schools in places where private enterprise is prepared to undertake them, is the only means by which we may hope to see elementary education extensively diffused among the population of Western India, of whom little more than one per cent. can read.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—The answer to this question will largely depend on the particular places in which it is proposed to entrust Municipal committees with the management of schools.

Some Municipalities, such as, for example, that of the city of Bombay, might be safely entrusted with the support and management of the higher as well as primary education; many other Municipalities, even in a few places where higher education exists, could only be entrusted with the management of primary schools. As a general rule, the Municipalities are now competent to support and manage the kinds of schools to be found within their bounds. I take for granted, of course, that some system of organised Government inspection would be maintained.

I am not prepared with any definite suggestions to reply to the second part of this question. It might be possible for Government to fix a minimum expenditure, and to require an annual increase on the allotment of funds for education; this increase to be determined by the growing demand for education in the different places and by the increasing resources of the Municipalities.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village school masters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—The present provision for training teachers is quite inadequate. A very considerable proportion of the teachers in the Bombay Presidency are *untrained*. The Normal school system must be very largely extended. At present there are no aided Normal schools. The social status of Government village schoolmasters is generally good as compared with the status of the indigenous schoolmaster.

It might be possible to improve his status by giving him some recognised place in connection with local or Municipal committees.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—I have never heard any complaints under this head. I believe that the arrangements regarding the vernaculars are on the whole suited to the circumstances of the population throughout the Presidency.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—Believing that the work of primary education must mainly devolve on Government, I am of opinion that the only means of increasing the number of primary schools, without adding to the expenditure of Government in the Department of Education, that seems practicable, is the reduction of the expenditure under the other heads, *viz*, in secondary and college education. The sum thus set free could be devoted to the development of the Normal school system and to the multiplication of primary schools with properly trained teachers, also to the more efficient inspection of such schools as suggested in answer to question 2.

The practicability of the extension of primary education will be shown more in detail in the answer to some of the following questions.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854; and what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I know no instance of such a transference. During the few years succeeding the publication of the Education Despatch of 1854, the attention of the Educational Department was directed to those portions of the despatch which relate to the development of private enterprise in the work of education. A few years after the despatch was published, small grants began to be given to a few Native schools, but no grants were made to Missionary institutions. The Director of Public Instruction, in his Report for 1858-59, stated this fact in the following terms:—"No grants have been made to proselytising schools in the Presidency—a circumstance that I cannot but look upon with satisfaction."

It was not till 1863 or 1864 that grants-in-aid were properly introduced and rules framed for their systematic allotment. Meanwhile the Government system had grown and become consolidated. The tendency to regard aided education as not properly within the pale of Government sympathy and support had been developed, and allusions to the principles of the despatch were now dropped. The idea of carrying out these principles does not appear to have been ever entertained during the last twenty years of educational administration in the Bombay Presidency. At the time when grants-in-aid were introduced, the Director of Public Instruction was opposed to granting aid to mission schools, and the representatives of aided education did perhaps less to urge upon the Local Government the duty of carrying out these principles than they might have done.

I should expect that now, under a Director who is not thus opposed, there would be a much greater readiness to carry out in an impartial manner the principles of the despatch, if they are reiterated with the weight of Government authority.

As will appear most clearly from answers given below, aided education has been dealt with in a manner fitted, not to encourage and develop, but rather to restrain and depress private enterprise.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any

interests which it is the duty of Government to protect?

Ans. 16.—There are such cases. I might instance the Deccan College. This college (1879-80) was educating 83 students at a total cost of R50,229, of which only R4,662 came from local sources, *i.e.*, at a total cost of R605 per student per annum, and at a cost to Government of R548.

Poona is distant only 119 miles by rail from Bombay, and, while it is in some respects a distinct centre of population as regards the student class, there is frequent interchange between the two cities. Frequently Poona students study in Bombay, and *vice versâ*. It seems therefore quite unnecessary to maintain at such an extravagant cost to Government a college so near the large Government College of Bombay.

If the Deccan desires to have the privilege of a local college, it might do what Gujaráth has done for Ahmedabad—provide by means of endowments and subscriptions a large proportion of the total expenditure. Ahmedabad, which is a district centre, has a college teaching up to the Previous Examination, which, thus supported, to some extent takes the place of the F.A. Examination. I might suggest that the reduction of the Deccan College to the position of a college teaching up to the Previous Examination would effect a very large ultimate saving, and would give Poona equal educational advantages with Ahmedabad. I would add that there is enough wealth and enterprise among the natives of Poona to enable them to meet a considerable portion of the expenditure of such college, and even to secure the retention of the present college as a college teaching up to the highest degrees at a much smaller cost to the State.

The Elphinstone High School of Bombay, out of a total expenditure of R45,339, receives only R11,528 from Provincial Funds. An institution possessed of such extensive local resources is quite ready to be loosed from direct Government control, and take its position among schools locally maintained with the assistance of a grant from Government.

The Poona High School costs Government annually R11,243. In the same city there are several private institutions. One of them is conducted, without any assistance from Government, by educated Native gentlemen, who in other departments also have shown considerable enterprise. Not having a sufficiently detailed knowledge of the condition of these various high schools, I refrain from expressing a very positive opinion in this case; but I would suggest that the fact that private Native enterprise, represented by some of the leading educated Natives of Poona, has thus entered the field of higher education, even without the promise of aid from Government, is a most significant one, and suggests the inquiry whether the high school of the city need longer be maintained as a Government institution.

The Elphinstone College of Bombay is a well endowed institution. I am not aware that any one desires to see it weakened by any loss of its resources. But I have no doubt that private liberality amongst the wealthy and educated Natives of Bombay could so largely supplement the existing endowments that the Educational Budget would be relieved of a large portion of the large item which is annually allotted to the maintenance of this institution, the annual total cost of which may be stated at R80,000, the cost to Government being over R40,000.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—Native gentlemen, as indicated above, have shown this willingness, and I believe that with due encouragement, in the form of adequate aid from Government, more would.

I know also that Missionary societies would be prepared to enter more largely into this work, if the aid given by Government were more liberally administered, and if the position of aided schools in relation to Government were such as is contemplated in the Education Despatch.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—I cannot here enter into details in answer to this question, the answer to which depends so much upon particular circumstances.

I may say that in Western India there is amongst the Natives an amount of private enterprise and capacity for managing business that would warrant the expectation that, in the event of Government announcing its determination to withdraw in a given term of years from the maintenance of any higher educational institution, local committees to prepare for the new state of things would be organised, which would devise measures for the successful introduction of the new system. I do not think that it would be necessary for Government to do more than to announce a suitable system of grants-in-aid. The change might be effected gradually, and the sums which would undoubtedly attend its introduction in a few of the leading examples would tend to its speedy adoption elsewhere.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boy's schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—In answer to this question, I make the following extracts from a statement on this subject sent to the Commission, to which my name is appended as one of the signatories:—

"1. I would at the outset ask the attention of the Commission to the general working of the grant-in-aid system in this Presidency. With the exception of one or two fixed grants, continued in accordance with pledges made to certain schools before the present grant-in-aid system was introduced, and a number of small grants to indigenous schools, all grants in aid of education in this Presidency are made upon the principle of payment by results—results being understood to mean the results of certain periodical examinations.

"This system is liable to many defects, even under the most favourable circumstances, and with the fairest possible administration. It cannot be supposed that the educational results of a year can be adequately tested by the few questions which it is possible for an Inspector to put in the course

of a brief examination. Nor is it possible for boys, in such circumstances, to do justice to themselves. It is the frequent experience of those who have observed the performances of boys at these examinations, that they are generally inferior to their performances in their daily class-work, and that often those who have attained the highest proficiency in the work of the year fail, through nervousness, or some such cause, to satisfy the Inspector, who has no acquaintance with their real attainments. This difficulty, it must be remembered, is peculiarly great in this country, in which Native boys are not accustomed to hold much intercourse with Europeans.

"2. But, apart from these general considerations, there are special objections to the system of payment by results, as administered in this Presidency.

"The first of these which we would note is the varying standard of the biennial examinations by which these results are determined. In India the *personnel* of the Educational Department is constantly changing. Hence it is not unusual for successive examinations to be conducted by different officers, and striking discrepancies, not to be accounted for simply by fluctuations in the efficiency of the schools, are of constant occurrence.

"I would also point out that the rules under which payment by results is made are so framed as to yield the smallest possible grant. Subjects are sub-divided, and it is enacted that failure on the part of a pupil to pass even in one sub-division deprives the school of the grant on his account for the whole subject. Such a rule affords an examiner large scope for reducing the grant by undue severity in the details of any subject. To elucidate the point fully would require a statement of minute details with which I do not wish to trouble you at present.

"3. That Government does not regard the development of aided education in this Presidency as one of the objects which it is bound to promote, is most clearly shown by what took place in the year 1876.

"The Director of Public Instruction, in recording the work of his Department in respect of aided schools, thus writes (*Report of the Director of Public Instruction in the Bombay Presidency for the year 1876-77*):—

"'The total cost to Government of all aided schools was therefore R96,828, while the returns from Managers show an expenditure of R3,74,900 from private funds.

"'Under the liberal grant-in-aid rules published in 1872, the number of aided schools has in six years risen from 85 to 255, and the number of scholars from 9,147 to 20,099. But Provincial funds being no longer able to meet the growing demands of aided schools, a revision of the rules was ordered by Government during the year under report. For the purpose of this revision the Managers of the most important of the schools under recognised management were invited to a conference; and His Excellency the Governor in Council, after considering the recommendations made at this conference, was pleased to issue *new rules, which withdraw grants for passing matriculation and grants for salaries, and reduce by one half the grants for passing the F.A. and B.A. examinations.*[1] The grants for the school[2] examinations have been left as before; but *the attendance qualification has been raised from 75 to 100 days,*[2] a form of school register has been prescribed, and a day of attendance has been defined as meaning not less than four hours of instruction given on the same day.'

[1] This statement at first sight seems to imply that the schools were unaffected by these changes. The Matriculation Examination being a school examination conducted by the University, these reductions most vitally affect the aided schools.

[2] The italics are my own.

"At the same time four private native high schools were struck off the list of registered schools. To this the Director refers in his Report for 1877-78 in these terms:—

"'The falling-off recorded may possibly be *attributed to the cessation of the Government grant*[1] and the consequent inability or unwillingness of the proprietors to employ teachers thoroughly qualified to teach up to the Matriculation standard.'—(*Report for 1877-78, p. 31*)

"These extracts, in which the present Director of Public Instruction, an impartial administrator, describes the necessity under which he was placed of cutting down the grants, whenever the rules under which they were administered had begun to accomplish the end for which they were supposed to have been drawn up, demonstrate the unsatisfactory nature of the relation in which Government stands to aided education in this Presidency. It is determined beforehand that, however efficient or successful aided schools may prove, the amount allotted,[2] *viz.*, R70,000, must not be exceeded. Under such a Procrustean system, if aided schools are so efficient as to establish a claim to more than Government has beforehand decided to grant, either such sweeping reductions as those above described must be made, or, as such changes cannot be often attempted, the severity of the examinations must be increased, and a smaller number of boys passed.

"4. As the Commission is confining its attention to native education only, it is necessary that I should here point out, that of the sum thus voted for grants-in-aid a very large proportion is allotted to European and Eurasian schools, for example, to take the case of high schools, to which I now specially allude, out of R36,093 granted in 1879 80 (I choose the Report of this year because of the conveniently arranged tables which it contains) to aided high schools, only R13,862 were obtained by high schools for Natives.

"In dealing with the educational returns for this Presidency, it is most important that this analysis should be made; for when European and Eurasian schools are thus set aside, the smallness of the sum granted to aided schools for Natives is at once apparent. And yet, small as it is, it is allotted in that fixed and predetermined manner to which reference has been made. Under such a system aided schools receive no encouragement, and several of them, had they not been strongly supported by the societies to which they belong, would have ceased to exist.

"5. The changes made in the grant-in aid rules in 1876 were both great and sudden. The rules as thus altered are still in force. No grant-in-aid for teachers, or for boys who pass the Matriculation Examination, is now given. This latter change has produced a strange want of continuity in the system. For all standards below Matriculation, and for the University standard, immediately above it, grants are obtainable, but not for the standard in which the work of our high schools culminates, and which of all the standards costs us most. To several of the aided high schools this sudden deprivation of the grant for Matriculation occasioned a loss of from R1,000 to R2,500 annually, a diminution of income which has been most seriously felt.

"6. In this connection I beg to bring before the Commission more in detail the facts regarding high schools.

[1] The italics are my own.

[2] Increased to R80,000 in the present year.

"In the Report of the Director of Public Instruction for 1879-80 it is stated that the number of Government high schools is 18, with an aggregate average attendance of 3,412; and that there are 10 aided high schools for Natives with an aggregate average attendance of 1,927.

"From this it appears that the average attendance in the aided high schools is equal to that in the Government high schools, and that more than one-third of the total number of pupils attending high schools are in aided institutions.

"The following table exhibits the facts with regard to attendance and cost:—

	No. of Schools.	Aggregate average attendance.	Total cost of each Pupil.	Cost to Government of each Pupil.
			R	R
Government High Schools	18	3,412	77	37
Aided High Schools .	10	1,927	37	9

"These figures show that while aided high schools are conducted at about half the cost of Government schools, the grants-in-aid given by Government to these schools are not only small in the aggregate, but also utterly out of proportion to their comparatively moderate expenditure. Even if Government should agree to bear a moiety of their expense, the cost to Government of the education of each pupil would be only half of what it is in Government schools on the present system.

"7. A comparison of the efficiency of these schools, as indicated by the results in the last Matriculation examination (1881), shows that Government high schools passed on an average 37 per cent. of the number of candidates sent up, while the proportion of successful candidates from aided schools for Natives was 40 per cent.

"8. The Examination returns for 1880 give 40 per cent. for Government schools and 49 per cent. for aided schools. This fact is referred to in the Government Resolution on the Report of the Director of Public Instruction for 1880-81 (see p. 141 of the Report).

"9. In striking contrast with what was done in 1876 to reduce the support given to aided institutions is the action of Government in relation to its own high schools. This is exhibited in the following statement:—

Year.	Number of Pupils in Government High Schools.	Amount spent from Provincial Fund.		
		R	a.	p.
1876-77 . . .	3,273	1,15,424	14	4
1877-78 . . .	3,435	1,22,205	8	6
1878-79 . . .	3,423	1,30,807	5	0

"10. During the year 1877 Government was maintaining expensive high school, some of which, such as those of Ratnagiri, Ahmednagar, Nadiad, cost Government from R64 to R72 per pupil, while the corresponding aided institutions, which were thus severely dealt with in 1876, were costing the State on the average R9 per pupil.

"*11. Colleges.*—The aid given to colleges is still smaller in proportion to expenditure than that given to high schools.

I exhibit the facts regarding colleges in the following table:—

Year.	No. of Students in		Total Cost of each Student.		Cost to Government.	
	Government Colleges.	Aided Colleges.	Government Colleges.	Aided Colleges.	Government Colleges.	Aided Colleges.
			R a. p.	R a. p.	R a. p.	R a. p.
1879-80 .	243	70	557 4 0	405 11 9	360 14 9	50 5 9
1880-81 .	291	113	497 11 11	263 11 5	316 4 7	52 9 7

"The amount of grant-in-aid represented in this statement will at once be seen to be most inadequate—one-eighth and one-fifth of the total expenditure.

"It is in this department of education, specially, that the system of payment by results works most unsatisfactorily. The efficiency of aided colleges does not vary much from year to year, but the amount of aid given does. It is dependent on a fluctuating standard, *viz.*, the examinations of the University. It is the opinion of many connected with the Bombay University that the standard of the examinations exhibits a very great variation from year to year, and this bears with special hardship on aided colleges which must maintain a constant expenditure. I have alluded to the varying standard that is applied to schools; I believe that the University examinations exhibit the same defect in at least an equal degree.

"In the Report of the Director of Public Instruction for 1876-77 it is stated that the grants for students in aided colleges, who passed the F.A. and B.A. examinations, were reduced by one-half. This sweeping reduction was only accomplished through the influence of a large number of school-managers who were less specially interested in the higher education of Natives.

"12. But I must ask your attention to one or two more patent evils in the present system as applied to colleges. There is no encouragement given to the highest department of the college course. Aided colleges are not encouraged, so far as the assistance of Government is concerned, to prepare students for the examination for the degree of Master of Arts. No grant is given on account of candidates who pass this examination, and the same holds true of the B.Sc. degree, when it is taken by a student who has already passed the B.A. examination.

"13. Lastly, whatever may have been the motives which led to the introduction of the rule to be now stated (and there is reason to think that the apparent intention of the rule is good), it is a great hardship to aided colleges that the grants for the second and third year of the Arts course can only be given on account of students who have attended the aided college in question from the beginning of the course. A grant is given on account of each student who passes any one of the three University examinations; but in order to earn a grant in the second examination it is necessary that the student should have passed the first from the same college, and in order to earn a grant in the third examination it is necessary that the candidate should have passed both the first and second from the same college; or, to put it more simply, for the first grant two college terms must be kept, for the second four, and for the third six. The

result of this is, that in the case of a student who has spent even one term in another college, instruction during the remaining five terms is unaided, or aided only when the student is unfortunate enough to fail in the examination and requires to keep his term over again. Now, it is a fact that for various reasons, some good and some bad, students do change their colleges, and it is no less true that the labour bestowed upon a student during the second and third year of his course is not lessened by the fact of his having spent the first year, or any part of it, elsewhere. In this way a proportion of the work done by aided colleges is quite unaided. We are not aware that it makes any difference to a Government college that a portion of its students have attended any other college during any part of their curriculum, but this fact is sufficient to deprive an aided college of any title to a grant on account of such candidates.

"14. The injustice of such a rule seems all the greater when it is remembered that Government is most lavish in its expenditure on its own colleges. In 1880-81 the expenditure of Government from Provincial Funds on its own colleges was R92,039; on aided colleges R5,943;—the average attendance being 291 in the three Government colleges against 113 in the two aided colleges.

"15. I would suggest that when private enterprise is engaged in the work of primary education, more encouragement might be given by more liberal grants and a more liberal way of administering them. It has been found that too little account is taken of the difficulties under which these schools labour on account of the irregularity of the pupils; for example, the grant is sometimes determined by an examination held at a time when the pupils are engaged in field work or absent in connection with some religious holiday. I believe that the system of payment by results cannot be successfully applied to such schools, and I am acquainted with cases in which, it being found impossible to work under this system, Government grants have been declined. With respect to the aid given to primary schools, the Revd. R. A. Hume, of Ahmednagar, writes[1]:—

"The American Marathi Mission has been working for nearly 70 years in Western India. In 1880 it employed 76 male and 14 female teachers. The Government grant-in-aid rules have never been of any use or stimulus to our schools. I have already advocated the putting of our schools under Government inspection for two reasons—(a) because it seemed possible that such inspection might be an additional inducement to exertion on the part of our teachers, and (b) because it was believed that, when the paucity of the pecuniary results was made known, it would furnish ground for devising more liberal rules."

"16. I would add that female education is not so strongly supported as it should be, the system of payment by results being quite inapplicable on account of the fluctuating attendance in such schools. A grant awarded according to the system of payment by results with a capitation allowance of 8 annas per pupil is in the case of such schools clearly inadequate. I hold that the only satisfactory method of giving encouragement to such schools would be to grant half the expenditure, especially when such institutions are in their infancy. In illustration of the utter insufficiency of the present grants, I would quote the case of the Mission Girls' School at Ahmednagar. In 1879 this school had 100 pupils, 6 female teachers, the partial service of 2 good male teachers, and the superintendence of a Missionary lady. The examination was fairly conducted, yet the grant, including the capitation allowance, amounted to only R298-8, while the annual expenditure of the school was not far from R2,000. In 1881 the school contained nearly 150 pupils; there were 7 female and 3 male teachers in addition to a Missionary lady. But the grant amounted to only R291, while the total expenditure was about R2,500.

"The relation of Inspectors to aided schools, under the system of grants-in-aid as administered in the Bombay Presidency, is for two reasons an unsatisfactory one. By the system of a fixed annual grant, which cannot be exceeded, the Inspector, whose duty it is to test the efficiency of the schools, is compelled to work with a foregone conclusion.

"When grants-in-aid were introduced on the present system, they were so adjusted that the maximum obtainable by any school should not exceed two-fifths of the total expenditure. Under this system, as it is actually worked, many schools do not obtain more than one-fifth, nor is it possible for them, when the total sum available is fixed beforehand, to earn more. The pressure put upon an Inspector under such a system must be in many cases as unpleasant to him as it is injurious to the true interests of the school.

"The second reason is that the Inspectors, as identified with the Educational Department, regard aided schools, as a general rule, with disfavour. They are rival institutions, and it is difficult for one identified with the schools of the Educational Department to divest himself of a certain feeling of opposition.

"The Deputy Inspectors, who assist the Inspector in his biennial examinations, are generally masters of Government schools. I know cases in which this arrangement has worked most injuriously in towns where there are two competing high schools, one belonging to the Government and the other being a private institution.

"The number of days' qualification was, in 1876, rendered more stringent for the precise purpose of reducing the grants. The qualification has not been altered. I do not think that it exists in Government schools as a necessary condition of examination.

"A comparison of the expenditure (1879-80) on the different kinds of education in aided and Government institutions yields the following results:—

	Government.	Aided.
	R	R
Colleges	87,705	3,525
High Schools for Natives .	1,26,493	13,862
Primary	2,99,380	(a) 48,519

For native primary education, say, R28,000.

(a) From this must be deducted a large sum spent on European and Eurasian primary education. I cannot ascertain from the published statistics the exact sum, but for male and female schools taken together it cannot fall short of R20,000. It probably exceeds this sum.

There are no grants to Normal schools.

Girls' Schools.—The Free Church Mission has had girls' schools for about fifty years. It is only now that, at the suggestion of the Director of Public Instruction, we have applied for the registration of these schools. It has always been felt that the grants were so trivial, and the rules so unsuitable to the circumstances of female schools, that there would

Its first school was founded by Mrs. Wilson about the year 1830.

[1] The letter has been printed and circulated to the Commission.

be little advantage in placing such schools under the grant-in-aid rules.

I should add that a liberal building grant for a female orphanage was made about fifteen years ago.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid, and inspection, from any religious principles that are taught or not taught in it?

Ans. 20.—The educational system as at present administered is not one of practical neutrality. The fact that Government excludes religion from its educational system (I do not pronounce any opinion as to the expediency or inexpediency of the policy of Government in this matter) places in a disadvantageous position those who *do not.* The position of schools which impart religious instruction is thereby placed in a false light. Government by its action presents the appearance of having pronounced a certain judgment against religious teaching, or, at the least, so far as Government action is the standard in the eyes of the people, those who maintain any other system are placed under a great disadvantage.

I cannot conceal the fact that, as far as my experience goes, I have found the influence of the so-called neutral system to be decidedly anti-Christian and opposed to religion generally.

I may add that, the curriculum being adjusted on the principle that there shall be no religious instruction, it is more difficult for those schools and colleges in which religious instruction is given to find time and place within the limits of the school-hours for the subjects that must be studied. I do not, however, lay very much stress on this difficulty, as few students have shown any unwillingness to receive religious instruction, even although it implies an additional hour of attendance.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—In the primary schools the classes most largely represented are Brahmans, Kunbis, Banias, and the artisan classes, the Brahmans preponderating.

In the high schools and colleges more than one-half of the pupils are Brahmans, the Bania class being the only other class very largely represented.

The rates of fees for higher education are from R4 in the Matriculation standard to R10 in the college. In Poona the college fee is R5, and mofussil students and scholarship holders are charged at the same rate in Bombay. In aided colleges the fee ranges from R6 to 8.

While an increase in the rate of fee might be borne by the wealthier classes, it would fall heavily on those poorer students who have done most credit to higher education. I do not think that students pay so much less, regard being had to the circumstances of the country, than students in other lands. The complaint referred to in this question is true on one side of it—Government pays too much. There is so little in this country that corresponds to those noble benefactions that have given England its schools and colleges. Government does here what private charity has done in England. Still, there have been some munificent donations in India, and if Government left more free room for the exercise of this liberality by withdrawing a considerable portion of its expenditure, I believe that endowments would be forthcoming.

I should not be in favour of any remedy which would make education much more expensive to the student than it is at present.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—In the Bombay Presidency there are several instances. The Proprietary School, a Parsi institution, is supported entirely by its fees. These fees, in some cases, I believe, amount to R7 in the Matriculation class. The school is attended by the children of the wealthier Parsi families chiefly.

The Fort High School is also self-supporting, and the Chandanvádi and Alfred High Schools; the two last are not particularly successful.

The Fort High School is a source of income to the proprietors.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—There is no doubt that it is possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution. But the conditions under which this equilibrium may be attained are not easily realisable.

In India Government prestige is a much more potent factor in the problem suggested by this question than it is in many other countries. Part of the prestige is due simply to connection with Government; part of it is also due to the success which such institutions have enjoyed through their power of thus attracting the better material for their educational operations. To this must be added the efficiency which Government has been able to maintain through the lavish expenditure of Government upon them, which has supplied them with every kind of aid to efficiency. In aided institutions the fee is generally lower than in the corresponding Government institutions. This is generally accepted as a condition necessary as a counterpoise to the influence which in this country attaches to anything connected with Government.

A condition on which I would insist would be an equal title to scholarships awarded for success in examinations open to the students of all schools and colleges.

Another condition would be an impartial system of examinations.

To these I would add a liberal grant from Government, which would not be subject to sudden or great fluctuation

Were such conditions fully realised, I do not see any reason why a Missionary college in which the Bible is taught should not maintain its position in competition with a Government institution of the same order.

But I should wish to be allowed to add that I do not think that these conditions can be often

fully and simultaneously realised, and that a much simpler solution of the problem would be the removal of these inequalities which render these conditions necessary by placing all institutions of the same kind in the same relation to the State.

There are exceptions to what I have stated. I have known some students pay the higher fees of Government institutions for the sake of the Government prestige attaching to them; and, on the other hand, I have known many cases in which students have attached themselves to an aided college at a considerable pecuniary sacrifice, inasmuch as they forfeited thereby the Government scholarships which they once held only as students of a Government college.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—The large number of unemployed educated Natives in Bombay leads one to suppose that they do not readily find remunerative employment. For a recent opening in a Government office there were about 200 applicants; for another requiring higher attainments there were about 100 applicants. I believe there are cases in which the number of applicants is still greater.

Government, by its rules admitting on certain conditions those who have passed certain University examinations to the Revenue Department, has somewhat relieved the pressure caused by the disproportion of educated men to the situations formerly available for them.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 26, 27, & 28.—The arrangement of the school course is too much dominated by the requirements of the Matriculation Examination of the University. In the lower standard the foundations of the knowledge of the classical languages and of Mathematics that are required for entrance to the University must be laid. The time given to these subjects tends to the crowding out of more useful and practical studies, and the multiplicity of subjects required to be studied leads to the development of the tendency to *cram*, which has been so universally lamented in connection with the education of this country.

I have always been in favour of a separation of the Entrance Examination from the Government Service Examination system. I am of opinion that there should be a Government Service Examination corresponding in some manner to the Matriculation Examination, but differing from it in the substitution of more practical studies for those which the University requires as a test of culture preparatory to the admission to higher studies. I have come in contact with many Natives educated under the old system, when there was less of the present Matriculation and other pressure, and I have generally found that their knowledge of our language was more thorough, and that their minds were more fully trained to think.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—In the year 1879-80, R33,686, and in 1880-81, R35,086, were expended in scholarships. These sums were spent entirely in connection with Government schools?

I am not aware of a single instance in which these scholarships are held in any non-Government institution. A portion of the sum above mentioned is allotted as Government scholarships to the Government colleges. No one can hold these scholarships but students attending a Government institution. These, together with private endowments, form a powerful attraction in favour of the Government colleges. The only scholarships to which aided colleges have an equal right with those of Government colleges are the University scholarships, which are not attached to any particular college. The Government college awards these scholarships to the students who stand highest in the Matriculation Examination. It thus naturally attracts the best students by means of scholarships derived from the public funds, and it is only a strong counter-attraction in the aided colleges themselves that can secure for them a share of the abler students. I need not enlarge on facts the obvious bearing of which on the question before us must be at once evident. I cannot say what proportion of the above-mentioned sum is applied to scholarships in Government colleges. It was only when recently made acquainted with the liberal and impartial system which obtains in some other parts of India that my attention was directed to the subject.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies? and how far is this support likely to be permanent?

Ans. 30.—In connection with our mission there is one English school in the Konkan, which receives a regular grant from the Municipality. The Municipality has always been favourably disposed to this school. The Collector, the President of the Municipality, to ensure that this grant was made with a full understanding of the circumstances, called a special meeting of the Municipality, or put the matter specially before the Municipality at one of its regular meetings. It was agreed without opposition to make the grant. This support promises to be permanent, at least so long as Government establishes no rival school there, and there appears to be no likelihood that Government will do so.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—The University curriculum does not afford a sufficient training for teachers in secondary schools. Many of our graduates are unfit for the work of teaching. During the years of their high school and college curriculum, they have generally had but little practice in the art of teaching; and, as a general rule, we find that we have to train our

teachers after they enter upon their work in our schools.

Under the old rules for grants-in-aid, it was understood that we devoted some time to the regular training of our teachers, on account of whom we received a grant-in-aid.

I do not think that special Normal schools are required for the training of teachers; but I believe that in connection with our existing high schools, both Government and aided, some system of training teachers might with assistance from the funds allotted for education, be devised.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—I believe that the professors of Government and aided colleges might be invited to assist in this work, also the head masters of Government and aided high schools. I am inclined to think that if the time chosen were convenient, and the work properly distributed, voluntary assistance could be largely secured.

I have myself taken part more than once in the oral and written examinations of a Parsi institution in Bombay, and I believe that many would be willing to give occasional assistance of this kind in the aided or Government schools.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 34 & 35.—We have no rules binding us down to particular text-books. We select our own text-books from any series which we approve. We have no complaint to make under this head; only we consider that the text-books in use in our schools are more difficult than the corresponding Government text-books.

I do not consider that the production of a useful vernacular literature is so much hindered by the character of the text-book in use, as by the undue attention which the English language receives at the hands of students. The vernacular finds little encouragement. A knowledge of English is the condition of success in life, and it is naturally sought after and acquired as speedily as possible. The vernacular is thus generally neglected, and the number of educated young men who have a scholarly acquaintance with their own tongue is daily decreasing. We make the study of the vernacular compulsory in all our standards; but we know that in many cases the hour thus spent in the daily study of the vernacular would be much more gladly devoted by the pupils to any other subject. I would suggest that Government should give special encouragement to the study of the vernacular in English schools.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 36 & 37.—I have already anticipated to some extent the answer to these questions.

The immediate effect of such a withdrawal, as far as aided schools are concerned, would be the removal of many of the disadvantages under which aided education now labours, and the growth of a spirit of reliance upon local exertions which is impossible under present conditions.

I believe, also, that one of the results of such a withdrawal would be a more healthy and natural growth of education in proportion to the extent to which the people felt their need of it. It would not be safe to trust to the operation of such a principle in connection with the regulation of the supply of primary education, inasmuch as we hold that elementary education should, if possible, be imparted to all, while the higher education should grow with the nation's growing appreciation of it.

Primary education may be most advantageously carried on by Government; higher education may be entrusted to other agencies, for reasons already indicated.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—I do not see any reason why the standard of instruction should deteriorate. I do not apprehend that there would necessarily be any great change in the teaching staff of the institutions in question. The Educational Department would continue to maintain a standard as high as that which prevails at present in testing the efficiency of the schools, and we may look to the Indian Universities to maintain and improve their educational traditions. As I understand the withdrawal here supposed, I do not apprehend any serious danger of the kind suggested by this question.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—I am not aware that, beyond what is received *incedentally* in connection with the books studied in Government schools and colleges and the directly ethical parts of the University course, there is such instruction. In connection with the Bombay University, I should wish to inform the Commission that little encouragement is given to the study even of ethics in the technical sense. It is an optional subject in our University course, and I regret to say that many a student passes through the Bombay University with no more knowledge of mental philosophy than can be acquired from the study of such an unsatisfactory logical text-book as that of Fowler. It is also doubtful whether the manner in which ethics is prescribed as a voluntary subject secures any special attention to the principles of moral conduct.

Sir Richard Temple, in his last address as Chancellor of the University of Bombay, drew attention to the want of ethical instruction in the University and school course, and urged its introduction

into the lower, as well as the higher, departments of education.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—Physical training receives a considerable amount of attention in Bombay, the Parsis taking the lead in this Department. There are gymnasia in connection with schools and colleges. One of the aided colleges is at present providing itself with the appliances required for such physical training. This is a department in which Government might give special help to the aided institutions.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so what is its character?

Ans. 41.—I do not know any indigenous schools for girls in the Bombay Presidency.

Ques. 45.—Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—The grants to girls' schools are double in amount those made to corresponding boys' schools. The capitation grant is the same.

I do not consider that the distinction is sufficiently marked. The capitation grant ought to be larger, and the rule as to the number of days which qualify for presentation on the examination should be altered in favour of all female schools. The causes which detain girls at home are so numerous that it is difficult to present a large proportion, who have attended 100 days within the specified period.

Experience also shows, as I have already pointed out, that the grants have never induced many school-managers to register such schools for inspection.

Ques. 46.—In the promotion of female education what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—Missionary ladies were the founders of female education in Bombay, and they have from the beginning manifested a steady interest in this work. As a rule, such ladies are acquainted with the vernacular, and are well qualified for superintending and teaching in such schools.

It would be possible for Government to greatly increase their facilities for engaging in this work by assisting them with grants in places where they desire to establish schools for girls. It is usually a long time before, in the ordinary course of educational venture, a school can be registered and examined with a view to the grant-in-aid. If ladies received some encouragement from the beginning, they might be enabled to organise schools in places where, for want of funds, they are unable to continue their efforts.

I believe that a school thus superintended will be likely to attract far more pupils than one conducted by a Native male teacher and occasionally visited by the Inspector.

I consider that in view of the small amount spent upon female schools, Government might well afford to be doubly liberal in a department of education, on the success of which depends so much the well-being of the races which England governs.

Supplementary Questions.

Ques. 71.—Can you suggest any method of school inspection which would be acceptable to the Managers of aided schools.

Ans. 71.—Should the present relation of Government to education continue, the only method of school inspection which would be acceptable to the Managers of aided schools would be one according to which these schools would be placed under the charge of an officer or officers unconnected with the Educational Department, whose aim it would be to encourage and develop the schools placed under his charge. In my view it is impossible for those who are identified with any particular class of schools to be satisfactory judges of the efficiency of schools which enter into any kind of competition with those with which they are themselves identified. Even should there be some exceptions to the principle which I have stated, still the tendency which I indicate is so natural and so general that any system which aims at an impartiality that shall not be open to question must take full account of the fact.

The adoption of the proposal to transfer Government schools to the direct management of other bodies would, of course, render this suggestion superfluous.

Ques. 72.—Is the system of payment by results suitable as a method of aiding education in colleges?

Ans. 72.—In my view it is most unsuitable, (*a*) because the expense of maintaining colleges being great, and the sum earned by each successful student on the system of payment by results being considerable, say R 100, accidents of examination and fluctuations in the standard, which are more or less unavoidable in our Universities, produce fluctuations in the grant which must seriously interfere with the financial conditions of these institutions. The present grants are quite inadequate. If they were increased, and the present system of administering them maintained, the fluctuations in the increase of aided colleges would be still more serious. It is most unsuitable, (*b*) because it is given according to the number of passes in the whole examination. A student who fails in any one subject fails in the whole, and for such a student aided colleges receive no grants. There is a manifest injustice in a system which takes no account of faithful work in several departments of the college course on account of a failure in some branch which may be due to no want of efficiency on the part of the college.

Other defects in the system, as worked in the Bombay Presidency, have been alluded to in the answer to question 19.

Ques. 73.—Are the conditions imposed upon aided schools in any respect more severe than those imposed on Government schools?

Ans. 73.—They are more severe in respect of the attendance, qualification, and the definition of a "day." Less than four hours' instruction does not constitute a "day" in reckoning the attendance in aided institutions. All half-days are lost to the school, so far as the attendance register recognised by Government is concerned.

Ques. 74.—Are there any features in the grant-in-aid rules which are calculated to render the obtaining of Government aid needlessly difficult?

Ans. 75.—There are features in the grant-in-aid rules which have this effect.

(*a*) Under the present rules, a considerable time must elapse before a school can be registered for examination under the rules. A school must have existed for nearly two years before, in the ordinary course, it can receive any payment of grant-in-aid. I appreciate the intention of this rule, but I think that it might be possible for Government to come to the aid of such schools much sooner, especially when it is considered that a school stands in more need of assistance when it is seeking to establish itself, than after it has succeeded in doing so.

(*b*) The attendance qualification is too stringent, as already pointed out.

(*c*) The sub-division of the examinations into too many heads and sub-heads, with the requirement that the pupil presented must pass in each sub-division of a subject in order to earn a grant for the school in connection with the subject, while it serves admirably as a means of reducing the grant or keeping it within narrow limits, occasions great hardship to the aided schools, and renders the obtaining of Government aid for a great part of the work done almost impossible.

I should wish to sum up my general position on the subject of grants-in-aid thus:—

For colleges the system of grants-in-aid on the principle of payment by results is most unsuitable. A fixed proportion of expenditure should be met by Government—what proportion I am not pepared to state. Considering the nature and expensiveness of college work, I should say a larger proportion than in any other department of education, with the exception, perhaps, of that of female education.

I should be in favour of the adoption of the same system in high schools.

In schools below high schools, I believe that the system of payment by results might be expected to work satisfactorily if the rates were devised on a more liberal scale, the new system of inspection suggested adopted, and the rates regarding subjects greatly simplified.

I do not think that the system of payment by results should be applied to female schools. Every possible hindrance of the development of these schools should be removed, and a liberal grant-in-aid, on the principle of the payment of a fixed proportion of the expenditure, should be introduced.

Female education is not yet a strong enough growth to be able to overcome the difficulties which are inherent in the system of payment by results, as has been known in the Bombay Presidency.

Cross-examination of the Revd. D. Mackichan.

By Mr. Jacob.

Q. 1.—In reference to your answer to question 15, are you aware that the Christian Vernacular Society have a flourishing Normal school at Ahmednagar, which has been aided by Government with a building-grant, and is regularly inspected by the Educational Department?

A. 1.—I am very well acquainted with the institution in question. But it is not now receiving aid from Government.

Q. 2.—Are you aware that there is in each educational division a well-equipped Government college for training teachers for primary schools?

A. 2.—Yes; but up to this time they have not given an adequate supply of trained men.

Q. 3.—In paragraph 4 of your letter to the Commission you have invited our attention to the smallness of the sum granted to aided schools for Natives, as compared with the grants to European and Eurasian schools. Are you aware that secondary and primary schools for Natives were paid last year more than one half of the total examination grant of R80,000; and that the fixed grants paid last year to aided Native institutions were more than double those paid to the European schools?

A. 3.—I was not contrasting Native education as a whole with European education as a whole.

Q 4.—Are you aware that while the number of aided schools and colleges for Natives has been nearly uniform during the last three years, their examination grants have been steadily increasing?

A. 4.—I believe this to be the case when primary, secondary, and collegiate institutions are taken as a whole.

Q. 5—With reference to paragraph 10. of your letter, are you aware that the Bombay Government, in their Resolution on last year's Report on Public Instruction, expressed their satisfaction at this increase in the grants to aided schools, and added that they would "always be prepared to recognise the claim for a larger allotment of provincial revenues to aided schools, so far as their finances would permit?"

A. 5.—That has not come before my notice.

Q. 6.—Are you aware that there are at present more than 20 private Native schools managed by individuals which are receiving grants-in-aid from Government?

A. 6.—I am aware that primary schools receive such aid; but the observation which I made had reference to such aided high schools as I am acquainted with in Bombay.

Q. 7.—Are you aware that, when Government reduced the scale of grants to aided schools in 1876, they likewise reduced their expenditure on their own schools in consequence of the famine, and that they have only now begun to recover from the financial pressure of that time?

A. 7.—I am not aware that when the reductions were made in aided high schools, there was such a diminution of expenditure in Government high schools. On the contrary, the figures as given in the reports for 1876 to 1879 show an increase in the expenditure on Government high schools.

Q. 8.—You have stated that Government high school expenditure increased; are you aware that the expenditure on Government high and middle schools has been decreasing during the last three years?

A. 8.—I have not made this comparison on middle schools for different years.

Q. 9.—Are you aware that, while Government is spending on colleges and secondary schools about R70,000 less of provincial revenues than it spent ten years ago, it has increased its expenditure on primary education by more than R2,00,000?

A. 9.—You have grouped colleges and high and middle schools together. In my statement I have taken colleges by themselves and high schools by themselves. In these questions I am asked to give my assent to statements regarding increase

and decrease of expenditure in different branches of education, grouped together in a way in which they did not come before me when I gave my evidence. I am unwilling to express my opinion on these aspects of the comparison, until I have examined them for myself.

Q. 10.—I find from the official returns that during the ten years that the more liberal grant-in-aid rules were in force, *i.e.*, from 1866 to 1876, the four mission high schools of Bombay and Poona incurred a total expenditure of more than R12,000 per annum, or R2,000 more than was incurred in the Government high school in Bombay. I also find that this Government high school during that period passed into the University nearly twice as many students as the four mission schools; and that in the last five years it has matriculated more students than all the ten aided-Native high schools put together. Do you infer from these facts that the efficiency of this Government high school would deteriorate, if it were placed on the same footing as these aided schools that have been competing with it?

A. 10.—I am not prepared, without examination and analysis of the expenditure on the schools in question, to accept the case supposed; but granting that the expenditure on these schools has been greater than the expenditure of the one Government high school referred to, I should not infer that the efficiency of the Government high school would deteriorate, if it were put on the same footing as the aided schools; first, because in the case supposed it would not really be on the same footing on which they have hitherto been—existing under disadvantages that I have already alluded to in other parts of my evidence; and, secondly, because I do not consider that four distinct schools can be compared with one school by simply taking into account the facts of expenditure. There is a great difference between R40,000 expended on one school, and the same sum distributed over four different schools, one of which is in a different part of the country.

Q. 11.—If, as you propose, the grant-in-aid rules were made more liberal than at present, and the Elphinstone High School were made a non-Government institution and put under those rules, do you think it in any way probable, looking to the high efficiency of the school, that it would earn less than Government at present contributes to its support?

A. 11.—In instancing the case of Elphinstone High School as one of those institutions that might be transferred to local management, I did not mean to imply that a saving would be effected. I have no reason to suppose that Elphinstone High School would not earn a grant equal in amount to that which it now receives from Government; but with regard to this point we have no definite ground to go upon, because Elphinstone School has never been examined for a grant on the system of payment by results. I submit that an examination conducted for the purpose of testing the general efficiency of a school is entirely different from an examination the object of which is to assess a grant within general limits previously determined; and also that the returns of Elphinstone and all other Government high schools are based on an entirely different principle from that which is applied to aided schools. The difference is this: that boys are reckoned in Government schools as having passed under all heads who have been twice examined, whereas in aided schools a boy who fails in any particular year can in no subsequent year be reckoned as having passed under all heads. And with respect to the Matriculation Examination, it is by no means evident that the Elphinstone High School maintains its superiority. It matriculates a larger number of students, but not, I think, a larger number in proportion to the whole number under instruction.

Q. 12.—Are you of opinion that a Municipal Corporation is a fit body to be entrusted with the direct management of an Arts College?

A. 12.—I am not of opinion that Municipalities in general should be entrusted with the management of the higher Arts Colleges; but I distinguish between the case of a college teaching up to the B.A. Examination and one teaching only up to the Previous Examination.

Q. 13.—What ground have you for thinking that a high school, having the complex organisation of Elphinstone, might be safely made over to the Bombay Municipality?

A. 13.—I do not think that there is anything so complex in the organisation of Elphinstone High School as to render it impossible for a body possessed of the intelligence and business capacity of the Bombay Corporation to manage it.

Q. 14.—With regard to your suggestion that the Government High School at Poona should be made an aided institution, would you please state whether you have any precise information to show that any Native gentlemen are to be found who would be both willing and fit to form a permanent board of management, or whether you base your suggestion simply on the fact that Poona is intellectually in advance of other towns in the Presidency?

A. 14.—I made no positive statement regarding the High School at Poona. I base my suggestion on the fact that Poona is thus intellectually advanced, and also on the fact that certain Native gentlemen have recently come forward and established a high school of their own in the town without aid from Government.

Q. 15.—Looking to the numerical weakness of the Missionary bodies in Western India, do you think that the Government has hitherto had any other course open to it than to maintain high and middle schools of its own in places like Ratnagiri, Dhulia, Shikarpur, and many other places in which the Missionaries have shown no disposition to settle?

A. 15.—In Ratnagiri there is a mission; but whether this mission would be prepared to establish a high school, I cannot say. The only other course open to Government would have been to endeavour to induce the local committees to establish a high school in such places. Whether Government has tried this method I do not know.

Q. 16.—Are Missionaries engaged in education more numerous at present in the Bombay Presidency than they were ten years ago?

A. 16.—As far as I can form an estimate, they are more numerous.

By Mr. Deighton.

Q. 1.—Do you consider that the examination of aided schools side by side with Government schools is in any way unfair to the former?

A. 1.—It is unfair to the former, because it is conducted for a different purpose, *viz.*, for the purpose of fixing a money grant; and where that

grant may not exceed certain limits, it is likely to be still more unfair; and also in certain places where the Deputy Inspectors, their examiners, are taken from the Government High School of the district, it is likely to be especially unfair.

Q. 2.—Do you consider that in the examination of candidates for Government service, boys from Government schools have any kind of advantage over boys from aided schools?

A. 2.—I believe that in the Bombay Presidency they have this advantage, inasmuch as their own masters are generally appointed to conduct these examinations at the different centres.

By Mr. Lee-Warner.

Q. 1.—Do I correctly state the position in regard to the Bombay grant-in-aid policy which you take up? I understand your main contention to be that the system is radically wrong in providing *first* for Government schools and colleges, and their expansion, leaving only a fixed residue, not to be exceeded, for the development of aided institutions. You also contend that the grants-in-aid and their expansion are an obligatory charge on educational funds, for which elastic provision must be provided. Is my statement of your views correct?

A. 1.—The first part clearly expresses my view. My only objection to answering the second part in the affirmative is, that it anticipates the settlement of the question of the direct relations of Government to educational institutions, which is not yet settled.

Q. 2.—Assuming that the principle of withdrawal by Government from secondary education is affirmed, I would ask, under what conditions this withdrawal should be effected? Would you withdraw, for instance, where no aided institution commanding the general confidence of all large sects of society in the town was at once available to take the place of the Government high or middle school?

A. 2.—Weight must be given to reasonable objections; but factitious objections would be sure to be raised, and would require to be carefully sifted.

Q. 3.—Again, would you withdraw where the Government high or middle school had attained such great efficiency that it would cost less to the State to maintain it than pay a grant-in aid to it according to results?

A. 3.—I would; on the general principle that Government should seek to develope the private enterprise of the people; and also because the existence of Government institutions by the side of aided institutions introduces a disturbing element into the problem of education.

Q. 4.—Would you withdraw in favour of a private institution, which had only lately sprung into notice and could not claim to have its future success assured?

A. 4.—Due care must be taken that the institution is likely to be stable; for instance, the existence of a representative board of management would considerably reduce the difficulties of the case.

Q. 5.—Bearing in mind the financial limit to State assistance and the strong claims which primary education has upon it, do you not foresee a possible difficulty in pledging Government to support by grants-in-aid, to an unlimited extent, the expansion of secondary education? Would not the difficulty occur especially in certain advanced centres where a rush of private enterprise into education may be expected? For instance, Poona or Bombay might in course of time monopolise the greater part of State assistance to the exclusion of backward districts like Canara or Sind.

A. 5.—It seems to me that an indefinite expansion is not to be feared. If there were any signs of it, it might be possible for Government to frame rules to meet the case, just as Government at present would not increase its own schools indefinitely. Besides, any undue expansion would work its own cure.

Q. 6.—I mention another difficulty which occurs to me. Every reform or improvement in the system of education, such as the addition of agricultural classes or teaching of science, passes through an initial stage of expense and passive obstruction. The influence of Government can overcome these difficulties, and, if the object is worth it, ignore the expense. But will the Managers of aided institutions push reforms in the same way?

A. 6.—I cannot say that I see any special difficulty in connection with this. In regard to providing apparatus, Government have already shown liberality to aided schools, and if they want hereafter to push any special reform, they can render special assistance to the aided institutions

Q. 7.—You advocate the appointment of a special inspection for aided schools. These schools are situated in Karachi, where Sindhi is spoken, in Poona and Bombay, where Marathi and Gujarathi are spoken, and in Belgaum, where Kanarese is spoken. Could one Inspector examine satisfactorily in four vernaculars?

A. 7.—No, certainly not. But I did not intend to enter into details, Government may devise how the principle of an independent Inspector should be carried out. Perhaps an officer on other duty could be deputed for this work. Your question anticipates the settlement of the question of the relations of Government with education, which is not yet settled. The work may become very much larger.

Q. 8.—In your answer to question 9 you state that "a very considerable proportion of teachers in vernacular schools are untrained." I find that the average is 48 per cent., being 61 in the northern Division and as low as 35 in the North-Eastern Division. Still, considering how long Normal schools have existed, considerable progress has been made. Of the untrained masters the best have acquired in the school of experience a better training than a Normal school would give, whilst the rest are not allowed to rise to pensionable salaries. What more could have been done in this direction?

A. 8.—I think the department has not neglected its duty, still I believe the Normal school might be still further developed. In the North-Eastern Division the proportion is small.

Q. 9.—You state in answer 21 that Brahmans preponderate in primary schools. On the other hand, I find that in schools of all sorts 22 per cent. are Brahmans against 61 per cent. "Other Hindus," and that 62 per cent. of the pupils in primary schools are cess-payers. What steps can

you suggest to increase the attendance of Hindus of lower castes?

A. 9.—I believe something may be done. I do not blame the department or a result due to social causes. On the contrary, I think the Bombay Education Department has struggled hard, even in the matter of low-caste boys. But constant effort is required.

Q. 10.—In your answers to questions 34-35 you allude to a subject of especial interest, namely, the small attention which the vernacular receives in high schools, and you suggest that the high school course should terminate in an Entrance Examination to the public service; would you then abolish the present examination at the end of the middle school course and place it at the end of the high school course?

A. 10.—My point is that whatever advantage is now gained by passing the Matriculation should be the reward of the high school course. Whether the standards should be raised or the public patronage re-organised, is a matter I do not enter into. I only want to cut the Public Service Examination free from the University and Matriculation Examination.

Q. 11.—Is not the comparison drawn by you in paragraphs 6 and 9 of your answer to question 19 fallacious? In order to show that the Government high schools cost the State more than four times as much as the aided high schools, you contrast the average cost of all the high schools under Government, including those in remote and backward districts, with aided high school in three or four central cities, such as Poona, Bombay, and Ahmedabad; ought you not to contrast the cost of high schools under Government in the same cities in which the aided schools exist? The comparison would then work out very differently, as these figures show. In 1878-79, the cost of each pupil in the Elphinstone High School was R12-0-4. In the same year Government paid to four Missionary and one Native high school in Bombay grants by results which aggregated R23-13-6 per head, or an average of R4-12-3 per pupil in each of these five schools. The disadvantage is not as 4 to 1 but as 2½ to 1, and the extra cost in the Government schools is amply compensated by the extra efficiency of the boys it turns out.

A. 11.—I do not think the comparison fallacious. If the area is limited, it will undoubtedly show different results; but in whatever district or districts the comparison is made, it will show approximately the same results, that the cost of educating pupils in Government institutions far exceeds their cost in aided schools.

By Mr. P. Ranganada Mudaleyar, M.A.

Q. 1.—In answer 14 you recommended a reduction of expenditure from Provincial funds on secondary and collegiate education. Do you consider such reduction desirable in any case, or only with a view to find additional funds for primary education?

A. 1.—I regard it as desirable in any case, and also for promoting primary education. When I say it is desirable in any case, I mean that, if Government should do less directly, local enterprise would be induced to do more.

Q. 2.—If aided high schools and colleges should generally take the place of Government high schools and colleges, what, in your opinion, would be the probable saving thus effected under the head of expenditure from Provincial Funds?

A. 2.—I can only say that a saving will be effected by the closing of certain Government institutions and by the transference of others, but I cannot exactly say how much money will be saved altogether.

By Mr. Browning.

Q. 1.—With reference to your answer to question 31, I believe you would establish a pupil-teacher system for secondary schools; that is, you would make a small allowance to young men pursuing their studies at high schools and colleges, on condition that they devoted certain hours a day to teaching, and prepared for a final examination in the art of teaching?

A. 1.—This indicates in a general way my views, but I do not know that young men attending college could devote more than a small time to teaching.

By the Honourable Bhoodeb Mookerjee, C.I.E.

Q. 1.—Is it your opinion that, while Government should gradually withdraw from the direct management of high and middle schools, it should, at the same time, take to the direct control and management of primary schools?

A. 1.—I believe that the circumstances of the Bombay Presidency do not warrant the expectation that much may be done for primary education by private enterprise, and that a Government system must undertake the greater part of the work. I do expect that private enterprise will help in the work. But the work is so diffuse and extensive that it is impossible to expect that private enterprise will be found ready everywhere to meet the want.

By the Revd. Mr. Miller.

Q. 1.—Why are you of opinion that all possible advantage should be taken of private and Municipal agency even in primary education, rather than that a complete centralised system should be set up under the management of Government officers?

A. 1.—On the general principle that in every department of education means should be taken to encourage the spirit of self-support and local enterprise.

Q. 2.—Are you of opinion that all untrained teachers should be removed? Should not those be retained who, though untrained, have shown themselves efficient?

A. 2.—I am not of opinion that all untrained teachers should be removed. The retention of those who have proved themselves efficient was contemplated in any statement I have made.

Q. 3.—Is it your opinion that the institutions referred to would retain their full efficiency if placed under the management of local committees and helped by such grants-in-aid as may be given to other kindred institutions?

A. 3.—I am of opinion that there would be no falling-off in their efficiency. Some of them might perhaps lose their present pre-eminence, but the general efficiency of institutions of the class in any particular place would certainly not suffer.

Q. 4.—In your answer to this question, why do you give the figures of *high schools for Natives* only?

A. 4.—Because this Commission is dealing with the question of Native education distinctively.

Q. 5.—Are you aware of any explanation of the system of scholarships paid from public funds being given to students of Government colleges alone? Are you certain that there is a definite rule so restricting them, or are you aware of any argument by which such an arrangement has been or may be defended?

A. 5.—I am not aware of any argument in defence of this system. These scholarships have been administered entirely within the Government institutions. Those outside Government institutions know nothing of their allotment.

Q. 6.—Do I understand that scholarship-holders pay less than others in the Government College at Bombay?

A. 6.—My information is based entirely on the statements of students. I have not investigated the question, but I believe that the fact is so.

By THE REVD. DR. JEAN.

Q. 1.—If I have correctly understood your answer to question 14, you are of opinion that Government could, without closing its own establishments, reduce the expenses made upon them by appealing to the well-to-do classes for assistance?

A. 1.—Yes, as regards the Elphinstone College to which you refer. I believe the Natives of Bombay take so much interest in that college that they would spontaneously maintain it, without the necessity of Government appealing for subscriptions.

Q. 2.—Is not one of your objections against results grants, *viz.*, that good pupils at times fail to do justice to themselves at the Inspector's examination, and are rewarded below their merit, partly refuted by the fact that middling pupils sometimes show themselves to advantage, and are rewarded above their deserts?

A. 2.—I think the danger of being rewarded too highly is much less than that of their failing to obtain their due.

Q. 3.—As regards the predilection which you say that pupils show for the study of English, do you think that it might and should be checked?

A. 3.—The only means of amending this would be, I think, to encourage the vernaculars more than has been done. I think pupils will and should be attracted to the study of English as long as the English rule remains.

Q. 4.—With reference to your answer to question 20, in a locality where there are several communities, having each its own creed, to which each sticks steadfastly (*a*), do you think that a single school in which instruction in a special creed is made compulsory would meet the wants of the population? And (*b*), in case it were not possible for each section of the population to maintain its own school, should not Government, which professes religious neutrality, either maintain its own school there, if previously existing, or, if there were no Government school, establish one?

A. 4 (*a*).—I do not think that in all cases it will meet the wants. (*b*) The question does not express the only alternative.

Q. 5.—If a special Director or Inspector were appointed for aided schools, as you suggest, in case that Government schools be maintained, have you any ground to hope that such a Director or Inspector would not show himself more favourable to the schools of his own caste, race, or creed than to others?

A. 5.—That is a kind of partiality to which any system whatever is liable.

By MR. FOWLER.

Q. 1.—You have stated your opinion to be that the "result system" of grants is most unsuitable to colleges. To what, if any, class of schools do you consider it suitable?

A. 1.—To primary schools, if rules were not too minute, nor subjects too much sub-divided, and the attendance condition less severe; the time of examination should also be suited to local conditions.

Q. 2.—You spoke of the condition of 100 days' attendance to qualify for a grant as being too severe. Within what period must such attendance be made?

A. 2.—Within the twelve months preceding the examination.

Q. 3.—Do you regard 100 days' attendance *in a year* as too many?

A. 3.—Not more than should be expected *for a year*, but grants should be given to boys who might not have been in the school a whole year, and so not have made the required attendance.

Q. 4.—Is four hours in your opinion too long for a school-day's work?

A. 4.—No; but the weekly half school-day should count. Our usual school-day is of six hours.

Q. 5—You say a *master* in a Government school is taken as a *Deputy Inspector* to examine in a rival aided school. Does this mean that an assistant master in a Government school is, at the same time, a Deputy Inspector of Schools?

A. 5.—The Inspector associates a local master with him in the examination of a school, which is often a rival to the school that the said master belongs to. The master may thus be regarded as a Deputy Inspector *pro tem.*

Evidence of THE RIGHT REVEREND L. MEURIN, S.J., D.D., ROMAN CATHOLIC BISHOP OF BOMBAY.

Ques. 1.—Have you any statement of your views on the subject of education and on the questions suggested by the Commission which you wish to lay before the Commission?

Ans. 1.—The 60th of the questions suggested for the examination of witnesses before the Commission on Education runs thus:—"Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?' Whilst concurring with the Roman Catholic Bishops of the Madras Presidency in their negative answer to this question, I beg leave to add my opinion on the following, to my mind very important, question:—"How far is the charge true that the present scheme of education in Government schools fails to educate any class of society in the highest sense of the term? and if it is

true, what practical remedy for the defect can be suggested ?

1.—How to determine practically the level of the education to be imparted.

Viewing this question from the stand-point of the Government of India, it seems to me that education, as everywhere else, so here in India, must aim at that particular height of instruction and at that particular degree of moral perfection, which will enable the rising generation, when launched into independent domestic and public life, not only worthily to rank and to harmonise with the best men of the present generation, with whom they will have to associate, but also to raise the level of the present civilisation to such higher degree as a wise Government would consider both desirable and practically obtainable. The education is, in the hands of the rulers, to be treated as a powerful screw, or rather as *the* screw, for heightening the intellectual and moral perfection of their subjects.

2. The present level of education seems to be, in general, too high, and not sufficiently balanced.

If we regard the present intellectual and moral development of India, we must acknowledge the fact that it is, on the whole, still so deplorably low that to suppose it on a level with the intellectual state of England, as we appear to do in our Matriculation and subsequent examination-papers, seems to be a mistake. We see a great number of highly instructed young men in eager search of low-salaried offices, competing with a still greater number of much less instructed young men; and this seems to prove that their instruction is, on the whole, above the level of the requirements of society. I feel indeed inclined to deprecate the high intellectual standards at present insisted upon by Government, and rather strongly to recommend the comparatively much neglected groundwork of a more general, solid, and useful education to be diligently raised in the primary schools, to be given a more practical turn in the secondary schools, and to be completed in the superior schools by such scientific instruction as suits the generality, and not a small fraction merely of the young men who are expected to take a share in the higher public administration of the country. The highest instruction, which renders specially gifted young men able to take a part in the superior offices of Government, may properly be left either to private study or to a course in European Universities, or, for particular purposes, to particular, such as Engineering, colleges. The very high standard, for instance, of mathematical sciences now demanded in our University examinations is useless for nine-tenths of the students, and for more than one-half of them a positive nuisance, inasmuch as they absorb an unreasonable part of the time and energy of those who are not naturally gifted for this particular branch of human science, and thereby prevent them from perfecting themselves in other branches much more useful for their future career.

Taking, therefore, the question in this sense, it seems to me that Government is not to be charged with neglecting to educate our Indian youth to an insufficiently high level, but rather with trying to do the contrary, to exact from them so excessively high an amount of science that the vast majority of the young men going up for higher studies are unable, in their present condition, to appreciate, to digest, and to make a good practical use of the treasures with which their intellects and memories have been laden.

3. The object of secular education is to teach how to acquire terrestrial happiness.

But, if we understand the above question in this sense, *viz.*, whether the present education given to the rising generation of India is to be called education in the highest sense of the word, I am afraid, only a decidedly negative answer can be given. The test of the quality of education is its result. Now, education has for its object to direct the children of the people towards the same end towards which the law and the government of the land direct their parents. The object of all law and government is to guide the people towards happiness: of the ecclesiastical law and government towards eternal happiness, of the civil law and government towards terrestrial happiness; the object, therefore, of education is to teach and form the mind, *i.e.*, to instruct the intellect and to educate the heart of the rising generation so far as to enable them to acquire happiness: of religious or Church education how to obtain above all the celestial, and of secular or State education, how to acquire terrestrial happiness.

4. The present system of State education does not fully obtain this object.

Does, then, I ask, the result of the present State education answer the legitimate expectations of our rulers and of the wisest men among the people ? Do the educated Natives, individually as well as collectively, derive from their education, both for themselves and for the people at large, a degree of earthly happiness at once desirable and practically obtainable ?

If we turn our eyes to the agricultural, the industrial, the commercial, the administrative, and the governing classes, we find in all these branches, side by side with not a few encouraging, perhaps too great a proportion of unsatisfactory results of the present educational system; whilst we see even a certain number of gifted young men, especially in the Press, constantly swelling the number of dissatisfied and sometimes even disloyal subjects.

Nor can we shut our ears to the heart-felt and mournful complaint of many of the most experienced and virtuous men among the population, that the education imparted in the Government high schools and colleges sweeps away, together with many popular prejudices, also many a legitimate national custom, and above all their ancient religious faith, whilst the substitute given for all this is neither European civilisation nor the Christian faith, but mere infidelity coupled with a boastful exhibition of unrestrained liberty.

There seems to be very little doubt that the present system, especially of higher education, procures the desirable sufficient degree of terrestrial happiness, on the whole, neither to the educated youth individually, nor to the people collectively, and that, consequently, it fails to be Education in the highest sense of the word.

5. Education must be based on certain primary social truths and moral principles.

It will not be difficult to reach the root of the evil by the following few fundamental considerations.

Social or terrestrial happiness, the object of State rule and education, must necessarily be based on the right direction of man's intellect and on the right formation of his free will, that is, on *social truths* and on *social morality*, the latter derived from the former, because the will must be guided by reason.

The social truths in question are the expression of some primary notions which underlie all government in the world and form the foundation upon which the social order, all. government, and consequently the happiness of the people, are based.

These primary notions are the following :—

1. As man must live according to the dominant tendencies and imperative requirements of his nature, he is forced to put himself into communication with his fellowmen, and to maintain himself in such society: man is a social being.

2. No society is possible without a ruling power at its head for the conservation of its unity and order.

3. No ruling power can exist without legitimate authority and the right of commanding on the part of the ruler, and the corresponding legitimate subjection and the duty of obeying on the part of the ruled.

4. The relations between the members of society, arising from their respective natural rights and duties, must be ruled by just and equitable laws corresponding to these rights and duties.

The primary social duties flow naturally from the above truths or notions, and form what is usually termed the social morality, which is the guide for all political laws and customs, the principle of social justice on the one, and that of social virtue on the other side.

6. These truths and principles are based on some primary notions of natural religion.

Now, these principles of social order, which form the essential maxims of all Government, and must be inculcated on the minds of the rising generation, are not self-evident so as to require no demonstration, but they must be logically derived from the following primary notions of natural religion dictated by reason :—

1. It is God, the Creator, who has created man a social being.

2. It is God, the Supreme Ruler, who imposes upon man's free will and guides his own ever good and just will, and commands him to obey the laws of nature and universal order established by himself.

3. It is God's divine Providence which has ordered human society to be preserved by being ruled over by a Government.

4. It is God's wisdom and justice which grants to the ruler authority, and exacts from the ruled obedience.

5. It is God, the eternal Judge, who sanctions both his own law and all just laws given by the rulers of this world who rule with the authority given by him to them.

If these religious principles and motives are eliminated, in accordance with the prejudices of some ephemeral modern systems of thought, the above-mentioned primary social truths and moral maxims must either be derived from the axiom of utility, expediency, or some similar elastic notion, which everybody is at liberty to twist so as to make it subservient to his own selfish end; or they must remain hanging in the air, liable to be flung to the winds by a host of philosophical or political schemers or adventurers, who do not scruple to undermine all social order, and to lead the people to the abyss of strife, dissolution, rebellion, and destruction.

7. The primary social truths and precepts of natural religion are based on some fundamental self-evident principles of reason.

There is no possibility of defending an independent morality which dispenses with all religious tenets as its foundation; for the three elements of morality, which make of man a moral being, *viz.*, the first principle of all moral law, that there is a distinction between good and evil; the first principle of all moral duty, that we should do good and shun evil; and the first principle of all moral action, that man possesses the freedom either to fulfil or not to fulfil that duty, cannot be based on any foundation beneath, or within man himself, but only on a basis outside, above, and independent of, man.

The moral law, or the distinction between good and evil, must be demonstrated to be immutable, necessary, absolute, and universal; but man is subject to changes, to errors, to passions, to prejudice, to wilful wickedness; he has therefore no sufficient basis for the moral law within himself, albeit he has the faculty of reason for recognising it. The basis and fountain of all moral law cannot be but God, the immutable, eternal, necessary, absolute being, whose essence is goodness itself.

The moral duty, the obligation to do good and to shun evil, must have been laid upon man by a higher being than he himself is, for otherwise that obligation is only a voluntary resolution of man himself, from which he may recede at any time he thinks it convenient. Only God can be the supreme legislator for man.

The freedom of man, without which he would not be a moral agent, entails responsibility; responsibility entails merit and demerit; and these again entail reward and punishment. Man's moral freedom must, therefore, be based on the existence of an omnipresent witness, who is likewise an infinitely just and omnipotent judge, who rewards and punishes man, if not in this world—or rather because not always in this world—certainly in the world beyond the grave. This is again God, and God alone.

There is, therefore, no moral law, no moral obligation, no moral responsibility, independent of God, eternal goodness itself, the supreme lawgiver, the omnipresent, just, and almighty Judge of man.

8. Hence a new practical question regarding moral teaching based on religion.

Without entering here into a more explicit consideration of this subject, I confine myself to the above enunciation of the necessity of religion as the basis of all social order, and to putting accordingly the following practical question which at once comprises all the difficulties which in our circumstances can arise from the principles laid down above :—

Q. 2.—How far would it be right, and how far practical, to introduce moral teaching based on religion in schools under Government inspection, whilst strictly maintaining its neutrality in religious matters?

A. 2.—In order to answer this question, in which the greatest interest of all who have the education of India at heart must be centred, it is necessary to make a clear distinction between natural and supernatural religion, which alone will enable us to save the principles laid down, whilst satisfactorily dealing with the Government principle of neutrality in religious matters, and with the legitimate claims of the different religions obtaining in India.

Religion determines and regulates the bond existing between man and God, and between man and man on account of God. This bond is either the natural bond fixed by God in creation, or a supernatural bond super-added by him above man's nature. Natural religion is, therefore, known by our human reason from the nature of man and the nature of God; whilst supernatural religion, when it exists, must be known from a revelation by God, which, when proved as a historical fact, is to be accepted by faith in God's word. If there is a divinely revealed religion, it cannot possibly be in contradiction with the natural religion as dictated by reason, because the author of both, revelation and reason, is one and the same unerring and truthful God.

9. Distinction between natural and supernatural religion.

In India we have the Christian, the Jewish, the Muhammadan, the Parsi, and the Hindu religions, with their numerous sub-divisions or sects, all of whom claim to be the work of God or divine revelations. Their adherents are on the whole faithfully and often enthusiastically attached to them. But none of these religions and none of their adherents will ever grant that their tenets are against reason, however much they may admit them to be above reason.

10. All religions of India admit as their substratum the natural religion.

From this it will be, and must be, admitted by all religions and their adherents that the dictates of reason, or natural religion, is their common ground-work, the basis on which they meet in harmony, and beyond which alone they take their departure from one another. Any religion denying this would condemn itself as unreasonable, and by its own mouth stigmatise itself as unworthy of God as well as of man. As far as my knowledge goes, there is in fact not a single of the religions prevalent in India which commits itself to such a suicidal disclaimer of reasonableness.

Supposing the adherents of all the religions of India are unanimous on the precise tenets which form a necessary part of the natural religion, the collection of those tenets would yield the desired welcome ground-work on which Government could safely, justly, and without opposition or contradiction, base the moral teaching which it is absolutely necessary to introduce into all schools of India, in order to possess a precious rallying point for its endlessly distracted population, a solid foundation for the common social order, a bond of unity and coherence of the whole people, and a moral fortress for the stability of the Empire, a thousand times more reliable than Army, Navy, and Police together.

11. Government can safely introduce in all schools the teaching of those tenets of the natural religion on which social morality is based.

Has Her Majesty the Queen, or has the English Government, ever bound themselves to neutrality in matters belonging to the natural religion, to the dictates of human reason? Decidedly not. The Proclamation of Her Majesty the Queen in Council to the Princes, Chiefs, and People in India, dated 1st November 1858, says:—

12. This teaching is no violation of the Government principle of religious neutrality.

"Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and desire to impose our convictions on any of our subjects, and we strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects."

This is a promise not to interfere with the various religions of India, believed in by their adherents as of divine origin; but there is not the slightest assurance of neutrality with regard to the dictates of reason which form the natural religion.

Neither could Her Majesty the Queen, nor can the Government of India or any Government, pledge itself to indifference or neutrality regarding the primary religious dictates of reason without sapping the very foundations of all social morality and of its own authority. It is not only a fully admitted right, but it is an imperative duty of Government, to acknowledge, to profess, to proclaim, to invoke, to maintain, and to carry into practical effect those tenets of the natural religion on which all social morality is based. Neither can Government abstain from doing so, nor can any religious community object to it, without condemning themselves as unreasonable, and laying themselves open to the charge, the former of betraying its trust, the latter of preparing rebellion. Government is entitled and in duty bound to educate the rising generation only in those theoretical and practical principles which lie within the sphere of natural religion; but it is not entitled, and would indeed break its pledge of religious neutrality, if it attempted to educate the Indian youth in the Christian or any other religion which claims to be a divine revelation, and oversteps the sphere of the natural religion dictated by human reason.

13. Government cannot renounce this teaching, nor can any religion object to it, without stultifying themselves.

More than that, Government, if desirous of being faithful to the trust imposed upon it by Divine Providence, is even in duty bound to insist on the religious theories and moral maxims of human reason being taught in all schools within its dominions, be they conducted by Government itself or only inspected and aided. And still more, whenever it should be reported that in any school, however free and independent of Government, doctrines are being taught and inculcated which go directly against the dictates of reason, teaching, for instance, injustice, immorality, human sacrifices, rebellion, and similar offences against social morality, Government has not only the indisputable right, but also the indispensable duty, to check and to punish such attempts on the temporal welfare of both the individual pupils of such school and of society at large.

14. Government is even bound to insist on this teaching.

After this consideration there remains only the second part of the question: how far is it practical to introduce moral teaching based on religion into schools under Government inspection? The principle of justice once laid down with perfect clearness, this practical question is not as difficult as it at first appears to be.

15. Proposed plan for the introduction of this teaching.

1. To determine the tenets and precepts of natural religion to the satisfaction of all religionists, requires a knowledge of all religious systems and a sound philosophical and theological knowledge of the line of demarcation between the natural and the supernatural spheres.

2. To propound those doctrines and maxims in books adapted respectively for primary, secondary, and high schools requires a most careful and cautious elaboration of the whole material on fixed principles.

3. To introduce those books into the Government and other schools requires only a few delicate regulations on the part of Government.

4. To examine the schools on the Government Book of Morals, and to support, to reward, and to assist them accordingly, requires nothing but the sincere religious impartiality already guaranteed to the peoples of India.

16. How to determine the religious tenets and precepts of natural religion.

The first practical step could be taken by Government inviting the heads of the great religions prevailing in India either to submit on their own account an enumeration of such tenets and precepts, or to give their opinion on a list submitted to them by Government. If the latter plan be chosen, the list proposed by Government should contain, among others, at least the following essential points :—

1. The existence of a Supreme Being, called God, Parameshwar, Ormazd, Allah, or whatever name the various religions give to him.

2. The omnipotence of God as the author of the Universe, of the world, of man.

3. The providence of God as the Supreme Ruler of the world.

4. The Justice of God as the Supreme Lawgiver and Judge.

5. The endowment of man with intellect and free-will, his social and moral character, and the corresponding end for which he is created.

6. The continuation in existence of man's soul after his death.

7. The certainty of just retribution to be given by God to man in the next world.

8. The special duties of man towards God (religion), towards his neighbour (charity and justice), and towards himself (prudence, temperance, and fortitude).

9. The possibility of divine revelation.

This last point, taught by reason, is to serve as the proper link for the addition of such books of religious instruction as the adherents of a particular religion may think proper to introduce into their private schools. The very fact of Government furnishing this link will entirely allay the apprehensions which unenlightened religionists may still entertain at the introduction of the Government Book of Morals.

17. The composition of a Government Book of Morals.

The second practical step could be taken by Government offering a prize for the best Book of Morals (or whatever inoffensive name be chosen), based on the abovementioned principles, say one for the primary and a more explicit for the secondary schools, to be presented to Government within a specified time. The larger and philosophical explanation of the whole system for the high schools may fitly be reserved till after the selection of the two former books. It may be advisable to secure to the books selected the express approval of the heads of the various religions before sanctioning it definitively as the Government Book of Morals for the use of all schools in India. It might be also prudent to rule that no change in this book be made before the lapse of a specified period, say of ten or fifteen years.

18. The introduction of this Government Book into all schools.

It will not be difficult to obtain, if not a ready, at least a gradual acceptance of the Government Book of Morals by all, even private schools, provided Government grant the express permission to link to it any book for teaching the particular religious tenets and precepts enjoined by each particular religion. In the grant of this liberty will precisely consist the perfect neutrality in matters of religion guaranteed by Government to the peoples of India. This liberty comprises, of course, the permission to give in the vernacular translations of the Government Book of Morals to the Supreme Being the particular name used by the respective religions.

19. The sanction of Government for the conscientious use of the Government Book of Morals.

The sanction to be given to the introduction of this Government Book may consist in the grant or refusal of State aid, or even of the license of teaching, to the Managers of the schools, according as the instruction they impart with regard to its tenets and precepts be effective or the reverse. It is understood that the school inspectors and examiners are to be bound to conscientiously carrying out the intentions of Government.

In schools and colleges directed by Government itself, most stringent rules should be introduced and insisted upon for the direction of the masters and professors; in accordance with which they would be obliged to let their whole teaching, and especially their moral training of the pupils, be pervaded and impregnated by, but also confined to, the tenets and maxims of the Government Book of Morals; and this not only in the hour allotted to the teaching of this Book, but in all branches, and especially in philosophy, history, and literature, where the teacher has the most ample opportunity for imbuing the minds of his pupils with either right or wrong, clear or hazy, conservative or destructive, wholesome or dangerous notions of religion and morality.

If Government masters and professors allow themselves, under the pretext, for instance, of history, by a biassed and partial judgment on historical facts or persons, by means of some unfounded and vague notions of enlightenment, progress, impartial superiority and proud position above all parties, to instil into the hearts and souls of the youth, confided by their parents and by Government to their conscientious care, irreligious principles of this or that ephemeral philosophical schools, prejudices, disrespect, aversion or scorn directed against the tenets or followers of any religion not their own, and thus to betray their sacred trust, and to sow religious and social enmity and strife, in contravention to all precepts of charity and tolerance; then they surely merit to be regarded as real and insidious enemies to the common social order and happiness, and to be treated with the greatest possible severity according to the strictest justice of a Government pledged to perfect neutrality in matters of religion. The same scrupulous neutrality must be observed regarding the text-books for the various subjects introduced by Government in their schools, or prescribed for Government examinations. It cannot be denied that Government has on this score not been altogether free of blame.

20. Conclusion.

The proposed plan of introducing into all schools a Government Book of Morals obviates all legitimate complaints of the followers of any of the existing religions; it grants, guarantees, and protects religious freedom of conscience to all individuals and to all religious communities; whilst, leaving the Missionaries free to do their best for the propagation of their religions, it prevents them from using the authority and power of Government for their peculiar purposes; it satisfies the wishes of those right-thinking men who see in the present Government education only the extinction of all positive religion and the spread of an infidelity which carries in its bosom the germs of the greatest possible social and political evils; and, lastly, it binds all the Indian subjects of Her Majesty the Queen with one reasonable and healthy intellectual and moral bond, which cannot fail to bear in a more distant future the most precious fruits of social harmony and union on a basis, not invented by man, but laid down by the Creator in the inmost depth of man's reasonable nature.

Evidence of Mrs. Mitchell, *Lady Superintendent, Female Training College, Poona.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—In reply to this question, I have the honour to state that I came out to India in 1841 and have since resided for the most part of the time in Poona up to the present. During all that time I have been engaged in Native female education more or less. I have had scholars of every race and caste—Hindus of all castes, Muhammadans, Parsis, &c. I spent 4½ years in Bombay from 1866 to 1873, during which time I was Lady Superintendent of the Alexandra Native Girls' English Institution. In 1870 I came to Poona to take charge of the Government Female Training College and have been engaged in this work ever since. If I can in any way serve the cause of female education which has been my life-long work, by giving any information which may lead to the extension of good sound instruction throughout the land, I shall indeed feel myself honoured.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—I am not aware of the existence of indigenous female schools worthy of the name in this province. The obstacles to establishing schools for girls have been and are still very great; there may, however, be more instruction going on in private among the women of this province than most of us are aware of—the case of my friend Ramábái Sanskrita would suggest this. How this remarkable Native lady has acquired such a wonderful knowledge of Sanskrit and such remarkable proficiency in her own language, both in speaking and writing, while she possesses great good sense and practical knowledge, are questions well worthy of the attention of the Educational Commission. There may be other similar cases that people know nothing of, and every one would be glad to hear of such.

Ques. 42.—What progress has been made by the Department in instituting schools for girls, and what is the character of the instruction imparted in them; and what improvements can you suggest?

Ans. 42.—I shall only speak of what has come under my own observation, leaving others to speak of what has come under their notice. I found five small primary female schools in Poona when I arrived, which were supported by Government; these were affiliated shortly after my arrival to the Normal institution to which I had been appointed. I send the following memorandum from J. B. Peile, Esquire, then Director of Public Instruction, No. 2597, dated 8th November 1870, which shows the plan of the work then appointed for me to do:—

Memo. No. 2597 of 1870-71.

Office of the Director of Public Instruction,
Poona, 8th November 1870.

To
Mrs. MITCHELL,
Female Normal School.

The Director of Public Instruction has the honour to forward a memorandum of the arrangements agreed upon at the opening of the Female Normal School.

2. A form of abstracts for salaries and other charges is appended. These are to be submitted on or after the 1st of each month for the countersignature of the Director before they are presented at the treasury.

3. Mrs. Mitchell is requested to fill into the first month's abstract the sum which represents her expenses on account of conveyance to and from the school. This sum, if approved, may be entered afterwards as a fixed monthly charge.

4. The rent may be paid to the owner of the building monthly through Ráo Sáheb Narayen Bhai, and a receipt should be taken each month and kept in the school records.

5. Mrs. Mitchell will draw and pay the scholars' stipends, and a register should be kept of such payments in which the receipts of the students should be taken. This should be open for inspection as part of the school records. The same course should be observed with regard to the pay of the assistant teachers.

6. The contingent allowance of R15 is for stationery and similar petty supplies. It may be drawn monthly, and any surplus accruing may be kept in Mrs. Mitchell's hands to be expended at discretion on small improvements in the school. An account should be kept of this expenditure also.

7. Any inexpensive humanising agency, such as flowers in pots, pictures, &c., may be bought from such surplus or specially applied for to the Director, who will be glad to see the ground in the centre of the court made ornamental.

8. The pay of the Vernacular Master and peon attached to the Practising School will be provided, until further notice, by the committee of that school. With these items Mrs. Mitchell need not concern herself.

9. The scholars should be divided into classes according to qualifications. The advanced class will now have stipends of R8 per mensem, and the second class stipends of R7. At a future time, when girls of all ages are attending the school, a third or candidate class may be formed, to the girls in which a small subsistence allowance will be made.

10. Mrs. Mitchell is requested to submit for approval, after such experience as she finds necessary, a time-table and course of study. In the time-table it should be arranged that each student should in turn have practice in teaching a class in the Practising School.

11. The object of the school is to qualify the young women to teach the subjects included in the vernacular standards, of which Mrs Mitchell has a copy. To do this they must learn a little more than the standards contain, and of course instruction in the art of teaching must hold an important place in the school course. English is not included, as it is not to be taught by the students, but a little English may be taught to the most intelligent girls as an extra study if Mrs. Mitchell finds any among the students who seem likely to repay such additional trouble.

12. Two degrees of attainment may be aimed at. Girls who are only of small ability may be trained to teach only the three lower vernacular standards, and their training

may stop there; girls of better capacity should be trained to teach the whole six vernacular standards. The former will be appointed to small village schools and the latter to larger schools.

13. Mrs. Mitchell is requested to report when she considers any girls competent to take charge of a school, and an examination of them will then be held by the Inspector. The first two who are ready for employment may replace the male teachers, who will then be otherwise provided for. The next will take charge of the schools in Poona.

14. There are three private girls' schools in Poona and one Government girls' school. The Director will be glad if Mrs. Mitchell will consider herself the Superintendent of all these schools and affiliate them to the Normal school. The Committee of the private schools who are mostly also the Committee of the Normal School have already assented to this proposal. It has been suggested that each of the above four schools should attend on a fixed day in each month at the Normal School and undergo a day's instruction and examination there. This plan should be tried as an experiment and the result reported.

15. When any new expenditure besides the already sanctioned items is required for the school, the course is for Mrs. Mitchell to apply to the Director of Public Instruction, explaining the object and stating the proposed cost. After his approval is obtained, she is authorised to submit to him, for countersignature, a bill for the amount.

An attendance return of teachers and stipendiary students in the form appended should be forwarded to the Director at the end of each month.

(Signed) J. B. PEILE.

It will be seen from this plan and subsequent operations of which I shall now speak that the Department has done a great deal and gone to considerable expense on account of female education during the last 12 years, notwithstanding what were once thought to be insurmountable obstacles—

1. The Female Training College was established in November 1870. When first taking charge I found 8 grown up women and had a few more shortly after the institution was opened. Female education was then in a very elementary state. We know that, generally speaking, before a Normal department has been begun there have been, and naturally ought to be, good model schools as feeders. Let it be borne in mind that this has not been the case here; the Department has had to work with the material offered. At first most of the women admitted did not know their letters. Up to April 1878 there was no entrance standard. To have passed the third vernacular standard was then made the Entrance, and there were besides four special standards framed for the Female Training College. The standards now in use in all our primary schools, and also in the Training College, are the following :—

STANDARDS FOR FEMALE SCHOOLS.

Standard I.

Marks.	Hours.	
100	11	*1st Head.*—Native Multiplication Tables up to 20 × 10. Easy questions to be solved, with their use.
100	11	*2nd Head.*—Modi and Bálbodha Bárákhadis complete. Writing easy words of simple letters.
100	11	*3rd Head.*—Reading Bálbodha First Book with tolerable fluency. Recitation of the poetry in the book.

Standard II.

100	9	*1st Head.*—Native Multiplication Table of fractional figures from ¼ to 2½ multiplied by integers 1 to 20, and easy questions in Mental Arithmetic to be solved by their use. Notation and Numeration up to 100,000. Addition of not more than four numbers, each less than 10,000. Subtraction of numbers less than 10,000.
100	10	*2nd Head.*—Reading the Second Book in Bálbodha and the first 30 lessons in the Modi First Book, with understanding of the part read. The poetry to be repeated.
100	9	*3rd Head.*—Writing to dictation in Bálbodha 3 lines from the First Book, with not more than 6 mistakes. Modi, large-hand, to be commenced.
100	5	*4th Head.*—Plain sewing.

Standard III.

100	8	*1st Head.*—Multiplication and Division of numbers less than 10,000 by numbers less than 100, and Reduction involving the use of native tables of money, weight, measure, and capacity. Easy Mental Arithmetic to be solved by the aid of the Multiplication Tables learnt.
100	9	*2nd Head.*—Reading the whole of the 3rd Departmental Book in Bálbodha and the First Book in Modi, with understanding of part read and meaning of words. Poetry of the Third Book to be understood and repeated.
100	8	*3rd Head.*—Writing to dictation in Bálbodha 3 lines from the book read, with not more than 6 mistakes. A full writing book (Modi large-hand) to be produced.
100	3	*4th Head.*—Geography.—Knowledge of what a map is, *e.g.*, of the cardinal points of the compass, and how they and different portions of the earth are represented, &c.
100	5	*5th Head.*—Plain needlework.

Standard IV.

100	8	*1st Head.*—Arithmetic.—In addition to previous standards, four Compound Rules and Simple Proportion. Easy sums in Mental Arithmetic, involving the native tables of money, weight, measure, and capacity.
100	9	*2nd Head.*—Reading the prose parts and 100 lines of the poetry of the Fourth Book in Bálbhodha, with understanding of part read and meaning of words. The poetry to be also repeated. Reading a well-written Modi paper to be brought by the Examiner.
100	8	*3rd Head.*—Writing to dictation in Bálbodha and Modi 3 lines from the book read, with not more than 6 mistakes. Modi copy-book to be produced (middle-hand).
100	3	*4th Head.*—Geography.—Elementary geography of the Collectorate, involving knowledge of its boundaries, rivers, mountains, made-roads, railways, principal towns, &c. Places to be pointed out on the map.
100		*5th Head.*—Plain and fancy needlework.

STANDARDS FOR THE POONA FEMALE NORMAL SCHOOL.

ENTRANCE STANDARD III.—*Standard for Girls' Schools.*

First Year's Course.

Hours

5 *1st Head.*—Add to the Entrance Standard the four Compound Rules and the Rule of Three. Native tables of weight, money, measure, and capacity.

8 *2nd Head.*—Reading. The prose part of the 4th Book, with understanding of the subject-matter and meaning of words. Grammar, distinguishing parts of speech. Poetry, 45 stanzas to be understood and repeated.

5 *3rd Head.*—Writing to dictation 4 lines from the book read with not more than 5 mistakes. Modi, a full copy-book of medium hand to be shown.

5 *4th Head.*—Geography of the Presidency and neighbouring provinces, rivers, mountains, Native States, zillas, towns, &c., to be pointed out on the map. History of Máháráshtra to go in with the study of the map of Bombay Presidency.

Second Year's Course.

5 *1st Head.*—In addition to the 1st year's course, Compound Proportion, Simple Interest, and Vulgar Fractions. Mental Arithmetic.

8 *2nd Head.*—Reading.—The prose part of the 5th Book with understanding of the subject-matter and meaning of words. Grammar, Declensions and Samás as in Dadoba's Smaller Grammar. Poetry, 50 stanzas of poetry from the 5th Book to be understood and repeated. Reading Modi, 3rd book.

5 *3rd Head.*—Writing to dictation 5 lines from the book read with not more than 5 mistakes. Modi, a full book of small-hand to be shown.

5 *4th Head.*—History of India (संक्षिप्त) by Vinayek Kondev Oka. Geography of India with information as in the 1st year's course.

Third Year's Course.

5 *1st Head.*—In addition to the previous standard, Practice, Decimal Fractions, and Compound Interest. Mental Arithmetic.

8 *2nd Head.*—Reading. Prose part in the first 233 pages of the 6th Book with understanding of the subject-matter and meaning of words. Easy Etymology. Grammar, Conjugations and Prayogas. Easy Parsing. Poetry, 70 stanzas from the portion read to be understood and repeated. Reading Modi ordinary official papers.

5 *3rd Head.*—Writing to dictation 5 lines from the book read with not more than 5 mistakes. Modi writing.

5 *4th Head.*—In addition to the previous standard, History of England (by Hari Keshavji) down to the end of the Reign of Henry VIII. In addition to the previous standard, Geography of India and Europe.

Fourth Year's Course.

5 *1st Head.*—Arithmetic complete. Native accounts. Day-book, keeping of household accounts.

5 *2nd Head.*—Sixth book. Reading the Prose part of the latter half with understanding of the subject-matter and meaning of words. Etymology. Grammar, Dadoba's Smaller Grammar, complete with Parsing. Poetry, 75 stanzas from the part read. Modi, reading any paper brought by the examiner.

5 *3rd Head.*—Writing to dictation 5 lines from the book read with not more than three mistakes. Modi, writing a small essay in current Modi hand on a subject treated in the 6th Book.

5 *4th Head.*—History of England, complete. General Geography of the world. Elements of Physical Geography, including the knowledge of the rotundity of the earth and its motions, the equator, the poles, the tropics, latitudes and longitudes, the seasons, day and night, eclipses, tides, climate, rain, dew, &c. Map drawing of India.

N.B.—No girl to be admitted to the Female Normal School unless she has completed and passes under the 3rd standard for Girls' schools.

Standards for Needlework.

1st Year's Course.—Neat patch-work, hemming, over-seaming back stitching as required in simple articles of native dress.

2nd Year's Course.—Further progress in above stitches and some skill to be shown in putting things together in articles of native dress.

3rd Year's Course.—Tucks and gathers, as in articles of European wear, button-holes and eyelet holes.

4th Year's Course.—Still greater neatness and progress, some articles of fine white sewing, with small tucks and fine gathers, button-holes and eyelet-holes, cutting out simple articles of dress.

During the whole course fancy needlework and other ornamental studies may be added according to the progress made in plain work.

The Maráthi language is the chief medium of communicating instruction. Lately a Hindustáni Department has been begun, from which I have great hopes that Muhammadan girls may be reached. The great body of our 34 pupils are high-caste Hindus, of whom 6 are Brahmins and 18 Marátha Kunbis, 1 Sonar, and 1 Váni. There is also one Jewess and one Muhammadan. Since 1872, 34 mistresses have been sent out to situations from the Training College, as follows:—3 in 1872, 4 in 1873, 7 in 1875, 3 in 1876, 1 in 1877, 2 in 1879, 3 in 1880, 5 in 1881, 6 in 1882.

There have been up to this time 34 mistresses sent out, and they are labouring in different parts of this Presidency. At first, as a rule the mistresses are appointed to take charge of schools in the city of Poona, so as to gain experience before being sent to a distance, where they are likely to have greater trials and difficulties.

2. Let me say a little of the six primary schools in the city of Poona which have lately come entirely under my charge. My assistants and I have regularly attended to them more or less from the beginning; but in December 1879 they came under our administration, and I have since done the duties of a Deputy Educational Inspector in addition to my own as Lady Superintendent. To speak of the results of this work is rather premature as yet. We have begun by having better school-houses as far as we could, so that the little girls under us are not now taught in wretched hovels as they formerly were, and we have set ourselves to remove the obstacles to the progress of our work as far as may be in our power. The Practising School more immediately attached to the Training College is the most advanced; to this school Miss Morris, my assistant, has devoted her chief attention, which has resulted, not only in benefit to the little girls, but to the women who go into it as pupil-teachers, &c. On the success of this school especially a great deal of the success of the Training College depends, though all the other primary schools are feeders to our central institution. Let me here speak of the chief great hindrance to our work in these schools—early marriages. Hardly has a girl of high caste acquired a little elementary knowledge than she is called

away to be married at the tender age of 8 or 9. I think, however, there is some appearance of change in this matter. A few most respectable gentlemen are allowing their girls to grow up before marriage; some girls attend school after their marriage, though time is lost in visits to the mothers-in-law; there have been remarkable cases of widow marriages lately. I hope all these changes will eventually lead to the abolition of this great evil; the true remedy for this and similar evils is the education of *both men* and *women*.

From the above rather meagre statement I hope it will be seen that the Department have done much for female education.

The only improvement I would here suggest in the present course is that a few of the more promising students in our college should have English as a foreign language added to the above standards. I know that English is studied by native girls without a proper knowledge of their own vernacular, when they cannot even sign their names in the written character of their own language; this is an obvious abuse, and there never can be real appreciation of our language by such students nor can they ever gain any knowledge of English literature. A few of our students studying English after going through the course laid down in the Maráthi standards, would have a good effect on female education in general, and some would doubtless eventually turn their information to good account in writing in their own language for the benefit of their countrywomen. The additional expense would be well laid out on such, and the time well occupied.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—If mixed schools can be established there can be no objection to them.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—I have already spoken of what has been done in this matter by the Educational Department here, and am in a manner committed to it; it is for others to suggest a better system which can be carried out. As to the sort of women to be trained as teachers, I would here say just one word. I have found in my own experience that so far from married women being the best sort to be trained I have just found the reverse, as the husband has been as often a hindrance as not; the best women I have had have been widows or single women. Let the candidate be received for what she is in herself rather than on account of her circumstances, though these ought to have due consideration. These remarks apply to Native women of course.

Ques. 45.—Are the grants to girls' schools larger in amount and given on less onerous terms than those to boys' schools, and is the distinction sufficiently marked?

Ans. 45.—I am sorry that I am unable to answer this question, never having had anything to do with grant-in-aid schools.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies, and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—European ladies, who have set themselves to study a native language so as to be able to communicate freely with the people of the locality in which their lot has been cast, have done much good in the advancement of female education. Without the study of some native language or other I do not see that European ladies can do much good. I could give many instances which have come under my own observation of ladies who have spent their time in the instruction of Native women and girls, and those who have met with success are those who have studied native languages.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—My chief objection to the administration of Government female schools, as far as our mistresses are concerned, is that when those mistresses leave Poona for the districts, they are put under gentlemen who are Deputy Inspectors; this is contrary to all native ideas of propriety. It is not my object here to condemn any particular set of men as a class, but the system, as it applies to this country, is bad, and I have known individual cases of great hardship arise from it; the obvious conclusion to be drawn from the above statement is that native girls' schools should be inspected by ladies of high character and attainments, European ladies in the first instance, but I can see no objection to such a lady as Mrs. Ramábái Sanskrita, or one of our own women, occupying such a post eventually, after getting older and more experienced, especially if, in addition to being good Maráthi scholars, as they ought to be after having passed our Training College standards, they have acquired English so as to have some appreciation of its literature.

Cross-examination of Mr. Mitchell.

By Mr. Jacob.

Q. 1.—With reference to answer 44, do you think that a school mistress who is a married woman living with her husband, would, as a rule, be more popular with parents than one who is unmarried or single?

A. 1.—Perhaps so in the first instance, but I think a good woman would have her own weight. Besides, when she is married, the character of the husband must be taken into consideration.

By Mr. Telang.

Q. 1.—Can you specify the sort of hardship which results from mistresses of female schools being placed under gentlemen who are Deputy Inspectors to which you refer in your answer 8?

A. 1.—The general character of my objection, to which there are, I am glad to say, exceptions, is a coarseness of manner arising from ignorance of how to treat a lady.

By MR. LEE-WARNER.

Q. 1.—With reference to your answer 42, last part of paragraph 1, can you state what has become of the 34 mistresses sent out from your college; whether they are still engaged in tuition?

A. 1.—The following list will give the information required. The column "Married" refers to the state of the civil condition of the lady on entering the institution.

Nominal List of Women sent out from the Female Training College, Poona, since the date of its foundation down to the year 1882.

No.	Names of Women.	Caste.	Whether Married or Unmarried.	Year in which sent out.	Particulars with regard to Employment, &c.
1	Yashodábái	Brahman	Widow	1872	Appointed to a School in Poona City; subsequently to Bhiwndi, and thence to Ahmednagar, where she now is.
2	Ahilyábái	Kunbi	Married	"	Appointed to school in Poona City, subsequently to Sátára; resigned.
3	Sagunábái Joshi	Brahman	"	"	Wife of a trained master; appointed to Sholapur; died some years after.
4	Vithábái Thorát	Kunbi	"	1873	Appointed to a school in Venguria, subsequently to Kolhapur.
5	Gangábái Dalvi	Brahman (Senvy)	Widow	"	Never accepted a scholarship; appointed Assistant Mistress in Female Training College; subsequently married Mr. Bhandari in December 1874; lives in Bombay.
6	Chimnábái Sálunko	Kunbi	Married	"	Appointed to a school in Poona, subsequently sent to Kelshi in the Ratnágiri District; died from fever some time afterwards.
7	Káshibái Rode	Brahman	"	"	Appointed to a school in Poona City; subsequently sent to Bhiwandi, is now Mistress of the Sátára Girls' School.
8	Bhágirthibái Káshináth	"	"	1875	Wife of a trained master; appointed to a school in the Poona City; subsequently sent to Sholapur, where she now is with her husband.
9	Rangubái Sákhárám	"	Unmarried	"	Appointed to Bhávanagar State, where she remained for some years; died of fever in Poona.
10	Tánibái Jayashingkar	"	Widow	"	Appointed to a school in Karád, her native village; subsequently appointed Assistant Mistress in the Female Training College, Poona; thence sent to take charge of the girls' school at Miraj; remarried to Mr. Tarkhadkar, Head Master, Hyderabad High School (Sind), in January last; resigned.
11	Sonábái Sakhárám	"	Unmarried	"	Appointed to be Mistress of the Practising Girls' School attached to the Female Training College; subsequently sent to Baroda Girls' School; resigned in 1879.
12	Sagunábái Deva	"	Married	"	Wife of a trained master; appointed to a school in Poona; transferred to Sátára; subsequently to Baroda, where she now is with her husband.
13	Durgábái Joshi	"	"	"	Appointed to a school in Poona; afterwards Mistress in the Female Training College; thence sent to Kálbádevi Road Girls' School in Bombay, and is now in Miraj in place of Tánibái mentioned above.
14	Rahibái Shirki	Kunbi	"	"	Appointed to a school in the North-East Division; afterwards appointed to Sávantvádi, where she now is.
15	Gangubái Rushi	Brahman	Widow	1876	Appointed to a school in the Poona City; afterwards to Kalyán; thence to Nágdevi Road Girls' School in Bombay, where she now is.
16	Girjábái Pawár	Kunbi	Married	"	Appointed to a station in the Southern Division in Konkan; thence to Sholapur, and thence to Pandharpur, where she now is.
17	Miriámbái Samson	Jew	"	"	Appointed to the Kámáthipura Girls' School in Bombay, where she now is.
18	Sakhubái Sonár	Sonár	Widow	1877	Appointed to a school in Poona and transferred to another, where she now is.
19	Saraswatibái Chowndi	Brahman	"	1879	Appointed to a school in Poona; subsequently sent to Pen in the Kolába District, where she now is.
20	Gayábái Deshmukh	Kunbi	"	"	Appointed Assistant Mistress in the Kámáthipura Girls' School in Bombay, where she still is.
21	Gangubái Shirki	"	Married	1880	Appointed to a school in Poona City; thence sent to Baroda as Mistress of the Girls' School, where she now is.
22	Champábái Pardeshi	Pardeshi	Unmarried	"	Appointed to a Girls' School in Poona, afterwards sent to Kálbádevi Road Girls' School in Bombay, where she still is.

Nominal List of Women sent out from the Female Training College, Poona, since the date of its foundation down to the year 1882—continued.

No.	Name of Women.	Caste	Whether Married or Unmarried.	Year in which sent out	Particulars with regard to Employment, &c.
23	Manubái Sakhárám	Brahman	Unmarried	1880	Passed in 1880, but too young to be placed in charge of a school; teaches 5th vernacular standard in the Female Training College and studies Hindustáni.
24	Bhágirthibái Máne	Kunbi	Married	1881	Appointed to Alibág Girls' School; died in May last.
25	Rádhábái Sutár	"	"	"	Appointed to Kárwár, and thence to Násik Girls' School, where she now is.
26	Krishnábái Gulav	Brahman	Widow	"	Appointed to Nipáni Girls' School in the Southern Division, where she now is.
27	Gangubái Gavli	Kunbi	Married	"	Appointed to a school in Poona, and afterwards to Kalyán, where she now is.
28	Roshenbi Syed	Muhammadan	"	"	Appointed pupil-teacher in the Practising School, Poona; is now Assistant Mistress in the Female Training College; also studies Hindustáni with the prospect of being appointed to a Hindustáni Girls' School.
29	Gazubái Walimbe	Brahman	Widow	1882	Appointed to Vengurla Girls' School, where she now is.
30	Rádhábái Mugutkar	Kunbi	"	"	Lately appointed to Shukarwár Peit Girls' School in Poona.
31	Tárábái Sálunke	"	Married	"	Married to a trained Teacher (Assistant Master in Sadáshiv Peit Girls' School); she has lately been appointed Mistress of the Budhawár Peit Girls' School in Poona.
32	Vithábái Mahájan	Brahman	"	"	Lately appointed Mistress of the Sadáshiv Peit Girls' School, Poona.
33	Yamnábái Káshikar	Sonár	Widow	"	Pupil-teacher in the Practising Girls' School in Poona.
34	Káshibái Shewak	Brahman	Married	"	Pupil-teacher in the Poona Shukarwár Peit Girls' School.

Q. 2.—If primary education were transferred to the management of Municipalities, would you advocate an exception in the case of female primary schools?

A. 2.—I entirely agree with Mr. S. S. Bengali that, for the reasons given by him, the female school should be excluded. In the city of Poona not a single female school has received any encouragement, even in the matter of giving prizes, from the Municipality.

By THE PRESIDENT.

Q. 1.—Are there any objections in respectable native society to little girls going alone through the streets to school?

A. 1.—I think there is. In Poona we aways send an old man to take the children to and from school. The feeling is that little girls might hear bad language, or suffer annoyance, or even be subjected to thefts of their jewellery if they went alone. The elder girls come and go to school alone with perfect safety.

Q. 2.—As a matter of experience, how many girls have you been able to keep at school after ten years of age?

A. 2.—Several thousands of little girls have come under my observation, belonging to all classes, from Brahmans to sweepers, including Native Jews, Parsis, and Muhammadans. I have now upwards of 400 girls under observation. A very small proportion continues with us after 9 years; of these about one-half are single, the other half married, but they have not gone to their husbands' houses. I append a statement giving details of caste of 375 pupils.

Statement showing the Number of Girls on Rolls of the six Government Primary Schools in the City of Poona at the end of August 1882, with their Ages and Castes. Primary means studying up to Vernacular Standard III.

Ages.	Details of Castes.														
	Brahman.	Kunbi.	Parbha.	Tambat.	Sonar.	Muhammadan.	Israel.	Wani.	Shimpi.	Pardeshi.	Jews.	Kamathi	Teli.	Sutar.	Total.
9 years and under	33	30	...	2	4	...	No details obtained. 1	2	6	4	4	1	...	1	208
10 years old	14	16	1	2	2	...		2	2	...	...	...	...	...	88
11 ditto	4	11	...	2	2	...	...	...	3	1	...	...	1	...	39
12 ditto	3	3	...	...	1	...	...	...	...	...	...	...	...	...	24
13 ditto	...	1	...	...	...	1	...	...	...	...	...	...	...	...	7
14 ditto	...	1	...	...	...	...	...	...	...	...	...	...	...	...	1
15 ditto	...	1	...	...	1	...	1	...	...	...	...	...	...	...	1
19 ditto	...	2	...	...	...	...	...	...	...	...	...	...	...	...	1
21 ditto	...	1	...	...	...	...	...	...	...	...	...	...	...	...	4
22 ditto	...	...	...	...	...	1	...	...	...	...	...	...	...	...	1
25 ditto	1	...	...	...	...	...	...	...	...	...	...	...	...	...	1
Total	55	65	1	6	10	1	2	4	11	5	4	1	1	1	375
Grand Total															37

Q. 3.—With reference to answer 43 in your evidence, do you think it possible to establish mixed schools on any considerable scale?

A. 3.—I do not think it possible. They would be viewed with disapproval by native society.

Q. 4.—Do you think that a supply of educated women exists at present in the Bombay Presidency from which, say, three Inspectresses of Schools could be obtained and kept up?

A. 4.—They should be English women at first, unless an exceptional native lady like Rámábai Sanskrita could be obtained. I do not think, however, there would be any difficulty in keeping up a staff of three native female Inspectresses in this province.

Q. 5.—Have you any Muhammadan girls under instruction?

A. 5.—I have only one Muhammadan girl among the 400 girls under my observation. There would be a difficulty in Muhammadan little girls being instructed, like our other girls, by male teachers.

Q. 6—If you had more money for female education, do you think that there is an effective demand for additional girls' schools in the Bombay Presidency?

A. 6.—I think so. There is an increasing demand for female education in native society, notwithstanding much opposition.

Q. 7.—Is your supply of female teachers equal to the present demand for them?

A. 7.—No.

Q. 8.—If you had more money to spend in training female teacher, do you think that you could increase the supply?

A, 8.—I have not yet thought it my duty to spend the whole sum placed at my disposal for training female teachers. I think, however, that money could be well spent in providing low-caste female teachers for the lower castes of the Hindus. I have not yet found this a practical question in my own institution.

Q. 9.—Will you favour the Commission with your views as to teaching by Zanána Mission ladies?

A. 9.—I know of several such ladies. But I have not seen much of their work, although what I have seen of it is excellent.

Re-examined by Mr. Jacob *through the President.*

Q. 1.—Are you aware that there is a considerable number of girls of the low castes attending the free schools of the Presidency?

A. 1.—I was speaking only of the Poona City. I am not aware of facts outside that limit.

Q. 2.—Are you aware that in the rural districts of the Deccan Muhammadan girls freely attend girls' and even boys' schools?

A. 2.—No. I am not aware of the fact.

Q. 3.—Are you aware that in 1880-81 there were 2,745 Hindu and Muhammadan girls attending boys' schools in the Presidency?

A. 3.—No.

Evidence of Mr. V. A. Modak.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have been head master of several of the high schools in the Bombay Presidency during the last fifteen years, and have always taken a deep interest in the progress of education in all its branches.

(2) As a member of the committee of the Female Normal School at Poona, I am practically acquainted with the difficulties connected with the subject of supplying teachers for female schools.

(3) I have mixed with all classes of people, and have found frequent opportunities of ascertaining their views on the subject of education in all its branches.

(4) I have travelled through several of the districts in the Presidency, and have thus had opportunities of making myself acquainted with the present state of primary education in this part of India.

(5) My experience has been gained in the Bombay Presidency, and specially in the Central Division.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—I think that on the whole the system of primary education in Bombay has been placed on a sound basis.

(2) A large portion of the annual expenditure on education is devoted to primary instruction; and schools are established wherever the people evince a genuine desire for education, and are ready to guarantee a minimum average attendance of 20 children, and to provide half the cost of the school-building.

(3) The instruction imparted in these schools is useful, and generally suited to the wants of the people; and the method of teaching is intelligent. Regularity and punctuality in attendance are insisted upon, and strict discipline is maintained throughout. The head masters are, as a rule, trained men, and they are assisted by a staff of teachers who have passed the 6th, or at least the 5th, vernacular standard. The schools are annually inspected by a competent inspecting staff, and a considerable degree of efficiency is thus secured.

(4) If a slight change is made in the procedure of establishing primary schools with a view to fully utilise the existing indigenous schools in the province; if the standards of instruction are simplified and one or two subjects of a practical character are introduced therein; and if all the sources at the disposal of the Educational Department are fully and economically used, the system of primary education in this province is, in my opinion, quite capable of development up to the requirements of the community.

(5) My detailed remarks on this point I reserve for my answers to Questions 4, 9, and 11, where they will come in their proper place.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—In my province primary instruction is sought for by most classes of people. The aboriginal tribes, however, entirely hold aloof from it on account of their wild habits and extreme poverty; while the Muhammadans and extremely low-caste Hindus do not avail themselves of the means of education placed at their disposal as readily as the other classes of the Hindus do.

(2) The chief causes of this backwardness are the utter ignorance and the consequent want of appreciation of the usefulness of education which characterises these classes, and their comparative poverty. In the case of the Muhammadans this backwardness also arises from the influence exercised by the priests, who discourage every kind of instruction except reading the Korán.

(3) The attitude of the influential classes among the Hindus towards the extension of elementary knowledge to the lowest castes is at present one of passive indifference, rather than of active opposition. Although, in most cases, they will not allow their children to sit along with low-caste children, still they will have no objection to the latter being taught by one of the assistant masters in a separate part of the school-building.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—The number of indigenous schools in the Bombay Presidency, according to a calculation made in 1875-76, was 2,714, with 61,448 scholars in that year. But the information on which this calculation was based was chiefly supplied by masters of Government primary schools, and they must have only reported such indigenous schools as were in their immediate neighbourhood. No notice was apparently taken of the outlying indigenous schools, for, according to the latest census returns available, there are about 8,000 villages in the Presidency with a population of 500 and upwards Now, in a village containing 500 people, there must be about 40 boys of school-going age, taking one-sixth to be the ratio of school-going children to the whole population, and one-twelfth that of school-going boys; and I can scarcely believe that a village having 40 boys of school-going age can be without a school of some sort, unless it is solely inhabited by the lowest and the poorest classes of people. Moreover, there is a large number of indigenous schools in the large towns; and even in the smaller towns and larger villages, there are always some

indigenous schools existing side by side with the Government schools. Taking all these things into consideration, and observing also that even in villages with a less population than 500, but inhabited by higher classes of Hindus, there are always indigenous schools maintained by them for the education of their children, we cannot be far wrong if we take the indigenous schools at present existing in the Presidency to be at least half as many more as those given in the return above alluded to; that is to say, about 4,000 indigenous schools existing side by side with and around the 4,705 Government vernacular schools given in last year's Educational Report.

(2) These indigenous schools are in no way a relic of the ancient village system, which only provided the village with a priest who taught the Veda by rote to such children as came to him to learn. Indigenous schools confined to secular education is entirely a modern institution, though we cannot trace its origin.

(3) The subjects of instruction in indigenous schools are reading and writing the current hand, and mental arithmetic, required in the ordinary transactions of the rural population. The instruction given in these subjects is of a very defective character. The boys simply learn to read and write unintelligently, and they learn to cast accounts without the least knowledge of the principles of arithmetic. Printed books are scrupulously excluded from the course of instruction pursued in these schools, and the system of discipline in vogue is the discipline of the rod. No catalogue of any sort is kept, and attendance is never marked.

(4) The fees charged in these schools are from two to four annas in rural districts, and from four to eight annas in towns. In the former the fees are sometimes paid in kind.

(5) The masters of indigenous schools generally come from the class of Brahmans, and their qualifications are often of the most meagre description. Those who have no lands of their own and are too idle to rent lands from others for cultivation, who have not even a small amount of trading capital to work upon, who have failed to obtain any kind of employment above menial service, either under Government or otherwise, and those who have also failed to qualify themselves for any profession, but yet are above the mean life of beggars, generally take to the life of indigenous school masters. What can be expected of such men? They are, as a rule, ignorant of anything beyond the simplest subjects they teach, namely, unintelligent reading, writing, and casting accounts.

(6) The foregoing remarks apply to indigenous schools generally. There are, doubtless, some schools of this class, here and there, that have profited by the close contiguity of their neighbours —the well-ordered Government schools.

(7) I do not know of any arrangements made for training or providing masters for the indigenous schools. Men of the description given above find their way to places where, by establishing an indigenous school, they can gain a precarious livelihood. Sometimes well-to-do country-people find out some such person in their neighbourhood to establish a school for their own children; and they also allow their poorer neighbours' children to attend on the payment of some fee.

(8) Under altered circumstances, however, I think that indigenous schools can be turned to good account as part of a system of national education; and the method I would adopt for the purpose is this: when an application for a new school is received, I would ask the applicants whether they had an indigenous school in their village. If they said yes, I would ascertain the nature of the school and the qualifications of the nteacher, and would offer a reasonable grant-in-aid ot exceeding R50 a year, provided the applicants could get their indigenous master to adopt an intelligent method of teaching reading and writing, keep an attendance roll and send in a monthly statement of attendance and fees, and offer his school for examination at the annual visit of the inspecting officer. If the schoolmaster is young and capable of improvement, he will gradually improve his school under this system. If he were found to be utterly incapable of any improvement, the villagers could in a little while be induced to dispense with his services, and employ in his placea person who had gone through the course of instruction pursued in Government vernacular schools. Gradually trained men, or at least men who have passed the vernacular 6th standard and obtained a second class public service certificate, can be placed at the head of such schools, which in that case will not be very inferior to any schools directly under the management of Government. As regards indigenous schools which cannot be utilised in this way, I would offer the masters an annual grant simply on the results of a general annual examination of their schools in their own standards, varying from R20 to R50, according to the number of boys in the school and the qualifications of the master. I would at first insist on no other condition than that of the annual examination, and would not even require the master to keep a roll-call, provided the headmen of the village gave assurance to the inspecting officer that the number presented for examination was really attending the indigenous school during the previous year, or at least previous six months. When the indigenous masters are once accustomed to receive Government aid, they will be most reluctant to forego it, and will thus be gradually induced to adopt an intelligent mode of teaching the very subjects they were teaching before in an unintelligent way, to keep a roll-call, and to send in a periodical return. The character of these schools will be gradually improved in the manner above indicated. In course of time most of the indigenous schools will have changed hands, and will be found managed by men who have been directly or indirectly influenced by the Government method of teaching.

(9) The masters of most of the indigenous schools are, in the opinion of inspecting officers, unwilling at present to accept State aid, and to conform to the rules umder which such aid is given; and consequently there are only 75 of such schools hitherto recognised by the Educational Department. But many of them may be brought under the influence of the Department by gradually extending the grant-in-aid system to them according to the method above suggested.

(10) In Bengal, during the last ten years, the Educational Department has, under the system initiated by Sir George Campbell, brought under its influence more than 40,000 indigenous schools by means of the grant-in-aid process; and, altogether, it would seem that about nine-tenths of the total number of indigenous schools in that province are at present aided by Government in some shape or other, and have been thus absorbed in the national system of primary education. What has been possible to do in Bengal to this enormous extent

may be much more easily done to a much smaller extent in Bombay by sympathetic treatment and by fostering care.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—No system of home education prevails in my province, and consequently there are no data to enable me to form an opinion as to the comparative value of home and school education.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—As I have already stated in my answer to question 4, there is a large number of indigenous primary schools unaided by Government, supplying, however imperfectly, the want of elementary instruction in rural districts; but there is no chance, in my opinion, of their making the desired improvement to any marked extent without direct support from Government. How this may be done, and how these schools may be gradually absorbed in the national system of education, I have fully explained in the same place. By making offers of similar aid, many young men that are now qualifying themselves for the lower grade of the public service, and others that are being brought up in Government vernacular schools, may be induced to open fresh indigenous schools in smaller villages at present unprovided with any means of instruction; so that, in course of time, there will be no village deserving the name that is not supplied with an elementary school wholly or partially supported and managed by Government.

(2) The various Missionary societies that have hitherto mostly confined their educational operations to towns, can be easily induced to establish schools in rural districts, especially for the education of the low-caste children, with a fair amount of State support.

(3) There are at present no other private agencies available for promoting the work of primary instruction.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal Committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal Funds, what security would you suggest against the possibility of Municipal Committees failing to make sufficient provision?

Ans. 8.—Primary and middle-class schools of every description may, in my opinion, be safely entrusted to Municipal Committees for support and management, wherever they have exhibited sufficient intelligence, public spirit, and the power of combination for civic purposes in other matters, reserving to Government the power of inspecting the schools annually, and laying down the standards of instruction to be followed.

(2) Assuming that the provision of elementary instruction in towns is to be a charge against Municipal Funds, the only security I can suggest against the possibility of Municipal committees failing to make sufficient provision, is to fix by special enactment a certain proportion of the Municipal revenues, which the committees should be required to devote to the purposes of education within their limits. This proportion should be adequate to the educational wants of the different Municipalities. As schools of the class above indicated are now mostly provided for out of local funds throughout the country, and as town populations with large revenues do not contribute any portion of these local funds, it is but fair that they should provide for their own educational wants, so far as they relate to primary and middle-class instruction, by contributing a certain proportion of their public revenues.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village school masters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—As regards the system of providing teachers for primary schools now in force, I have to offer one or two remarks.

(2) There are at present 1,677 trained as against 1,929 untrained teachers of primary schools employed in the Presidency. It is evident from this that the five training schools for masters, now existing in the different Divisions of the Presidency, are not alone able to supply a sufficient number of trained teachers even for the existing number of Government schools; much less will they be in a position to supply the increasing wants of the Department, when primary education is much more widely extended. I should, therefore, suggest that training classes should be attached to the district and taluka schools, from which masters may be supplied for schools in the rural districts. Besides, such of the masters of the indigenous schools as are young and capable of improvement will make efficient teachers in course of time for moderate requirements of the rural population. Such of those as may be found willing may be sent temporarily to the training classes and schools to receive some instruction there in the art of teaching.

(3) The present status of village school masters, owing to their small pay, is very low indeed; and they do not exert any beneficial influence whatever among the villagers. The only means, other than increase of pay, which I can suggest for improving their position, and enabling them to exert their influence among the villagers, is to impart to them some little knowledge of scientific agriculture, native astronomy, medicine, and law in addition to the subjects already taught in the training institutions.

(4) The present course of training colleges extends over three years. If one year be added to that period, and if the whole of the first year be not spent in revision, as is done at present, it will not be difficult to impart to them a moderate amount of knowledge in these additional subjects; especially as none are admitted to these institutions now, who have not passed the 6th or the highest standard of vernacular education.

(5) The knowledge of these additional subjects will, in my opinion, considerably improve the condition of the village school masters. It will make him an invaluable member of the village community, and thus enable him to exercise a beneficial influence among the villagers.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them

more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—What makes the instruction in primary schools unacceptable to the community at large, and especially to the agricultural classes, is, not the want of any new subjects which they wish to have taught, but the presence of some which they do not care for, namely, the reading of printed books, history, and geography. These subjects most of the old-fashioned people think to be utterly useless.

(2) What will make primary schools more popular is, giving prominence to reading, and writing the current hand well, and casting accounts readily by the method of mental arithmetic, and by making poetry, history, and geography, and the scientific system of arithmetic voluntary subjects forming the highest standard of education at primary schools, which those boys should not be made to learn who do not wish to do so. If, in addition to this, a little instruction in scientific agriculture and some knowledge of the system of village accounts were introduced into the course of instruction, and effectively taught by masters who have themselves learnt them at training institutions, I have no doubt the primary schools will be very popular with the community.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—The vernaculars recognised and taught in the schools in the different divisions of the Bombay Presidency are the dialects of the people; and their teaching, therefore, does not in the least make the schools unpopular.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased, and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—I have already partly anticipated the remarks I had to make on this subject in my answer to question No. 4. I have there shown how the large number of indigenous schools that are scattered throughout the country may be absorbed in the national system of education, and how they may be gradually rendered more efficient. I shall, therefore, content myself here with stating how this may be done without making any additional demands, at present, on Imperial revenues, and without diverting for this purpose funds which are now devoted to other equally important objects.

(2) I have above stated that the existing unrecognised indigenous schools may be gradually turned into aided schools, receiving annual grants according to the general results of the annual examination, the average attendance, and the qualifications of the master. I have also stated that the grants should not be less than R20 or more than R50 a year. Now, considering that there will be many schools of inferior character, we may safely take, on an average, R3 as the monthly grant which shall have to be paid as State aid to each indigenous school. Taking the number of indigenous schools that have thus to be aided to be about 4,000, the monthly sum which will have to be expended this way will be about R12,000; and the additional annual expenditure which will be required on this account will thus be about R1,44,000. This demand can be met by utilising for this purpose certain sources of the annual income of the Department which are not yet utilised. These sources are as follows:—

1stly.—There is first the annual savings from the local educational cess, which for the last three years have averaged at about R69,000 per year. These savings need no longer be added to the Local Fund reserve, as that fund has already reached so high a figure as R5,68,302, which will be probably sufficient for all contingencies arising for diminution of local cess, caused by scarcity of rain, &c.

2ndly.—This large amount of Local Fund, which is not wanted for any immediate purpose, may be put to interest, which will, in that case, annually amount to at least R19,000.

3rdly.—There is a large amount saved every year from Provincial grants, which during the last three years has averaged at about R92,000. Now, this large amount is annually allowed to lapse to Provincial funds, which there is no reason to do; for, although Government are unwilling to indefinitely increase the Provincial grant, they will not grudge to allow the present nominal amount of the grant to be fully expended. If there is any technical objection to this, it can be got over by increasing the nominal annual grant to that extent.

(3) Now these three items of annual revenue will amount to about R1,80,000, which will be more than sufficient for aiding 4,000 indigenous village schools, which, according to the above calculation, will cost Government only about R1,44,000 annually. The remainder may be devoted to the spread of female education, the claims of which on public revenues have yet received but small recognition at the hands of the Educational Department, as I shall have occasion to point out in the proper place.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragragh 62 of the Despatch of 1854; and what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I do not know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854, for the simple reason that the state of things therein contemplated under which this could be done is yet far distant, if indeed it can ever be attained. That time is far distant yet, at least on this side of India, unless we mean to hand over the work of higher education to sectaries and adventurers, and thereby check the spread of higher education by the abandonment of those institutions which are now its mainstay, not to probable, but certain decay, which the Home Government in that very paragraph disclaimed any wish to do. A strong disclaimer like that contained in the paragraph above referred to is even now necessary.

(2) Those who chiefly avail themselves of high and secondary education out of the Presidency town, mainly belong to the middle classes of the people, who are yet too poor to provide for their

own educational wants to the extent to which they will have to do it under the grant-in-aid system.

(3) Higher education and the desire for it has not so far advanced in the Bombay Presidency as to induce private men of the requisite learning and talents, experience, and pecuniary resources, to open higher institutions to any extent on their own account, and to manage them with increasing efficiency, even with the prospect of getting liberal grants from Government.

(4) There are, no doubt, many Missionary Societies which have established higher institutions in the larger cities, and which are ready to avail themselves of Government aid. But their avowed object being sectarian propagandism, people in general have no confidence in their disinterestedness, or in the efficiency of their secular teaching. That this is true of the majority of their institutions is shown by their poor attendance, and still poorer results, notwithstanding that they charge very low fees, and are mostly under European management. Government, therefore, have hitherto been naturally averse to transfer the work of public instruction to such bodies.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—I know of no case in which this can be done without injury to education, and to certain other interests which it is the duty of Government to protect.

(2) There are at present only two higher Government institutions in the Presidency that can educate men for the University in all its stages and branches. These are the Elphinstone and Deccan Colleges. Now, neither of these institutions can be closed or transferred to private bodies for the following reasons.

(3) These two colleges are institutions of a very long standing, and they have all along been conducted with an efficiency which has been rarely exhibited by any of the private colleges. They are much more numerously attended, and have achieved much brighter results than many of the private institutions.

(4) St. Xavier's College in Bombay has no doubt shown a considerable degree of efficiency, but it has an insufficient staff, and but small attendance. This is a striking fact, considering the central position of that institution with reference to the native town. Elphinstone College, with its higher fees, fewer free-studentships, and most inconvenient locality, has on its rolls more than double the number of students that attend St. Xavier's College. This shows how much more popular the former college is than either of the Mission colleges in Bombay, and how the cause of higher education would suffer, if that sole Government college in the Presidency town were abolished or transferred to any private agency.

(5) As regards the Deccan College, it is the only institution of the kind out of Bombay; and it would be doing a great injury to the cause of higher education to abolish it, or even to reduce its status. It would be unfair to compel mofussil students of the middle classes, with extremely moderate means, to join the Elphinstone College in Bombay, where the fees and the cost of boarding and living is disproportionately high, and beyond the reach of most people outside the Presidency town.

(6) It is necessary for Government to maintain both their colleges in their present status for reasons above stated, and also with a view to maintain the principle of religious neutrality, which will be clearly violated if higher education were practically handed over to the sole management of Christian Missionary Societies, and all Hindu, Parsi, and Muhammadan students were compelled to attend their institutions entirely against their will.

(7) As regards secondary education, there is only one Government high school in each district, besides the Elphinstone High School in Bombay. Now the latter is almost a self-supporting institution, the Provincial expenditure upon it being only about ₹11,000, that is, less than one-fourth of its total cost. I do not think that any private body, whether Missionary or otherwise, can manage that institution with half its present efficiency with the same amount of Provincial grant. No private school in Bombay has yet been able to achieve half as good results as the Elphinstone High School; and, as that is the only institution to which parents, who are suspicious about the influence of Missionary teaching, and who have no confidence in other ephemeral schools started by young adventurers, can send their children, it would be unsafe to meddle with that institution; for it cannot but injure the cause of education in Bombay, and make the observance of the principle of religious neutrality utterly impossible.

(8) What I have said above with regard to the Elphinstone High School may be said with greater force of the Government High School at Poona, where there are no other agencies at work at present, which can take up the work which it has been doing with a success and efficiency second only to the Elphinstone High School in the whole Presidency. It will not be alleged that any of the three institutions in the city can take the place of the Poona High School, at least for some time to come. The state of the Free Church Mission School is too well known to make it necessary for me to make any remarks on it here. Of the native institution all that I can say is, that it has simply managed to exist during the last few years; and as regards the New English School, which has been started by some graduates fresh from the University, it would be sufficient to say that it is so new, and its future is yet so uncertain, that an old and highly successful institution like Poona High School cannot be dispensed with to make room for it. The Poona High School, unlike the Elphinstone, has no endowments to depend upon; yet its fees alone cover more than half or nearly 55 per cent. of the total expenditure. The cost to Government for each pupil in it is only about ₹20 per year.

(9) As regards the other district high schools, there are no private high schools, Missionary or otherwise, in their vicinity, even in a tolerable state of efficiency, to do the work which Government high schools are now doing, namely, that of giving secondary education to the middle and lower classes. The Mission schools at Surat, Ahmedabad, and Belgaum have recently been showing some signs of improvement. But it will take a long time before they are able to do the work of Government institutions with any chance of permanence; and as there are no other private high schools than those established by Missionary Societies in these

outlying localities, the people will simply be left to the alternative of sending their children, whether they like it or not, to the Mission schools which insist on sectarian religious teaching. The cause of education cannot but suffer greatly by the change.

(10) All the private agencies above alluded to, which are at present taking part in the work of high and secondary education, should, however, be heartily encouraged with a fairly liberal aid from State funds, that they may, in the course of time, be in a position to take upon themselves a much greater share of the work of public instruction than they have hitherto done. State aid, however, should be given to such institutions only as are open to all classes of the community, and as do not force religious instruction on those who do not want it.

(11) If it be urged that the Government institutions cost more than private ones, I reply that the increased cost is much more than compensated by providing the country with an educational system, which is far superior in order and discipline and general efficiency to any other educational system not under the direct control of Government, and which carries with it the entire confidence of the people on account of its perfect neutrality in matters of religion.

(12) The great superiority of the Government over private colleges is undisputed; and the superiority of Government over private schools is sufficiently indicated by the results of the Entrance Examination during the last twenty years, that is to say, ever since the organisation of the University of Bombay. These results have been tabulated by the University Registrar for the Director of Public Instruction, and are published at page 32 of the Annual Report of the Bombay Educational Department for the year 1880-81. From these results it is clear that while 39 per cent. of the candidates from Government schools have passed the Entrance Examination, only 29 per cent. have passed from private schools; and while Government schools sent up 54 per cent. of the total number of successful candidates, private schools only sent up 30 per cent.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—The country is not yet sufficiently advanced in wealth and education, especially out of Bombay, to encourage any gentleman to establish schools and colleges to any extent, on their own account, even with the prospect of securing grants-in-aid.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—I do not think that the time is yet come, or even that it is near, when Government, or any local authority having control of public money, may safely announce its determination to withdraw, after a given term of years, from the maintenance of any higher institutions. The only proper course to adopt at present would be to help all private institutions without considerations of race or colour, caste or creed, to improve their efficiency, and to place themselves on a firm footing, by means of a fair and liberal system of grants-in-aid. They should, however, be controlled by the Educational Department by a strict annual inspection, not only with reference to the subjects taught in them, but also with reference to their general discipline and management.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—The Government educational system is, on the whole, one of practical neutrality. In its own institutions Government scrupulously abstains from inculcating any sectarian religious principles; while in the case of aided schools it only gives grants-in-aid purely according to the results of their secular teaching. If only Government aid were equally distributed between Missionary and non-Missionary institutions on the one hand, and between Christian and non-Christian schools on the other, there would be no cause whatever for the complaint which is heard in some quarters with regard to the working of the grant-in-aid system, or with regard to the observance of the principle of strict religious neutrality.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—With the exception of Parsis, whose number is comparatively small, it is the middle classes that principally avail themselves of collegiate institutions, whether Government or aided, for the education of their children, judging from the caste returns given for several institutions in the Annual Report of the Bombay Educational Department for 1880-81. Now, as the middle classes mostly consist of men of moderate means, and as the college fees are at present very high, the complaint is altogether unfounded. This is specially so in the case of the two Government colleges, which are situated at long distances from the town proper. In them residence at college, which is very costly, is rendered necessary in the case of most students.

(2) The same remarks, *ceteris paribus*, apply to schools. The complaint may have some foundation as regards the Elphinstone High School, as it is largely attended by Parsis, who may be considered as a wealthy class. But then there is the Maráthi side of the same school, which consists mostly of Hindu children of the middle class; and as two different rates cannot be charged for the two different sides of the school, the present rate of fees (R 3 to 4) must be accepted as sufficiently high for those who attend that institution.

(3) As regards other schools (I am here speaking of Government schools only, for the fees in private schools are admittedly low) which are situated in the mofussil, I have already stated above, in a former answer, that the majority of the boys attending them belong to the middle classes, for whom the present rates of fees are sufficiently high;—nay, in the case of many parents, I know from personal knowledge, the charge on account of fees presses very hard.

(4) The rate of fees payable for collegiate education in the Bombay Presidency is from R5 to R10 per month. As regards high schools, the rate of fees is different for different schools, and different rates of fees obtain in different standards of the same school. In the Elphinstone and Thána High Schools the highest fee payable is R4 per month, in the Poona High School R3, and in most of the other high schools R2.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—I do not know of any such college; but I believe the Parsi Proprietary School, and one or two Parsi schools in Bombay, are entirely supported by fees.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—I believe it is quite possible for a non-Government institution of the higher order to become influential and stable, even when in direct competition with a Government institution. St. Mary's Institution in Bombay is an instance in point. By single-hearted devotion to their work, and by strict enforcement of discipline, the Managers of that institution have acquired for it a position of considerable influence and stability. If other private institutions work with the same energy and devotion to work, there is no reason why they should not achieve similarly good results.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—What may be the experience of colleges on this point I cannot say; but with regard to high schools I have noticed that some of the private schools, especially Missionary institutions, where in many cases numbers are chiefly looked to and discipline is neglected, often interfere with the maintenance of strict discipline in Government institutions.

(2) Boys that have failed to obtain promotion in the latter, readily find admittance into the higher, classes of the former; and then, on the plea of being in those classes there, after a time they return to be admitted into similar classes of the Government schools. Ill-natured boys, knowing well that if they are expelled from Government institutions they can readily find admittance into private ones, are not as obedient and respectful to their masters as is necessary for the maintenance of proper discipline in the classes.

(3) This sort of unhealthy competition is injurious to the cause of sound education; but, as it is impossible to bring about an agreement between Government and private institutions on this point, the only remedy I can suggest is, that inspecting officers, when they visit the aided institutions, should see that promotions in, and admissions to, those schools are always made in accordance with the standards recognised by Government. This point should be borne in mind in determining the grant for general discipline and management.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—I do not think that there is any ground for complaint on this head as yet. Indeed it is often difficult for Educational authorities to find a sufficient number of educated Natives to enter the Educational service; and it is well known that only a few graduates have as yet sought admission into the Revenue Department under the existing rules, although there are many vacancies awaiting them there.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—The instruction imparted in secondary schools is certainly useful, but I cannot say that for those who do not pursue their studies beyond their school career it is sufficiently practical. It must be admitted that at present the aim of secondary education is mainly to prepare men for the University career. But I do not see any reason why after the 5th Anglo-vernacular standard, which is the standard for the First Class Public Service Certificate Examination, the classes in secondary schools may not be divided into two departments, one preparing for the University, and the other for the practical occupations of life. In the former may be taught classical languages, and the other subjects which are necessary for those who want to enter the University; while in the latter penmanship, composition, letter-writing, book-keeping, and a thorough acquaintance with the forms recognised in official and mercantile correspondence. The Entrance Examination should be the goal of the former; while a special examination may be held simultaneously with the Entrance, where the student's knowledge of the subjects taught in the practical department may be tested, and certificates of proficiency in those subjects granted to enable them to enter practical life.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—I have already anticipated the answer to this question in my answer to the last one. The principal aim of secondary education being, as I have above said, to prepare men for the University, its curriculum is naturally arranged with that end in view; but I cannot say that the attention of teachers and pupils is unduly directed to it.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—I do not think that the number of pupils in secondary schools who present themselves for the University Entrance Examination can ever be too large for the requirements of the country. I do not believe that the country would be any the worse for having as many of her sons as well educated as possible before they enter the different walks of public and private life; and it is unnecessary to suggest any remedies for a state of things which does not exist, and would be in no way injurious if it did exist.

Ques. 29.—What system prevails in your province with reference to scholarships, and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—There are certain University scholarships endowed by private individuals which are open to all institutions alike, whether Government or private. Besides these, each college has its own set of scholarships, mostly endowed by private gentlemen, and in some cases receiving grants from Government. There is no general scholarship system in the Bombay Educational Department. To some of its institutions Government allows a small monthly sum for scholarships; and the aided schools, which receive annual grants from Government, may set apart a portion for scholarships to be held by their students.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—I do not think that the University curriculum alone can afford a sufficient training for teachers in secondary schools, nor is the costly machinery of special Normal schools needed for the purpose. There are two ways in which this may be done. The college professors should give joint certificates to such of their students as wish to enter the Educational Department after completing their college career, stating whether their conduct has been unexceptionable throughout, and whether their bearing is gentlemanly, whether their attendance has been marked by regularity and punctuality, whether they are neat, accurate, and methodical in their written work, and thoughtful, faultless, and simple in their oral communication. The holders of such certificates may be at once appointed masters in secondary schools, and confirmed after a year's probation on the recommendation of the head of the school. Those who cannot get such certificates at the time of leaving college, but have afterwards qualified themselves for the teacher's profession, may be admitted as candidates in some of the leading Government schools; and after a trial of six months, during which the head of the institution should ascertain whether they have got the qualifications specified above, they may be recommended for probationary appointments, in which they should not be confirmed till after one year's further trial.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—At present the Bombay Presidency is divided for the purposes of inspection into five divisions, each of which has an Inspector, assisted by one Deputy and one Assistant Deputy Inspector for each district. All Government primary schools are, as a rule, visited once a year by the subordinate inspecting officers. The Educational Inspectors supervise the work of their subordinates generally, and conduct the examination of all secondary schools, Government or aided. But a single annual visit, which, when schools are numerous in any district, must be necessarily hurried, cannot be quite satisfactory. I should, therefore, propose that the district and taluka school masters, who are generally experienced and well-trained men, may be turned into half-time Inspectors, who should visit the surrounding village schools within easy distance at least twice a year. They should be paid travelling allowance at the usual rates, and a temporary assistant should be given them to work in their schools during their absence on inspection duty. The small additional funds which will thus be required to make the inspection system as thorough as possible, may be defrayed from the savings mentioned in my answer to question 14.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—The number of educated men (notwithstanding the talk about there being too many of them for the requirements of the country) is yet too small to enable the Educational Department to secure voluntary agency in the work of inspection and examination.

(2) The present local committees in connection with primary schools are not capable of exercising even a general supervision over the schools under their control; much less can they be expected to take part in the regular work of inspection and examination.

(3) In Bombay and Poona the Government high schools are examined by college professors, but this cannot be strictly called a voluntary agency. It is merely an internal arrangement of the Department, made with a view to give some little relief to the inspecting officers.

(4) There is material enough in Bombay, however, which may gradually be turned to good account, by forming an examination board to inspect the educational institutions in the Presidency town. In Poona I do not think this is yet possible.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—I do not think that there is any ground for the complaint as regards text-books, because private institutions are at liberty to introduce any books they please, provided they are similar in quality to the text-books sanctioned for Government schools by the Educational Department. As regards examinations, in order to determine the grants to be paid to aided schools, Government has laid down certain standards, and Educational Inspectors are guided by them in conducting the examinations. There is not the least interference on the part of the Educational officers with the internal arrangements of private institutions.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—In the present state of education in India the Government must take part in every branch of it. In no branch whatever can education be left solely to the care of private agencies; nor can Government afford to dispense with any existing private agency that may be doing any useful educational work. The vast extent of the country and the enormous numbers of its population require that both the State and other agencies should combine to carry out the great work of education. I have indicated more than once in

my previous answers that the country is not yet sufficiently advanced to make it safe for Government to withdraw, even to a small extent, from the direct management of any of its schools and colleges. It is enough if sufficient scope is given by the State for the development of private institutions by means of a liberal system of grants-in-aid.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The only effect of the withdrawal of Government at present from the direct management of schools and colleges will, in my opinion, be to check the spread of education; and instead of assisting the growth of a spirit of reliance upon local exertions and combination for local purposes, it will simply dry up the only source from which such a spirit first springs in large towns, and then spreads to rural districts. I am decidedly of opinion that such a step, taken under the present circumstances of the country, cannot but frustrate the very objects of advancing education which the Despatch of 1854 had in view. These objects may be thus summed up:—

(1) To confer upon the Natives those vast moral and material blessings which flow from the general diffusion of useful knowledge;
(2) To secure a general sympathy in the Native mind for the work of moral and social regeneration;
(3) To secure intellectually fit and faithful officers for the Government;
(4) To rouse the Natives to develop their resources, to advance their commerce, and to increase their wealth;
(5) To secure the diffusion of the improved arts, sciences, philosophy, and literature of Europe in India, by making the Natives familiar with the works of European authors, and with the results of the thought and labour of Europeans in every department of useful knowledge.

Now all these noble objects of that noble Despatch are just being partially and gradually fulfilled by means of the development of higher education; and to weaken its machinery, in any way, at this time, would be like sapping the foundation when the structure has just begun to rise, or laying the axe at the root of a tender plant, which we ourselves have planted, and which we wish should grow and be covered with abundant fruit and blossom.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—I have already partly anticipated my answer to this question. I am afraid that the removal of that wholesome rivalry which now exists between Government and private institutions, and which has proved extremely useful for the gradual development of both, will lead to the deterioration of the standard of instruction in all classes of institutions; and I do not think that any precautionary measures can prevent this evil result.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—I do not think that any systematic instruction in duty and the principles of moral conduct is given in any Government colleges and schools. Indeed, apart from sectarian religious teaching, it is doubtful whether any system of moral education, as such, is pursued in any school or college whatever on this side of India. But I know of my personal knowledge and experience that, although instruction in duty and moral principles does not form a separate subject of instruction in any college or school, still professors and teachers, in the course of their teaching and in their intercourse with pupils, do take advantage of every opportunity which offers itself to impress on their minds a proper sense of duty and moral obligation. I think that if Butler's Analogy and Sermons and Paley's Natural Theology were introduced as text-books in the necessary classes in Government colleges, and the teaching entrusted to sympathetic professors, all that can be done in this matter by regular instruction will have been done. For the rest we must look to the personal influence of professors with their pupils. If the professors themselves are actuated by a strong devotion to duty, a true appreciation of the sacredness of great moral truths, and a serious desire to see them respected on every occasion, they cannot fail to exercise a wholesome influence on the minds of their pupils.

(2) In schools, Chambers' Moral Class Book, Day's Sandford and Merton, Robinson Crusoe, and similar books are used as text-books. These and the other departmental books contain many lessons, which are replete with instruction in moral truths; and I have found in most cases that masters do take advantage of these opportunities to inculcate moral principles on the minds of their pupils.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—Both the Government colleges and most of the secondary schools are provided with gymnasia for the physical education of students. I have also seen in some primary schools the masters attending to the physical education of their pupils. I think that every school ought to have a small gymnastic apparatus of its own, and a portion of the school-time should be devoted to gymnastic exercises. Wherever possible, schools should be provided with play-grounds when boys could engage in healthful out-door games, under the superintendence of their masters. These play-grounds are, in my opinion, even more useful than the gymnasia.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—Except among the Muhammadan who have indigenous schools of their own, here and there, for teaching girls to read the Korán, there are no indigenous female schools in any part of the Bombay Presidency with which I am acquainted.

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction im-

parted in them? What improvements can you suggest?

Ans. 42.—If we keep in view the great principle laid down in paragraph 83 of the Despatch of 1854, namely, that "a far greater proportional impulse is imparted to the educational and moral tone of the people by means of female education than by the education of men," the progress made by the Department in instituting schools for girls cannot be considered as satisfactory.

(2) Mr. Howell, in his note on the state of education in India in 1866-67, in reviewing the progress of female education up to that date, stated that "the frank and cordial support of Government to female education, promised in the Despatch of 1854, had not been given, and that only a beginning had been made in some provinces." Since then, through the exertions of the late lamented Miss Mary Carpenter of Bristol, two female Normal schools have been established at Ahmedabad and Poona respectively; and some progress has no doubt been made in the work of female education. But the number of girls' schools is still extremely small, and even of that small number only a few schools, here and there, are provided with female teachers. During the four years succeeding the publication of Mr. Howell's note, pretty good progress was made in this direction. The number of Government girls' schools, which in 1866-67 was 61, rose in 1870-71 to 159, and the number of female scholars from 1,935 to 6,066; that is to say, in four years the number of schools was more than doubled, and the number of scholars increased more than threefold. But during the ten years following, namely, from 1870-71 to 1880-81, female education seems to have received a check from some cause or other; for the number of Government schools only rose from 159 to 198, while the number of scholars from 6,066 to 11,691, which can by no means be regarded as satisfactory progress in the work of female education. According to the latest published Educational Report, we have in the whole Bombay Presidency only 198 schools for girls, against 4,001 for boys, and 11,691 as the number of girls receiving education in Government schools against 240,815 boys. These figures by no means show that the progress of female education is commensurate with the education of men.

(3) I have in the above calculation taken no account of 34 aided girls' schools attended by 3,325 girls and 66 inspected ones with 2,596 girls. But even these latter do not show sufficient progress. During the ten years from 1870 to 1880 the aided schools have only risen from 23 to 34, and the inspected ones from 36 to 66. Altogether the condition of female education has not relatively much altered since the time Mr. Howell wrote the note above alluded to; and what he said on the subject then may be said with very little alteration now —"that the immediate obstacles to progress are the want of trained school mistresses and of adequate inspection, and that the greatest degree of success has been achieved in those provinces where a personal interest in the movement has been most evinced by the District and Educational authorities."

(4) I would conclude my remarks on this part of the subject by adding that the education of men having chiefly occupied the attention of Government and the public, "the impulse imparted to the educational and moral tone of the people," to use the language of the Despatch, is far less than it would have been, if female education had met with that "cordial sympathy" which was expressed for it in the Despatch if the work had been carried on with the enthusiasm which marked the early attempts to establish schools for boys, and if the progress of female education had thus been commensurate with that of the education of men.

(5) Almost all the female schools at present only read up to the 4th standard (vernacular), which is the same as that for boys. It is rarely that the higher standards are taught, and there is not a single Government Anglo-vernacular schools or high school for the education of grown-up girls. The services of the European mistresses in the two female Normal colleges, whose work consists chiefly of superintendence, can be easily utilised in this direction; and if Anglo-vernacular classes are formed in these two institutions, I am sure, by-and-by, we shall have native ladies qualified to enter upon the work of higher education.

(6) When English education was first introduced in this country in the different district towns, schools were established for boys and conducted by some of the best men from the colleges, who were well paid for those times. These schools were at first very thinly attended, but have been gradually developed into the present high schools. I do not know why even a beginning in this direction has not yet been made, with a view to promote the cause of the higher education of females.

(7) If the apathy of the people be urged as the cause of this backwardness, I reply that the early attempts at the education of boys encountered an equal amount of apathy and prejudice. But as these hindrances were overcome in the course of time by patience and perseverance and zealous exertions, I do not know why the experiment should altogether fail in the case of female education. It is true that the social customs of the people require girls to leave their schools at a very early age; still, if well-trained and respectable English mistresses, who have fully mastered the vernacular of the districts, were placed at the head of the superior schools, I have no doubt that gradually people will begin to keep their girls longer at school than at present: for, naturally, parents have more confidence in respectable female teachers than in men, however respectable the latter may be. At least the system is worth trying; and as the education of boys has so long been almost exclusively attended to, a small portion of the public funds and some share of public attention should now be directed to this important branch of public instruction.

(8) The standards of instruction used in girls' schools at present are somewhat simpler than those which prevail in boys' vernacular schools, but they are of the same nature. Girls are taught the rudiments of reading, writing, arithmetic, history, and geography. As girls in many cases are not likely to continue to receive education as long as boys, it is necessary, I think, to give them in short space as much useful knowledge as possible. Their series should be simple and less technical, and should contain more historical anecdotes and short biographical notices, besides lessons in easy poetry and general facts from astronomy and natural history. They should likewise be taught a little of domestic economy, both Indian and English. In the Reading Series, there should also be lessons in morals, manners, and personal

habits of cleanliness and tidiness, attention to which should be practically drawn by the teachers.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—In very small places, where enough girls cannot be got to form a separate class, they may be allowed to sit along with the boys up to the age of 6 or 7, or at the most 8. Beyond this I do not think it proper to mix boys and girls together in the same class.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—The best method of providing teachers for girls appears to me to have as many young ladies trained in the female training institutions for that purpose as possible. These should be, as far as practicable, the wives of the masters trained in the male training colleges. At first there may be some difficulty in inducing masters to bring their wives to be trained in the female training colleges with a view to work as mistresses; but if good scholarships are given to both, and lodgings provided free while they are being trained, and if the joint salary of master and mistress after employment were made sufficiently tempting, I am sure that some at least would be found willing in the beginning to join the training colleges on these terms. Their superior prospects will soon induce others to follow their example. At first these girls shall have to be taught in the female Normal schools from the beginning; and, therefore, it will be necessary to keep them at their school a year or two after their husbands have finished their course at the male training colleges. In that case the latter may be, during that period, employed in the local vernacular schools on as good pay as they would get outside; so that the husbands may remain with their wives as their natural guardians, till they have gone through their course of training, and are prepared to take up the work of teaching. They should then be appointed master and mistress in the same place. By-and-bye intending masters, seeing the advantage of having their wives trained as mistresses, will make a beginning in their own villages by sending them to the village schools, where they may learn up to the 3rd vernacular standard. In the course of time every considerable town will have its female school side by side with the male school, and every considerable village school will have its female class side by side with its male classes; the former conducted by the mistress, and the latter by the master. By this arrangement the main difficulty that is now experienced in connection with the female Normal schools will be removed, namely, that of securing for them candidates about whose character the people have not the least suspicion, and in whom, when employed, they may place perfect confidence.

Ques. 45.—Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—The grants to girls' schools are double in amount to those to boys' schools, and the standards of examination are somewhat simpler. But, considering the necessity of stimulating the progress of female education, I think even more liberal grants than these are necessary. To a well-conducted private school for girls I would give half its actual expenses.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—In Bombay one or two European Missionary ladies have established Anglo-vernacular schools for girls; but they are not well attended, as their fees are high, and as they insist on sectarian religious teaching. In Poona there is one small vernacular girls' school recently established in the city by a Missionary lady, and there is also an Anglo-vernacular school in the camp established by the wife of a Missionary. The ladies who conduct these schools, and one or two others belonging to the Ritualistic Mission in Poona, devote some of their time to giving instruction to women in a few private families. But there is just a beginning made in this direction. As yet the attention of many European ladies has not been drawn to this subject; and in the case of the few whose attention has been drawn to it, no earnest attempt is made to learn any of the vernaculars of the country, with a view to make themselves practically useful in the work of female education. If prizes were offered to such ladies for proficiency in any of the vernaculars, and if the names of those who succeeded in winning the prizes were published in the educational reports, and if their work in connection with female education were spoken of in departmental Annual Reports and Government Resolutions thereon with warm commendation, I think it is quite possible to increase the interest which ladies might take in this cause.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—I will here refer to one chief defect that I have noticed, and that I have heard complained of by out-siders, namely, the distraction, and pressure, and cramming caused by the multiplicity of the subjects laid down in the Departmental standards of instruction, which are followed in primary and secondary schools. Arrangements are just being made for the revision of the standards, and a wholesome change in the direction may be soon expected.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—I have already stated in a former answer that the only two colleges maintained by Government in the Presidency are indispensably necessary for the higher education of the people, and the expenditure on their account ought not to be grudged. I have also shown there the necessity of maintaining intact the few institutions for secondary education which exist in the Presidency. The expenditure on that account also is absolutely necessary. But I believe that considerable saving may be effected by substituting Native for European agency in the Inspectoral staff, which may be applied towards improving the prospects of the masters of primary schools.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—I am not aware of any institutions being set up by Government where there already was any efficient institution enjoying the confidence of the people.

Ques. 50.—Is there any foundation for the statement that officers of the Educational Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the Department more men of practical training in the art of teaching and school management?

Ans. 50.—I do not think that there is the slightest foundation for the statement. On the contrary I believe that officers of the Educational Department, not connected with the actual work of teaching, take very little interest in higher education.

(2) Most of the officers in the Educational Department, especially in the subordinate ranks, have had some practical training in the art of teaching and school management.

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

Ans. 52.—There is no such tendency that I am aware of. In the case of some primary schools, which are located in prosperous towns, English classes are added to the primary classes, wherever the local bodies are ready to pay a fair proportion of the additional expenditure. This, instead of being checked, should by all means be encouraged. For the Despatch of 1854 distinctly states that "while European knowledge can reach the masses only through the medium of the vernacular, the English language must be recognised as the perfect medium; and both therefore must be cultivated together in all schools of a sufficiently high class to maintain a qualified school master."

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—I do not think that this should be so, or that it is practicable. If the scholarships and free-studentships were awarded only to the best students of the middle and poorer classes, and if the number of free-studentships and half free-studentships were raised to a small extent, no such variety in the rates of fees would be necessary.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—I do not think that the demand for education in Western India has reached such a stage as to make the profession of teaching a profitable one. In Bombay some Parsi young men have opened schools as a means of maintaining themselves; but I cannot make sure of their being men of good position. In Poona some enterprising young graduates of the University have recently established an English School, but their position is not yet assured; nor do they, as far as I know, look upon their school as a sufficient means for maintaining themselves.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—I consider that the maximum number of pupils that can be efficiently taught as a class by one instructor is in the case of colleges 50, and in the case of schools 30.

Ques. 59.—In your opinion should fees in colleges be paid by the term or by the month?

Ans. 59.—I think it will be more convenient for students of moderate means to pay the college fee by the month, rather than by the term.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—Not at all; on the contrary, I think that a strict interpretation of that principle requires that Government should directly manage colleges and schools wherever the different religious communities have not the means, or are not otherwise prepared, to open and manage, with any expectation of permanence and with progressive efficiency, higher institutions for their own children; for it is not right that such communities should be forced to adopt the only alternative, namely, that of sending their children to schools and colleges established by Christian Missionary Societies for the chief purpose of religious propagandism.

(2) At present there is no private agency whatever that can do what the Missionary Societies, backed by the enormous pecuniary contributions received from Europe and America, are doing in the way of establishing colleges and schools of the higher order. If Government withdraws from the direct management of any of its schools and colleges, Missionary Societies will at once step in to take them up, or to strengthen their existing institutions, or to open new ones in their place and manage them with liberal grants from Government. The practical result of this will be that higher education will be almost entirely in the hands of Christian Missionaries, supported by Government from public funds. I have not the least doubt that this will be looked upon as a clear violation of the principle of religious neutrality, and will, in my humble opinion, destroy that confidence which people have in Government for their impartial treatment of all religions alike.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—University professorships, if they were held by men who are authorities on their own subjects, would be very beneficial to the educated public; but what our colleges want at present is the tutorial system of lecturing, that is, testing the knowledge of students by frequent questioning, awakening their minds by occasional hints, and supplementing their knowledge wherever it is imperfect or unreal.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—I think that in every case promotions from class to class should be left to school authorities, and not made to depend on the results of public examinations, which do not always test the real attainments of individual boys, and must, in the nature of things, be of a superficial character.

Ques. 64.—In the event of the Government withdrawing from the direct management of

higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

Ans. 64.—I have already stated in my answers to more than one question that at present Government cannot safely withdraw from the direct management of higher institutions, either generally or partially.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—I think it is for the present necessary to have European professors for English Literature, History, and Political Economy, Logic and Moral Philosophy, Applied Mathematics and Experimental Sciences, in colleges educating up to the B.A. standard, provided they are such as have really mastered their subjects. As regards English literature, the reason is evident, and I need not express it here. As to the other subjects mentioned above, I think the professors must come from those countries in which fresh light is being thrown upon them constantly, and where they are not studied merely for their historical value. With regard to pure Mathematics and oriental languages, I do not think that European professors are necessary; though even in the case of these subjects I would at present have one chair in each filled by a European of unquestioned attainments, in order that a wholesome rivalry may exist between European and Native professors of these subjects, so as to encourage original thought and research.

Ques. 66.—Are European professors employed or likely to be employed in colleges under Native management?

Ans. 66.—As yet there is no college on this side under Native management; but even if there were any, I do not think it likely, considering the means that Native Managers would have at their command, that European Professors would be employed by them in their own colleges.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution, on the ground of its religious teaching?

Ans. 68.—I have already answered this question in anticipation in my answer to question 50; and for reasons there stated I do not think that Government would at all be justified in withdrawing from any existing school or college in any part of this Presidency.

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—There are no data as yet on this side of India to enable one to form any opinion on the matter.

Cross-examination of Mr. A. Modak.

By Mr. K. T. Telang.

Q. 1.—Could the division of course of studies proposed by you in answer 26 be made without additional expense?

A. 1.—No; I do not think it could.

Q. 2.—Do you think it is properly the function of secondary schools to prepare students for particular trades or occupations?

A. 2.—From the absence of any institutions specially adapted for this purpose, I think it becomes a necessary function of the existing institutions to secure it.

Q. 3.—What mode of qualifying as teachers do you contemplate in the case of those who do not hold the certificates referred to in your answer No. 26? And how are the qualifications to be judged?

A. 3.—My answer 31 refers to the incompleteness of their college education. Those who leave college without completing the course should make up the deficiency before they undertake teaching; and the head of the institution must ascertain that they have done so.

By Mr. Lee-Warner.

Q. 1.—You have explained your reasons for objecting to the transfer of State schools, whether primary or secondary, to private or corporate bodies. In addition to the reasons given by you, do you apprehend that, if the high and secondary schools of Poona were transferred, as has been suggested, to the Managers of the new English School, there would be a tendency to exclude from these schools the lower castes or any particular section of the community who now find a ready admission to Government schools?

A. 1.—Yes; I think that in the present state of Indian society there will be such a tendency.

Q. 2.—Do I correctly understand your recommendation in regard to primary education and indigenous schools to amount to this—that the present State schools should be continued, but that any future extension should take the form of aiding indigenous schools, and not of opening fresh Government schools?

A. 2.—Yes; that is exactly my recommendation.

Q. 3.—Under such circumstances would there not arise a difficulty in the case of backward races like the aboriginal tribes or the scattered rural population of backward talukas like Jávli, where very few indigenous schools exist?

A. 3.—At first there might be some difficulty in the cases of these races or classes; but it could be gradually removed by encouraging men from the lower ranks of society to open new indigenous schools. The Missionary Societies would also do something to assist the efforts of the Education Department in this matter.

Q. 4.—In view of the important position which you propose to give to indigenous schools, and in reference to your answer 4, would you consider it essential to the recognition of indigenous schools that the following conditions or any of them should be insisted on?—

1. Indigenous schools must be examined annually *in situ*.
2. Their teachers should be trained as far as possible and in all cases competent men.
3. The schools should be inspected constantly and their return of attendance verified.
4. The assistance given should be adequate and permanent, and not a small dole of

rupees liable to be diminished by every change of policy.

A. 4.—I agree unreservedly to the first 3 conditions: as regards the 4th, assistance would necessarily vary according to the results of the examination.

Q. 5.—A complaint has been made to-day before the Commission that the present system of grants-in-aid interferes injuriously with the freedom of Managers of private schools in the matter of the course and character of instruction. Do you consider the complaint well founded?

A. 5.—No. I do not think it well founded. There is no more interference with the curriculum or management of aided schools than what is indispensable for the determination of the amount of the grant.

Q. 6.—Provided Government maintain their own schools according to the present system, do you consider that Missionary Societies, as at present aided, occupy a useful position in the scheme of education in Bombay, and a position perfectly compatible with a policy of religious neutrality?

A. 6.—I have stated in one answer that the assistance rendered to Missionary schools should be given on condition that religious instruction is voluntary, and on that condition I think that Missionary schools occupy a very important and proper place in our scheme of education.

By Mr. Jacob.

Q. 1.—Do you understand the Government system of scholarships to be intended chiefly as a stimulus to the boys already in the high and middle schools rather than as an attraction to the boys outside in the lower schools?

A. 1.—Yes; I think it is intended as a stimulus to boys already in the schools to rise from class to class.

Q. 2.—Do you consider that any further stimulus than the present number of scholarships and free studentships is needed for the boys in the primary schools?

A. 2.—I think some further stimulus is necessary for the benefit of poorer boys who would seek admission into higher schools.

Q. 3.—In your 14th answer you speak of an average saving from Educational Local Funds of R69,000. Are you prepared to state that the greater part of this sum is not arrears of cess-receipts which became due, but were not paid during the late famine?

A. 3.—I have made up this average from the last three years. I am not prepared to make the assertion implied in the question.

Q. 4.—Are you prepared to show that the claims for new masters and new school-buildings, which could not be satisfied during the famine years, have not forestalled the whole of that balance of R69,000?

A. 4.—That may be the case.

Q. 5.—Can you show that the Educational Local Fund balances are not the working capital of the district committees, and that therefore those balances could be put out to interest?

A. 5.—I am under the impression that so large a working balance is not essential. I should say 25 per cent. of actual expenditure would be a sufficient working capital.

Q. 6.—Are you aware that a considerable amount of the Local Fund balances has already been invested in Government paper?

A. 6.—I have heard that some portion has been so invested.

Q. 7.—With regard to the savings in the Provincial grants referred to in your 14th answer, are you aware that considerable portion of them was really forestalled by the pay of officers on furlough in England and by postponed payments on account of grants-in-aid, and that in 1881-82 the actual charges on the whole show an excess of more than R20,000?

A. 7.—I have not been able to get any returns for 1881-82. I obtained the returns for the three previous years. My impression was that the savings shown in those returns were not liable to the charges you speak of.

Q. 8.—With regard to your answer 20, in which you imply that the grants-in-aid are not equally distributed between Missionary and non-Missionary schools, are you aware that the policy of the Educational Department hitherto in refusing grants to non-Missionary institutions maintained for the pecuniary profit of the proprietors, has been in accordance with strict instructions to this effect from the Secretary of State?

A. 8.—I never heard of any such instructions.

Q. 9.—Are you aware that the system of school inspection by taluka masters was actually in force in several divisions of the Presidency before the late famine, and is now being partially re-introduced?

A. 9.—I was not aware that the system did exist.

Q. 10.—Are you aware that the Revenue and other officers of Government constantly visit the primary schools in their districts and render the most valuable assistance to the Educational Department?

A. 10.—I have heard of their visits, but I am told they do not examine the schools thoroughly.

Q. 11.—Are you aware that the Education Department has frequently in past years deliberately abstained from opening a school in a village in which there was already a fairly efficient indigenous or Missionary school? And can you quote any instances of such abstention?

A. 11.—Looking at the whole policy of the Education Department, I believe it must be so, but I cannot quote any instances.

Poona, 4th September 1882.

Evidence of Mr. R. G. Oxenham, *Principal, Deccan College, Poona.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—Nineteen years' service in the Department of Public Instruction, Bombay, as Professor and Principal of the two Government Arts colleges, Elphinstone College, Bombay and Deccan College, Poona, as a University Examiner and Syndic, as Examiner of Schools in Bombay, Poona,

Kolhapur, and Belgaum, and as a Member of the Educational Commission appointed by the Government of India in the year 1877.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—I know of no such case, and doubt if any such exists in this Presidency.

Ques. 20.—How far is the whole educational system as at present administered one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—As far as I am aware, the Government system of education is strictly neutral and impartial as to religious principles taught in colleges and schools.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—Published tables appended to the Director of Public Instruction's Annual Reports give statistics showing the classes who avail themselves of colleges and schools. Confining myself to the Government colleges, as to which I have means to form an opinion, I should describe the students as mostly poor men. The rate of fees payable in Deccan College is R30 per term, or R60 per annum. This is found a considerable tax upon the means of most students, and represents a larger sum, compared to their means, than the fees paid by under-graduates at English Universities.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—St. Xavier's College, Bombay, is an example of such a non-Government institution as I understand this question to refer to.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—I believe that educated Natives do, as a rule, find remunerative employment, and that an Indian University education is much more directly remunerative than an English one, subject to very few exceptions. A Bombay graduate can make certain of R50 a month or more within a year or two, if not immediately, after taking his degree. This is as if an English graduate found his degree worth £200 a year to him.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—The number of candidates for Matriculation in Bombay is greatly in excess of the number of students who propose to themselves to graduate, or are at all qualified to take advantage of a University education. This excess is chiefly due to the fact that hitherto the Matriculation Examination has not been regarded as simply a test of fitness to enter the University and begin the studies leading to a degree, but as a convenient test of the higher schools and a qualification for employment. Less than one-tenth of those who matriculate proceed to the degree of B.A., and less than one-fortieth of the candidates are qualified to do so. Taking the Bombay University Calendars for the years 1871-72 to 1880-81, I find that in that decade 2,915 candidates passed the Matriculation Examination and 283 passed the B.A. Examination. It is desirable to maintain an independent test of the higher schools, and the University would seem the most efficient authority to provide this. The present Matriculation Examination might be called the University Middle-class Examination, or any other suitable name, and a competent knowledge of some vernacular language might then be required from all candidates. At present, owing to two distinct classes of candidates having to be considered, it is impossible to require more than a minimum of vernacular knowledge, as those who propose to themselves a University career (the only candidates for Matriculation in its proper sense) must devote time and study to some classical language, while those who desire to pass in order to qualify for employment require no knowledge of any classical language. If the examination were freed from this difficulty of double function and became a middle-class one, no additional charges need be incurred, and the character of the examination might be maintained or altered solely from that point of view. Possibly such a subject as accounts and book-keeping might be thought a useful addition. The first University examination of the students would then be the Previous Examination, and the colleges would be free to make their own arrangements for admission of students, while the University might still require from candidates for P.E. the same number of terms as at present to be kept at an affiliated college. This would, I believe, be found one of the greatest improvements in the system of education since the foundation of the Universities, and would furnish a standard and test of middle-class, as distinguished from University, education, without in any way compromising the latter, while very materially promoting and developing the former.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—In this Presidency each Government college has scholarships attached to it, some founded by Government and some by private endowments. The scholarships attached to the University may be held by students at any affiliated college. None of the University scholarships were founded by Government. Some University scholarships are what would be called at Oxford "close," *i.e.*, limited to candidates from certain districts; but all the scholarships in the Government Arts Colleges are open, and awarded in accordance with the result of examination.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be

most effectively taken by the State and by other agencies?

Ans. 36.—The great difference between the various systems of education prevalent in different provinces was forcibly impressed upon myself, and, I believe, the other members of the Educational Commissions appointed by the Government of India in 1877, and nothing was more apparent than that "a complete scheme of education for India" does not in fact exist, nor would absolute uniformity be desirable or even possible. Certain general principles might, we thought, be laid down, but the scope of our Commission did not, as we understood it, extend to the question now under reply. I believe that the State might prescribe a minimum of education as necessary in all settled districts and provide means for securing this minimum by board schools wherever local effort failed to do what was necessary. The State might also provide in a few carefully selected centres higher schools, maintained as models of what such schools should be, and as themselves valuable Normal schools to train teachers. Such schools should, however, be limited in number to encourage the establishment of local or private schools of a similar class, and to avoid the anomaly of maintaining a Government school at perhaps an increasing charge, and at the same time subsidising rival institutions. Extending this principle to the highest education, Government might provide colleges (in this Presidency two Arts Colleges would be ample), limiting in this case also the number of students, and encouraging the foundation of other colleges by local effort, as the number of persons to be provided with collegiate education exceeded that which the Government colleges could undertake. If these principles were adopted and firmly adhered to, the natural growth of education would be stimulated, and the prospect of a time when the State could abandon the charge of all but primary education would be brought within measurable distance: for there would spring up under such a system colleges and schools with no limit to their future extension except that of the demand for higher education—a demand which rises and cannot but continue to rise until a time must come when the provision of private colleges and schools would justify the State in a withdrawal from any direct effort in this direction. In the absence of a settled and declared policy such as is above sketched, those who might be inclined to provide for higher education may be deterred by the prospect of an indefinite competition with the State—a competition in all countries injurious and in India fatal to private enterprise. In encouragement of local private efforts, the State should, I venture to submit, be more generous towards endowments than to building funds, meeting, so far as was possible, subscription to the former with equal, and to the latter with half or one-third of, the amount subscribed. An endowment fund is a permanent provision for education which can be transferred should it prove desirable, while money sunk in a building is liable to be lost beyond recovery if the building at any future time is found unsuitable, and in any case buildings are subject to deterioration. Local efforts can frequently succeed in raising a definite sum for an immediate and visible object, while the real difficulty is to secure permanence.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—The withdrawal of Government support from colleges and schools to any large extent would, I believe, be very unwise, but with a view to future results, such as are sketched in my answer to question 9, which are, moreover, the declared policy of Government, it might be desirable to limit somewhat the direct management by Government of such institutions; and this might be done without any addition to expenditure or sacrifice of efficiency. As regards the Arts Colleges, I would point out that the whole course of studies is of necessity determined, and success or failure tested, by the University. There appears therefore no very obvious reason for the direct management by Government being more in the case of colleges than in that of the University. In both, the Government have complete and sufficient control in the appointment, and, if necessary, the removal, of the whole governing body, and in the financial dependence of University and colleges. Beyond this it is practically impossible that the management by Government can be exercised. It would therefore seem reasonable that this, which is now the fact, should find expression in official procedure, and both the Government and the Director of Public Instruction be relieved from references entailed by the existing system. At present all fees and room-rent received are paid into the Treasury, and the college authorities have no power to dispose of any part of them. For the library, scientific apparatus, and contingencies, three separate grants are assigned, and as to details of these, questions frequently arise which are referred and lead to correspondence and even Resolutions of Government, all which might be avoided, and the Director of Public Instruction, Accountant General, and Government, relieved of much unnecessary labour. The amount of the fee fund is more than sufficient to meet all these charges, and might be so applied, all excess being paid into the Treasury, or a lump sum equivalent to these charges might be assigned, and the college authorities required to submit accounts half-yearly or annually; but details, such as what proportions of the grants should be devoted, in any given year, to books, to binding, or to library furniture, should not require any reference, the college authorities being held responsible that the grant was in no case exceeded, or applied to any purpose not legitimately falling under the head for which it was assigned. Books and apparatus should be purchased in the open market. If the fee fund was allowed to accumulate, as is now done in case of University fees, the interest would in four years be sufficient to set free the whole of the minor grants for library and apparatus, and eventually form a substantial endowment.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—College and school discipline do much to instil principles of morality and a sense of duty in such points as honesty, truthfulness, consideration for others, &c., and I believe that under the

necessary condition of religious neutrality no direct teaching of morals could be so effective.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—Gymnasia are provided at many schools and at both the Government Arts Colleges. The students of Deccan College have also a boat club.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—I am not aware that the amount now expended on higher education in Bombay Presidency could be reduced at present. As the receipts from fees rise, expenditure may be to some extent reduced: but there is considerable misapprehension on this point. Speaking generally, high education can never be expected to be self-supporting in India, and is not self-supporting in Europe. Persons who have not had a public school and University education may not always remember that the richest nobleman in England does not pay for the education of his son more than a fraction of what that education costs, and that if the cost of college education in England were calculated, as it is in India, by comparing the total expenditure with the receipts by fees, it would be seen that all the fees received in a year do not meet more than one or two out of many heads of expenditure. Endowments and the profits arising from the boarding of pupils supply the greater part of the income. The fee-receipts in Deccan and Elphinstone Colleges amount to 16 per cent. of the total expenditure. The average fee receipts at Oxford are about 13 per cent. These figures I have taken from the last Report of the Director of Public Instruction, and from the Report of the University of Oxford Commission presented to Parliament in 1881. If the corresponding figures for the Irish Queen's Colleges are taken, the result will stand thus:—

Average percentage of fee-receipts to total expenditure in Indian colleges } 16 per cent.

Do. do. for Queen's College, Cork, $\frac{2}{3}$ per cent.

I have not at present the returns from the other Queen's Colleges to refer to, but the general results are in accordance with those for the college at Cork. Irish colleges are in some respects analogous to colleges in India, being in a poor and backward country and mainly dependent upon the State.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—About 50 I believe to be the maximum number; but the proficiency of the class, the subject taught, and other considerations might materially reduce this maximum.

Ques. 59.—In your opinion, should fees in colleges be paid by the term or by the month?

Ans. 59.—I think payment of fees should be by the term, both to discourage migration from one college to another and as promoting discipline.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—It has been for many years the practice in this Presidency to require every student coming to one college from another to produce a "*bene decessit,*" or certificate that he leaves his former college by permission of the authorities. In the Deccan College this rule is strictly enforced.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

Ans. 64.—My answer to No. 36 embraces this.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—European professors are necessary in such colleges, and could not, under present circumstances, be dispensed with.

Cross-examination of Mr. R. G. Oxenham.

By Mr. Jacob.

Q. 1.—Have you any reason to think that a graduate from a Government college in this Presidency has, as such, a better chance of getting Government employment than a graduate of similar attainments from an aided college?

A. 1.—I have no means of tracing the careers of students from other than Government colleges.

Q. 2.—In your 28th answer you state that no additional charges need be incurred, if the present double function of the Matriculation Examination were divided. By *charges* here do you mean expenditure by the University only?

A. 2.—I presume that if the University examination now called Matriculation were altered in character and called Middle Class Examination, no additional expenditure need be incurred by the University.

Q. 3.—Will you state what the Government scohlarships at the Deccan College amount to each month?

A. 3.—As far as I remember, about R275 or R300 a month. We have only two endowed scholarships.

Q. 4.—Were these scholarships originally founded from funds taken over from the Peshwa?

A. 4.—As far as the records show, they all were so transferred, or from funds devoted to education in Poona.

Q. 5.—If these scholarships were no longer exclusively tenable in the Deccan College, and were liable to be held in a private or Government college not in the Deccan district, do you think that the people of the Deccan would have any just ground for complaint?

A. 5.—If founders' wishes are to be regarded, I should say they would.

Q. 6.—It has been suggested by witnesses before the Commission that the Deccan College should be closed or the scope of its teaching narrowed; and I find that a similar proposal was made in 1823. Do you know what were Mr. Mountstuart

Elphinstone's reasons for retaining and further developing a college at Poona at that time?

A. 6.—I have not Mr. Elphinstone's minutes by me, but I believe his reasons were mainly that it would involve a breach of trust, and also be politically undesirable to deprive the Poona District of its local college.

Q. 7.—Do you think that the abolition or partial reduction of the Deccan College would now be viewed with general disfavour in the Deccan?

A. 7.—I have every reason to think so; especially as we have the additional reason that the buildings were given us by Sir Jamsetji Jijibhoy on the understanding that the college would be maintained in its present site and form.

Q. 8.—In your answer 38 you suggest that the College Fee Fund shall be allowed to accumulate at interest for the benefit of the college. Have you considered the objection that this arrangement would for some years entail either extra expenditure on the part of Government or some reduction in your other charges, as the fees are at present spent by Government on the general maintenance of the college?

A. 8.—I am aware that during the period of accumulation some extra charges would be incurred, perhaps for four years, but after that the whole of the present charges for library, contingencies, and apparatus would be met.

Q. 9.—What is the amount of the grants for your library and apparatus?

A. 9.—The grants for library and apparatus are about R500 each per annum, whereas in the cases of the Queen's Colleges in England they would be £500.

By Mr. Telang.

Q. 1.—In reference to your answer 36, how would you carry out the rule limiting the number of admissions into a Government college? How would you deal with the number of candidates in excess of the vacancies?

A. 1.—When the college was full the candidates would be excluded, and advantage could be taken of the demand to increase the standard of qualification for admission, as has been done with signal success in English colleges.

Q. 2.—Do you think that the demand for higher education is so much on the increase, that the number of students whom the Government colleges declined to admit, would be large enough to make an independent college conducted by Natives a profitable institution?

A. 2.—I am unable to make any calculation. Possibly after a few years it might be so.

Q. 3. Do you hold the opinion that the State should abandon the charge of all but primary education?

A. 3.—Certainly not: unless, or until, the demand for higher education is adequately met by other means.

By Mr. Lee Warner.

Q. 1.—Do you think that the Deccan College occupies an exceptional position as a Bombay College by reason of its meeting the demand for collegiate instruction of any special or local class of the community? If so, will you explain what special demand it meets?

A. 1.—It meets a local want; and also provides a cheaper education, by reason of its lower fees and the lower cost of living, than can be got in Bombay. Our students spend about R12 on their living here against R20 in Bombay, as I have been told.

Q. 2.—Would not the same arguments justify the maintenance of a State college at Ahmedabad, which is much further distant from Bombay?

A. 2.—I am not aware that the inhabitants of Gujaráth entertain the same objection to a residence in Bombay as the Deccan population do.

Q. 3.—Would you consider it reasonable, in view of the cost of maintaining two State colleges so near as Poona and Bombay, to limit the number of students in the Deccan College to any fixed number; and if so what number?

A. 3.—I have officially recommended 150 as the maximum number of students for admission to the Deccan College. The number has never yet reached 150, and is now about 120.

Q. 4.—Is there any truth in the complaint that the University fail to accommodate themselves readily to any change of system or examination which is demanded by public opinion? If so, can you suggest any method for bringing about a change?

A. 4.—I am not aware that the assertion has been generally proved. I believe that the University would readily consider any suggestions, for instance, which might be made by this Commission and supported by the Government of India

Q. 5.—In reference to your answer 36, can you give any instance of a grant made to a building fund which was afterwards wasted by the abandonment of the building?

A. 5.—The Diocesan Board School at Byculla obtained some years ago a grant for about R30,000 for building, and the building was afterwards sold at a great loss.

Q. 6.—Is the maintenance of a third State college at Ahmedabad by assistance from Government funds in your opinion necessary?

A. 6.—I consider it wholly unnecessary. The assistance rendered by Government is small, but I consider that the Elphinstone College is quite sufficient for Gujaráth.

By the President.

Q. 1.—With reference to your first answer to Mr. Jacob, do you trace the after-careers of your students, and could you favour the Commission with a return showing the after-careers of a considerable number of them?

A. 1.—I can easily do so from my office records, and shall be happy to send such a statement. I shall mention one instance. Mr. Vishnu Moreshwar Mahajáni, M.A., an ex-student and Fellow of the Deccan College, now Head Master of the High School, Amraoti, sent me as the first-fruits of his success in life R1,000 as an endowment for a Sanskrit Prize yearly in the college.

Q. 2.—With reference to answer 28 in your evidence, do you think it would be better to alter the character of the present Matriculation Examination with a view to dealing with the subjects required for mercantile life, or would you add a second examination to be conducted by the University under some such title as the Middle Class Examination?

A. 2.—I believe a Matriculation Examination is quite unnecessary for strictly University purposes. But I believe a Middle Class Examination, conducted by the University, would be of very great value as a test of what a young man who does not wish to go on to the University has gained from his school career.

Q. 3.—May we take it that the defect which you refer to in the present University Entrance Examination arises from its dual character: namely, that it is applied to two distinct classes of young men, those who wish to enter the University and those who do not; and that it is used for two distinct purposes, namely, as a University test, and as a certificate for obtaining employment?

A. 3.—That is precisely my view. I may add that when I was serving as a Syndic of the Bombay University, the dual character of the present Entrance Examination prevented our adoption of reforms which we ourselves felt to be desirable. For example, it was proposed to make a really competent knowledge of some one vernacular language a compulsory part of the examination. But as a knowledge of English and of a classical language were "necessary subjects" for a degree, we thought it unreasonable to demand a competent knowledge of three languages from boys of sixteen.

Q. 4.—Do you think, from your experience as a University Examiner and Syndic, that it would be practicable to introduce into India a system of Middle Class Examinations for young men not intended for a University career, on a somewhat similar plan as that adopted by the English Universities.

A. 4.—I think it would be most desirable, and if the necessary funds were forthcoming I see no difficulty. I think that a portion of the Educational grant might be very usefully devoted to this purpose. If the present Matriculation Examination were no longer held, the funds thus freed would suffice. I would abolish the University Matriculation Examination for a Middle Class Examination in practical subjects for young men who are not going to follow a University career.

Q. 5.—With reference to answer 36 in your evidence, would you favour the Commission with your views regarding the constitution of the Boards which would be entrusted with getting up schools. Also how would you decide as to whether the minimum education had or had not been provided by private efforts, whether by means of the Education Department, of the Municipal Committees, of the district officers, or how?

A. 5.—I will endeavour to supply an answer hereafter.

Q. 6.—To whom would you charge the cost of these compulsory board schools.

A. 6.—I will answer this question hereafter when I answer question 5.

Q. 7.—When you recommend in answer No. 38 of your evidence that the direct management of the Government and the Director of Public Instruction should cease in the case of colleges, would you vest the entire control of the college in its Principal, or would you appoint a managing body for each college?

A. 7.—I would make the Principal and Professors jointly responsible, and treat them in their corporate capacity as a Senate of the College. Practically the Director of Public Instruction never interferes at present.

Q. 8.—With reference to the percentages quoted in answer 48 of your evidence, can you tell us the principle on which the averages were calculated?

A. 8.—The percentage in the Deccan and Elphinstone Colleges is calculated on all expenditure of whatever sort, including salaries, scholarships, fellowships, library, and minor grants, but exclusive of public works. The Oxford expenditure was worked out by myself. I took care to make the comparison a true one. In the Oxford expenditure I included all salaries, Fellowships, scholarships, and expenditure on education or maintenance; but I excluded cost of living and chapel expenditure, as we have no corresponding items of expenditure in the Indian colleges. I first took the average for all the Oxford colleges; and then I took the average for the two most richly endowed and the two least richly endowed colleges. The average arrived at by the two systems of calculation was substantially the same.

Statement by Mr. Oxenham, *supplementary to his evidence.*

I.—In reply to question 5 of the President's cross-examination, the constitution of board schools suggested in my answer 9 would form part of the system of local Government, and could not, I think, be considered without reference to that system. Not, therefore, attempting to enter upon details, such as the area of a district or the modes of levying rates, &c., I would only suggest general principles which might be kept in view:—

(*a*) The English Educational Acts should be referred to, and the experience of the Department availed of.

(*b*) The essence of such a scheme as I have suggested would be adequate provision for education in every district. The State, by the agency of the Department of Public Instruction, requiring board schools to be formed wherever voluntary effort failed to make this provision.

(*c*) The direct action of the State with regard to such schools would be limited to inspection and general regulations to secure the efficiency of the education provided.

(*d*) The boards of education for each district would be elected by inhabitants of that district, and be responsible to Government subject to such regulations as might be framed. The local boards would be entrusted with the entire control of the local schools, and empowered to levy the rates necessary for their maintenance.

(*e*) To form a central authority corresponding in some measure with the Vice-President and Committee of Council on Education in England. The Director of Public Instruction with the higher officers of the Educational Department and some Revenue officers, might be formed into a local Government Board of Educaton, charged with the administration of the local educational system, and specially

with the duty of ensuring, as far as possible, that the advantages of local board schools should not be confined to the higher castes. Without some such permanent security there would be reasons to anticipate that low-caste boys and the children of native converts would be excluded from board schools, or at least not be admitted to equal privileges with other children.

II.—Paragraph (*d*) of the last answer involves a reply to question 6 of the President's cross-examination, so far as I conceive it possible to deal with this question, but I would add that, in advocating locally elected boards to meet local educational requirements I do not desire to modify the opinions expressed in my answers 9 and 13 of my examination-in-chief with regard to higher education. But I believe that, while the State must continue to support and in some respects manage higher education to the extent of providing a limited number of colleges and schools, the general diffusion of education would be best and most economically promoted by some such system as is indicated in my last answer—

(1) Local efforts would be stimulated by the knowledge that it was devoted to local wants and resulted in direct and visible consequences.

(2) It would set free the inspecting staff from much administrative work and enable inspection to be made thorough and general.

III.—Government Resolution No. 3583 of September 19th, 1882, has been issued since I wrote the above, and in many respects is in accordance with the District Local Fund Committees and Municipal boards therein referred to, or sub-committees of these bodies will be local boards as proposed in paragraph 1 of this minute. The two points of importance in which this Government Resolution differs from my proposals are—

(1) Paragraph 50 of the Government Resolution contemplates the preservation in the hands of the Government Department of Public Instruction of the whole discipline and management of schools generally, whereas I have suggested that this should only be the system in case of higher education, and of that only in a few instances, and not as the rule.

(2) The Government Resolution does not propose any such central authority as is suggested in my paragraph (1), section (E), which, however, I venture to think would be found useful and in accordance with what has been practically found to work well in England.

Behind and above such central authority there would be the Executive Government and the Legislature as in England, but I believe that a body of persons answering to the Committee of Council on Education would be found valuable as having varied experience and practical knowledge of such questions as would from time to time arise in dealing with local boards of education and with such questions only this central authority would be concerned.

R. G. OXENHAM.

MAHABLESHWAR,

October 21st, 1882.

Evidence of MR. GOKULDAS K. PAREKH, *Vakil, High Court, Bombay.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I was in the service of the Educational Department for a period of nearly fourteen years; for the greater portion of this time I was Deputy Inspector of the Bombay Gujaráthi schools.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—The number of primary Gujaráthi schools in Bombay is in my opinion very insufficient.

The present public schools are all located in or very near the great centres of the Gujaráthi population; but there are no such schools for the large mass of the scattered population to avail of. The number of primary schools should therefore be considerably increased.

There is one matter in which the masters of village schools and schools in small townships have great advantage over the masters in Bombay.

The former ordinarily know, or can easily know, all the children of proper age to attend schools in the village or town; in the case of such as do not attend, the reason why they remain aloof from the school, and the extent to which the attendance in a school is capable of being improved and developed under good management.

As things now stand, schoolmasters are entirely wanting in this information in Bombay. I think the defect can be very easily remedied with the assistance of the Municipality.

The city should be divided into as many beats as there are public schools; the families in each beat should again be divided according to the vernaculars which they speak, and in connection with each of the vernaculars of a beat there should be a register showing the number of children in each family of proper age to attend schools, the schools which they attend, if any, and if not, the reason for their non-attendance. Information of this kind in the hands of energetic schoolmasters will in my opinion be useful in bringing the largest mass within the reach of educational influences.

I am of opinion that the system of primary education as it prevails in reference to the course of instruction is very unsatisfactory.

One of my most important objections is that young learners are considerably over-worked.

It will be noticed that the amount of school-work departmentally prescribed to young children studying from vernacular Standard I to Standard IV is at the rate of 33 hours a week.

It is a remarkable circumstance that the school-work, instead of being the least in the commencement, gradually increasing as the children advance in years and capacity, is heaviest at the outset, and gradually lightens as the children advance.

Anglo-vernacular Standard I comes after vernacular Standard IV. The school-work prescribed to children studying from Anglo-vernacular Standard I to Anglo-vernacular Standard III is at the rate of 29½ hours a week, being 3½ hours less work than that in the Gujaráthi standards. In Anglo-vernacular Standards IV and V the school-work prescribed is at the rate of 28 hours a week.

But the above merely represents the amount of work to be done at school during school-hours.

The masters usually prescribe lessons to be learnt and exercises to be written at home; and these ordinarily take up about 25 of the students' additional hours in a week. The above regulation of time applies to female scholars, as well as male.

It is a very usual sight to see children of 6 and 7 sitting up to a late hour by lamp-light or leaving their beds before day-break for getting up their school-lessons.

The length of working-hours at vernacular schools is probably due to the quantity of studies which a scholar has to go through in each of the first four vernacular standards

It is this amount of work that probably prevent masters from attending to the more important objects of education, namely (1) creating a healthy appetite for information, (2) cultivating habits of observation, (3) developing the habit of independent thought, and (4) attending to the formation of good habits. These things are unfortunately not attended to in our public schools.

The only mental faculty that is called out to work under our present system is the memory.

But even in respect of the memory, when it is considered that the strain brought upon it is not gradual, but sudden and heavy, that the student for the most part does not understand what he commits to memory, but goes through the process as a mere machine, I think that the system that prevails does not conduce to its healthy development, but must exercise an unhealthy action over it.

Having thus pointed out what I understand to be the defects in the present system of education, I shall proceed to offer my suggestions as to the way in which they are likely to be removed.

Standards I to III of the Gujaráthi schools should be entirely disburthened of anks, *i.e.*, multiplication-tables, except tables up to 20 × 10, which should be taught not at the commencement of a boy's course at school, but after he has learned addition and substraction, and after he has been made to understand what multiplication is and what the tables indicate.

These anks, which are studied through before the scholar completes the third standard, contain the results of 2,000 calculations; of these 500 are to be learnt in Standard I, 600 more in Standard II, and the remaining in Standard III.

The grounds on which my recommendation for their elimination from the first four standards are based are as under:—

(*a*) That, with the exception of the small class of shop-keepers, traders, accountants, whose daily course of life prevents them from forgetting them, they are generally forgotten after a student has been two or three years away from the primary school; thus, in the majority of cases the time and energy spent in the acquisition of this knowledge go for nothing.

(*b*) That, even if the knowledge of anks be useful, the time spent in acquiring it and in the frequent and almost daily revisions necessary for its preservation is almost out of proportion to the gain to be expected therefrom.

(*c*) That the students do not understand the meaning or object of the results that they commit to memory, and that they are got up quite mechanically.

(*d*) That a larger number of these tables could be learnt with much greater ease after the student has learned the first four vernacular standards.

(*e*) That the over-work consequent on the necessity of teaching anks prevents teachers from paying attention to the mental discipline of their scholars.

(*f*) That the over-strain causes physical weakness.

I may be permitted to notice that the old indigenous system of teaching multiplication-tables was more necessary for those times, and was less calculated to injure the mental capacity of young scholars.

The scholars then were comparatively much bigger in age than our present scholars.

They learnt very leisurely; three or four years being ordinarily spent in acquiring a knowledge of anks alone.

The anks were learnt without any attempt to commit them to memory by their being recited daily in chorus by all the students.

The tone in which they used to be recited excited some interest in the scholars.

With the elimination of the anks will necessarily follow the elimination of sub-head 2 of head 1 of Standards III and IV, namely, mental arithmetic.

It would not be practicable to work up examples contemplated by these sub-heads mentally without a complete knowledge of the tables. Then, again, most of the sub-divisions of the examples in mental arithmetic, such as examples of gold and silver, of lands, of hay bundles, of timber, of salaries, of bighas, of gaus, of tare and tret, &c., could not of themselves be of much practical utility to ordinary students, but should have been entered in the standards for testing the accuracy of their knowledge of the tables, and their ready power of reproduction. I may also say that the system of mental arithmetic, as it prevails in your schools, is also objectionable. Mental arithmetic, as it is contemplated by the departmental standards, is nothing more or less than the mechanical calculations under certain set formulæ, of the derivation of which the scholar is entirely ignorant. I think mental arithmetic will be more useful to the elementary schools when instead of aiming at the application of set formulæ it is made the instrument of developing in students habits of self-reliance and independent thought, and of teaching to the students the different ways in which the rules of arithmetic can be turned to account in the affairs of ordinary life.

In thus proposing the elimination of the greater part of the anks and mental arithmetic out

of the standards, I am not to be understood as under-rating the art of commercial calculation which has reached a high state of perfection in the commercial classes of Gujaráth, Kathiáwár, and Cutch. Their calculations are very accurate and are made with the most surprising readiness. This art is much prized by the trading communities and they would deem any system of teaching in which proper attention is not paid to it as very defective. It would be a pity to allow such art to die out.

I would therefore propose, in case my plan of freeing the first vernacular standards of anks and mental arithmetic on the formulæ system be adopted, that there should be a special commercial class opened. In this class anks, mental arithmetic according to native principles, interest according to native system, &c., native book-keeping, and native accounts, in short all those special branches of knowledge in which merchants and their assistants are expected to be versed, should be taught.

The arrangements that I propose would have several advantages over the present system.

The majority of the scholars, to whom knowledge of anks and mental arithmetic would be of no further use than of enabling them to pass the examinations under the different standards, will be saved the time and trouble that are lost in learning and constantly revising them. Those whose business requires that they should know them would learn them more easily, with less mental strain, as their minds would be better prepared to receive this knowledge.

That they being taught in special classes, the knowledge that the scholars would acquire would be superior to knowledge acquired in ordinary classes.

That the knowledge being attained immediately before the pupil's starting in life there would be less fear of its being lost by lapse of time.

That the teachers of the vernacular standards would have sufficient time and opportunity to attend to the mental discipline of their pupils.

That the great standing want of the country—of institutions to teach book-keeping, commercial accounts, &c., from absence of which the mercantile public suffers much inconvenience,—will be supplied.

I have also to propose another elimination, *viz.*, that of the History of Gujaráth from the fourth standard of the vernacular schools. I do not base my proposal on the facts that the text-books of history and the method of teaching used are exceedingly objectionable, since I know that the Educational Department can to some extent remedy these defects. My principal objection against the teaching of history is that the information that it conveys is generally of very small value, and its teaching is not capable of being carried on in a way to develop the mental powers without a very disproportionate waste of time and energy.

Some outline lessons as regards the main functions of the principal officers and committees in villages, townships, talukas, and districts would, I think, be more useful and interesting to scholars, and I would therefore propose the substitution of lessons in this subject for history.

The only other material reduction that I suggest is the removal of grammar out of the course of primary instruction; grammar being a mere science of the principles of the language has no ulterior value to scholars whose instruction is to be limited to what is taught in a primary school; and as an abstract subject its study is uninteresting and difficult for young scholars, and it is therefore preferable that its teaching should be handled when the scholars attain better capacity for its acquisition.

When these eliminations take place, I think it will be found that there are a few more hours available to scholars for education without in any manner over-straining their mental powers: and I think these hours could not be used better than by being assigned to object-lessons taught upon principles which aim at the development of the power of observation and independent thinking, and the stimulation of the appetite for information, no less than at conveying useful and interesting knowledge to young scholars, and lessons on the practice of morality and the formation of good habits.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—I think primary instruction in Bombay is sought for by the people in general except Mussalmans of the non-commercial classes, and not by any particular classes only. With the above exceptions, I am not aware of any classes specially holding themselves aloof from it, nor of any class practically excluded from it; the attitude of the influential classes towards the spread of elementary education is, on the whole, one of indifference.

The peculiar feeling of the Mussalmans in reference to education arises from want of power to appreciate the value of education in consequence of their great ignorance, and from a belief that education will act prejudicially on the religious instincts and opinions of their children.

This feeling, I think, will be removed if the work of Mussalman education in placed is the hands of committees of their own co-religionists, in the constancy of whose religious feelings the public have confidence, and who are not reputed to be moved by desire of gaining the favour of Government.

The efforts of the Anjuman-i-Islam are not likely to be very successful, as the Mussalman public thinks that the Shia influence preponderates in its councils and therefore strongly distrusts its intentions. The preponderance of the Shias in the teaching staff has also done much to increase the suspicions and distrust of this over-suspicious community.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of

a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Indigenous schools as relics of the ancient village system do not exist in Bombay to any appreciable extent. In the schools that are usually put under that class, the subjects of instruction are the same as in Government schools, with the exception of geography, history, and grammar. In schools attended by children of the Hindu trading classes special attention is paid to the multiplication tables and the working-up of mental arithmetic by means of formulæ. These schools are taught by teachers of inferior qualifications when compared with teachers in Government employ, and the result is that there is more attention to cramming and less to mental discipline in them. The discipline of these schools is exceedingly loose. The fees in them vary from annas 2 to annas 8, and the masters again are paid certain presents at the completion of particular stages of the scholars' studies.

No arrangement exists for training or providing masters for such schools; and even if such an arrangement were made, the majority of the masters will object to avail themselves of it.

I am unable to think of a system which will enable turning the indigenous schools to good account. The masters are unwilling to accept State aid and to conform to the rules under which such aid is given. Some years ago an offer for aid was made to all tolerably well-conducted indigenous schools, but it was almost invariably rejected.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—The system of home education does not ordinarily prevail in this country.

As a means of cultivating memory, habits of observation, and independent thought, and appetite for information, particularly before a child attains the age for joining a school, I consider home instruction of great value.

After the child attains the age for attending a school, home instruction is good for the purpose of making up special defects or imparting unusual proficiency in any branch of studies as a substitute for school instruction. It is a good thing for exceptionally intelligent and energetic children in the hands of very intelligent teachers. But in respect of ordinary children I think the system is objectionable inasmuch as it tends to form habits of laziness, irregularity, and carelessness, as it makes a child diffident, conceited, and unwordly. In home education there is ordinarily a want of thoroughness and willingness to revise the previous studies, and want of patience to grapple with those that are difficult, and I think an ordinary boy educated at home will be at a disadvantage in competing with boys educated at schools for the public service.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—I do not think Government can depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts. I am not aware of any agency, other than that of the Missionaries, which exists for the purpose of promoting primary instruction; and this agency is much distrusted by the ignorant public and is therefore not likely to do much.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by District Committees or Local Boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—I think the funds assigned for primary education can be very advantageously administered by District Committees or Local Boards after a few years' administrative experience.

I think these bodies should have full power in the administration with the following exceptions.

They should have no power to direct funds assigned for educational purposes to any other object whatever.

They should not be authorised to employ teachers other than those holding certificates of qualification from the Educational Department.

They should adopt the prescribed standards and the text-books, and not depart from them without the special sanction of Government.

They should not levy fees higher than certain rates prescribed.

They should not make any distinction of caste or creed in the administration of their trusts.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal Committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal Funds, what security would you suggest against the possibility of Municipal Committees failing to make sufficient provision?

Ans. 8.—I think the primary schools in Bombay may well be entrusted to the Municipality for support and management; the Municipality is rich and there will always be on the Board of the Corporation some persons taking very active interest in the progress of education; the management of the Bombay primary schools by the Municipality is therefore not likely to prove unsatisfactory.

In respect of the towns in the mofussil situate in districts in which Local Funds are collected, I think the Municipality ought not to be burdened with the support of schools of any class except under very exceptional circumstances, but the liability to support the schools there should be borne by the Local Funds up to thelimits of their capacity.

It is occasionally argued that the Local Funds are ordinarily collected from the villages, and the towns do not contribute much. Why should then the inhabitants of towns have the benefit of moneys contributed by others?

I think serious fallacies underlie this line of arguments. I submit the following reasons to show that mofussil towns are fairly entitled to have their education paid for from the Local Funds to the same extent as the villages, if not more.

It may be that the cultivable and assessable lands attached to a town may not be proportionally large when compared with the population; but it will invariably be found that its inhabitants

own lands in all or the larger number of villages in the neighbourhood, and it will be found that the larger the town is the bigger is this range. Then, again, it will be observed that on an average the holdings of the towns-people are much bigger than the holdings of the villagers. When these things are considered, I do not think that it will be found that even the direct contribution of the people of ordinary towns to the Local Funds is very inadequate.

Then, again, it should be remembered that in fixing the amount of the survey assessments on which the Local Fund levies depend, proximity to towns was one of the principal circumstances to guide the Survey Officers. The assessment on lands in the neighbourhood of town was fixed much higher than the assessment of corresponding lands at some distance from them. I consider the additional assessment, in consequence of the neighbourhood of the town, to be an indirect levy from the town itself; and the town, I think, is entitled to credit of such additional sums which the local funds receive as a consequence of its existence.

Then, again, it should be noticed that the greater part of the produce of the villages is consumed in the neighbouring town. The burden of the Local Fund contributions thus ultimately falls on the consumers. It is therefore the towns-people who really pay the greater part of the contribution, and I should therefore consider it unjust to exclude them from the benefit of the Local Funds.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village-schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—I have to offer the following suggestions in respect of the providing teachers in primary schools. The training schools or colleges should be abolished. These institutions were no doubt of great usefulness at the time when they were established.

Persons with the educational qualifications necessary for the satisfactory discharge of the duties of a teacher were not procurable then, particularly for places carrying moderate salaries. That difficulty has long passed away.

I think persons with the necessary educational qualifications would now be available to any extent. I understand it to be waste of money to reject these and to prepare others by imparting the necessary educational qualifications. Then, again, it may be assumed, *primâ facie*, though it may not invariably be true, that in the race of study the inferior man breaks down while the superior one pushes on; and thus the persons who pass the University Examination are, as a class, superior to those who are unable to get on further with their studies and fall behind and think of joining the training schools. The present system which thus has the effect of compelling the Department to employ inferior men, when better ones may be available, ought therefore to be abandoned.

Then, again, it should also be observed that the necessity of giving employment to the Training College men very greatly narrows the range out of which the selections for the mastership are made.

I therefore suggest that the selection of candidates for teacherships should hereafter be made as far as possible out of persons who have at the least passed the Entrance Examination of the University.

It may be urged against my proposition that the persons who have passed the Matriculation Examination of the University might not know certain things which are needed in a Gujaráthi teacher and which are not required for passing the University Examination, as, for instance, a good scholarly knowledge of Gujaráthi. In reference to one or two such subjects the Educational Department may insist that the candidates must pass a special examination in them, and the difficulty in that direction will be removed.

In this way the educational test need not be lowered, but may be kept higher than what it is.

As regards the art of teaching I suggest that there should be two schools in Gujaráthi and more, if necessary, each under the management of a teacher thoroughly well versed in the principles as well as the art of teaching. These schools should be made the practising schools for candidates for service, who may be kept there for a year or more, and turned out with certificates after they are able to satisfy that they understand the principles, are able to apply them in practice, and that they can successfully manage and teach classes or schools.

Under this plan the Educational Department will, I think, be able to turn out much superior teachers, since under the present system the art of teaching forms one of the numerous subjects the scholars have to study, and they devote to it only a part of their time and mind; in the plan that I propose they will be able to devote all their attention and energy to the acquisition of that art on which the success of their careers is to depend, and the fact that this is the only subject which they are required to study, will always keep before their mind its great importance.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—The Guzaráthi inhabitants of Bombay use various dialects, varying with their race, caste, and the part of the country from which they come; but they generally all recognise the vernacular taught at Government schools as the standard Guzaráthi. The Government schools are neither less popular nor less useful by reason of the form of Guzaráthi which is taught in them.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient.

Ans. 14.—My suggestions in reference to this question will be seen from what I have written in respect to question No. 2.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—I do not know of any such cases.

Ques. 17.—In the province with which you are acquainted are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—I am not aware of any.

Ques. 18.—If the Government or any local authority having control of public money were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim so as to secure the maintenance of such institution on a private footing?

Ans. 18.—I do not think in the present circumstances of the Presidency the adoption of any measure will secure the maintenance of any higher educational institution if Government were to withdraw itself from the same either immediately or after a given term of years.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—I think the difference between grants under the European and Eurasian school standards and the corresponding vernacular and the Anglo-vernacular standards is too great. I think it is not fair to allow school teaching Native Christian pupils the option of claiming grants under the European standards. In the administration more favour is shown to European and Eurasian schools and schools under Missionary management, and the larger amount of the grant goes towards the assistance of these schools.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or college has no advantage or disadvantage as regards Government aid and inspection from any religious principles, that are taught or not taught in it?

Ans. 20.—The whole religious system as at present administered is one of practical neutrality in the sense as interpreted in the question.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education. What is the rate of fee payable for higher education in your province and do you consider it adequate?

Ans. 21.—The middle classes. I do not think here is any ground for complaining that the wealthy classes do not pay enough for such education. The rates of fees are as follows in the Government institutions here :—

From R1 to R3 in middle class schools.
,, R3 to R4 in the high schools.
,, R10.

These rates appear to me too high.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider it might become so?

Ans. 23.—Yes, if well staffed and well managed.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy would you apply?

Ans 24.—It is not injured.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—I do not think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country. I think the appearance of an unduly large number is owing to the fact that the standard of the educational qualification for the admission into the public service fixed by Government is low, and that Government fail to avail themselves sufficiently of the services of the superior class of candidates that are obtainable. A District Judge in Gujaráth tried the experiment of giving certain appointments in his gift to under-graduates of the University; and the result was that there was a sudden and marked improvement in the efficiency and tone of the service.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—I notice the following objections in connection with the text-books now in use.

Among the books of the reading series, the 1st book is written in phrases and expressions with which children commence to lisp, phrases and expressions which they use till they are at the latest three or four years old. It is objectionable on various grounds to teach children reading and writing till they are at least six or seven years old; and, as a matter of fact, a very small proportion of children attend school, or at all events commence to learn before they are six years old. I do not think it proper to lead children back into the years of earlier infancy and to make them re-learn things which they have forgotten and which naturally should be forgotten with the advance of intelligence and the power of speech.

My next objection is against the principle of teaching involved in this book. I understand one of the proper principles in the education of children is to commence with the simplest and then to advance to the more complex, and so on step by step. But an opposite principle appears to have guided the gentlemen preparing the Gujaráthi Series; they lay down that તે and તુ should be learnt first, and then ત; પા and પી first and then પ, and so on; letters with the vowel marks are learnt first and then the simple letters are to be learnt therefrom by a process of generalisation.

I understand this plan is opposed to correct principles, and in practice teachers seldom teach according to the principle upon which this book is based.

There is one defect in respect of the whole series to which I particularly beg to draw the attention of the Commission; this series, and particularly its last volumes, attempt too much. It attempts to teach grammar, political and physical geography, ancient and modern history, politics, political economy, morality, mechanics, optics, heat and electricity, astronomy, and several other subjects, and like all attempts to compress so many difficult subjects in a few pages; this attempt has proved a failure. The scholars feel themselves unable to follow and understand these lessons, and the teachers, finding themselves unable to teach them, pass them over. It may be borne in mind that these books are usually placed in the hands of scholars about 12 or 13 years old, and whose attain-

ments in other subjects are not sufficiently high for these studies.

In their desire to teach the sciences, the compilers of the series appear to have paid no attention to the cultivation of the scholar's knowledge of the language. In the course of a reading series, the lessons should be brought in and arranged in the order of the progressive difficulty as regards language, so that one who has read up to the highest book of the series may have a sufficient knowledge to be able to read and understand the somewhat difficult books in the language with tolerable ease. This order is not observed in the series, the language of most of the lessons in the 7th book being not more difficult than that of the lessons of the earlier books. Then, again, the reading of the books of the series is not calculated to impart a tolerably respectable knowledge of the language.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—The present arrangements do not in any manner interfere with the free development of private institutions; nor do they check the development of natural character and ability, nor interfere with the production of a useful vernacular literature.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The withdrawal of Government from the direct management of higher schools and colleges would have very injurious effects on the spread of education. Such a step is likely to undo the results achieved by the efforts of several years.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—The standard will no doubt deteriorate. I do not know what measures will keep off the evil consequences of such a course.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—Definite instruction in duty and the principles of moral conduct occupies no place in the course of Government schools. I think there should be arrangements for imparting instruction in these matters, as well as in reference to the formation of good habits, about once or twice a week throughout the whole of a scholar's course.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—No steps have been taken for promoting the physical well-being of students in the Government Gujaráthi and Anglo-Gujaráthi schools of Bombay. I think the schools should have as far as possible play-grounds attached; and the masters should be directed to encourage out-door plays and physical exercise.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—So far as I am aware, there does not exist here any indigenous system for the instruction of girls?

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—The Department does not appear to have made much progress in instituting schools for girls. There are six departmental girls' schools in Bombay attended in all by between four and five hundred pupils. The standards for girls' schools are modified forms of the boys' school standards. They prescribe less arithmetic, less grammar, less geography, and less history, and make an addition of needlework. My observations and suggestions in connection with the boys' school standards will apply with greater force to the girls' school standards. I may suggest an addition of instruction on house-management to the higher girls' school standards.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—As the time allowed to girls at schools is very short, and therefore divergence between boys' and girls' school standards has to be made at a very early stage of the children's instructions, as in the existing condition of education it is not advisable to keep out of school scholars beyond particular ages and as the system of mixed schools will have the practical effect of excluding such scholars, I am not in favour of that system.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—For the purpose of providing suitable teachers to girls' schools I think the Department should ascertain in each district which of the girls receiving education in the schools in it are fit and willing to serve as teachers; and then grant them scholarships and require them to serve as pupil-teachers for a year or so. Teachers for girls' schools should, as far as practicable, be chosen out of these pupil-teachers.

In making such selection, preference should ordinarily be given to poor Hindu widow girls over all others, since there are considerably superior chances of their continuing in service longer than others, and doomed as they are to a life of perpetual celibacy there is no fear of breaks of service from the illness of confinement or of division of attention consequent on the cares of maternity.

Ques. 45.—Are the grants to girls' schools larger in amount, and given on less onerous terms than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—The grants to girls' schools are larger in amount and given on less onerous terms than the grants of boys' schools; and the distinction in my opinion is sufficiently marked.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already

referred, that experience has brought to light in the educational system as it has been hitherto administered. What suggestions have you to make for the remedy of such defects?

Ans. 47.—The principal defects which I have noticed in the educational system are as follows:—

No attempt is made to make instruction interesting and relishable to young children.

This defect, I think, can be considerably diminished by introducing improved apparatuses and better principles of teaching, and by the master trying to develope in various ways the scholar's faculty of thinking and making discoveries and observations for himself, and by stimulating his appetite for knowledge.

The principle of instruction at present employed is of proceeding from the abstract to the concrete. The opposite one ought to be adopted.

The system of paying head masters partly in a fixed salary and partly in allowances varying according to the results of the annual examination is a good one and works well; it must be extended to as many schools as possible. If the following modification in the present plan be made, I think it will work better:—

Under the present system the head master gets all the grant, and the assistant masters nothing except under exceptional circumstances. As the result of each class, other than the one taught by the head master, is the consequence of the joint action of the work of the assistant master in charge and supervision of the head master, I think the assistant master should receive a certain percentage of the amount of allowance earned from his class. I do not think it right that the amount of allowances should in any case be limited to any particular sum, as is now done.

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in higher education? Would beneficial results be obtained by introducing into the Department more men of practical training in the art of teaching and school-management?

Ans. 50.—There does not appear, in my opinion, any foundation for the statement that the officers of the Education Department take too exclusive an interest in higher education. I think beneficial results will be obtained by introducing into the department more men of practical training in the art of teaching and school-management taught on correct principles.

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

Ans. 52.—There is no tendency to raise primary into secondary schools unnecessarily and prematurely. I think the tendency lies the other way.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—No.

Cross-examination of

By Mr. Lee-Warner.

Q. 1.—Do I understand rightly that you do not advocate the introduction or retention in Government primary schools of the sort of instruction in mental arithmetic which is taught in indigenous schools?

A. 1.—That is precisely my view.

Q. 2.—Are we to understand that your evidence has special reference to Bombay City, and that in using the term "Bombay" you mean the city of Bombay, except when the context clearly shows that you refer to the whole Presidency?

A. 2.—Yes.

Q. 3.—How would you improve the status of the village schoolmaster in Gujaráth.

A. 3.—The Pátil and Talâti should not be on the school committee, which enables them to overshadow the schoolmaster and interfere with him.

Q. 4.—I understand that you consider that the vernaculars ought to be the medium of instruction even in the high school up to the highest standard. Is that so?

A. 4.—Yes.

Q. 5—I understand that you think the Deputy Educational Inspectors are so occupied with examination that they are obliged to conduct them mechanically and without thoroughness.

A. 5.—That is my opinion.

By Mr. Telang.

Q. 1.—What makes you think that the intentions of the Anjuman-i-Islam are distrusted by the Mussalman public generally?

A. 1.—I have heard so from several Muhammadan gentlemen.

Q. 2.—Do you think a severer standard of examination is applied by educational inspecting officers to aided schools than to Government schools?

A. 2.—I do not think so.

By Mr. Jacob.

Q. 1.—In your 19th answer you state that schools teaching Native Christian pupils should not have the option of claiming grants under the European standards. Do not the rules expressly prevent this by providing that no school can come under the standards for European schools unless ⅞ths of the pupils are of European or Eurasian percentage?

A. 1.—I was not aware of the rule. It may be the case.

By the President.

Q. 1.—With reference to your suggestion that Hindu widows should be employed as teachers, do you think that there would be a supply practically available, and how would you increase that supply?

A. 1.—I think that in four or five years a considerable supply might be developed. Government ought to make it known through the officers of the Education Department that it is desirous

of training Hindu widows as teachers. It should also offer scholarships for Hindu widows after they have finished their education in the village schools and they should hold these scholarships at the existing female schools in Ahmedabad, Bombay, &c. The schoolmistress should exercise watchfulness over their moral conduct while in these upper schools.

Evidence of Mr. Mancherji Framji Patel, B.A.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—My experience is confined to the city of Bombay. For one reason and another I have taken great interest, for some years past, in the education of the city generally, and particularly in the subject-matter of the questions I have replied to.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction. How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—Taking everything into consideration, I do not approve of home instruction, excepting in the case of children of well-educated parents, who can direct the studies properly, and, even then, home education cannot be imparted successfully, after a certain stage, when the services of superior teachers would be required, such as few parents can afford to employ. For want of facilities, however, for giving even a tolerably good education to girls in English, home education may be recommended in their case; but the necessity of it could be dispensed with if a good Government school for girls were established, where mistresses may be appointed to teach under the supervision and direction of a man of superior education.

Ques. 22.—Can you adduce any instances of a proprietary school or college supported entirely by fees?

Ans. 22.—I know of two schools in the Fort which are entirely supported by fees, and which are in a thriving state. They are Fort High School and Fort Proprietary School.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—I do not think that the instruction imparted in secondary schools goes a great way to store the mind of a pupil with knowledge and information useful in ordinary life. Even a matriculated student who is supposed to have finished the whole course of a secondary school, and who has probably spent six to seven years in the study of the English language, is generally not so well up in English or in accounts as will make his learning practically useful.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—I think the statement is quite true that undue importance is given by teachers and pupils, principally the former, to the Entrance Examination of the University. The Entrance Examination is generally the thermometer to indicate how efficiently a school is carried on; a private school attracts a larger or smaller number of pupils according to the number it passes at the Matriculation Examination, and there can be no better proof of this than the advertisements of proprietors of private schools trumpeting the comparatively larger number of pupils each school passes every year. On this account cramming is generally resorted to, and the inefficiency of matriculated students, noticed in my reply to the 4th question, may partly be attributed to this fault.

Ques. 34.—How far do you consider the text-books in use in high schools suitable?

Ans. 34.—This question I have studied carefully only with reference to the English primers now in use for initiating Native students into the English language. Howard's Primer and the Royal Reader, both good in their own way, are, I fear, not quite the thing for Native students, who learn the English language not as their mother-tongue, but as a second language. The primary books must, therefore, aim at imparting knowledge of English, through the medium of the Native language, in which the pupil is born and brought up. I am also of opinion that the primers for teaching pronunciation and meanings should be separate, and that the one should follow the other. At present the same book is made to serve two purposes, and I am of opinion the result is not very satisfactory.

The above remarks are based on the practical difficulty I experienced in teaching English to one of my daughters from Howard's Primer and the Royal Reader. This gave me an idea of printing a Reading Primer, copy of which I beg to enclose. After teaching the pronunciation of words to my child from this book, I have changed its plan to make it more easy, and have made up a second edition with the help of the materials of the first book; copy of this also I beg to enclose. Some such book, followed up with another to teach meanings, properly worked up, may help in a twelve months' time to bring up a pupil fairly in the language. I am preparing a book at present for teaching meanings, and will be happy to show it, if completed, to the Commission, when they arrive in Bombay.

As to the other books used in secondary schools, I would recommend that a small committee be appointed to examine the whole course, and suggest changes, keeping in view that the primary object of all education is the development of the mental powers, and that the secondary aim should be the acquirement of knowledge and information practically useful.

Ques. 40.—Are any steps taken for providing the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—As to private schools, I do not know of any attempt having been ever made to improve the physical well-being of the pupils; but I have lately come to know that every pupil of the

Elphinstone High School is required to join some cricket-club or produce a certificate of his being a member of a gymnasium. This plan would work well if the boys appreciated the importance of physical culture; but they are indifferent about it, and the parents are more so; consequently, physical well-being may be said to be little attended to. Formerly gymnastics were part of the college curriculum, and the gymnasium class was superintended by a Fellow in the Elphinstone College; I do not think the same thing is attended to so rigorously at present.

I remember to have read somewhere that in one of the colleges at Cambridge it was necessary for a student who acquired a prize for literary attainments to be able to swim 200 yards; failing this he forfeited the prize. Some such form of exercise adopted in schools, in connection with promotion and prizes, ought to work successfully.

Evidence of Mr. Vithal Narayan Pathack, M.A., *Head Master, High School, Sátára.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I learnt my *O*, *Nà*, *Mà*, and the numerous multiplication and other native tables, and to read and write, in a purely indigenous school of the old type. I then joined a State vernacular school of the new type, and thence was drafted into a State English school, and having made considerable progress there, I went over to Bombay, and joined the Free Assembly's Institution of the Scotch Mission, then under the care of the Reverend Dr. Wilson, from which institution I took my B.A. and M.A. degrees in 1864 and 1865. I then joined Government service as head master of a Government high school in Khandesh in 1866; I have since administered several Government high schools in Gujaráth, in the Deccan, and in the Southern Marátha country. I am a Fellow of the Bombay University, and was several times on its Board of Examiners. Both as a student and as head master of Government high schools in several provinces of this Presidency for the last sixteen years, I have had opportunities of studying the different systems of education, Government, private, and Missionary. Being a Native, I know intimately the educated Natives, brought up both in Government and mission colleges, and their feelings and wants. I have been a member of several Municipal boards in this Presidency, and know their constitution and working.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community?. Can you suggest any improvement in the system of administration or in the course of instruction?

Ans. 2.—Primary education in this province and Presidency is on the whole based on a sound basis, and is more efficient than in any other part of India; the proportion of scholars examined and passed under the several vernacular standards to the total number attending the schools being the greatest in this Presidency. The proportion of children at school to the population is also greater than in any other province, being 1·39 per cent. in British districts, exclusive of scholars in indigneous schools, and including them 1·62, *i.e.*, one boy out of five boys of school-going age being at school. The inspection and examination of the schools is more thorough, and the teaching staff of primary schools is superior; nearly one-half of it consisting of trained teachers. Out of a total expenditure on education of about 26¾ lakhs per year, 12½ lakhs nearly are spent on primary schools, exclusive of inspection, or including inspection charges, more than 14 lakhs, consisting of 5 lakhs (Provincial grant), R6,86,000 (local cess), and 2¼ lakhs (school-fees, municipal grants, and subscriptions, &c.)

As to the development of the system up to the requirements of the community, by a judicious administration of the present funds, by making the several Municipal corporations contribute their fair share to the educational funds, by increasing the educational portion of the cess from one-third to half, and by aiding more largely the indigenous schools of the country, I am of opinion that, without depending solely on increased grants from Provincial funds for greater extension of primary schools, and without additional taxation, the educational requirements of the people, for at least the next 25 years, can be met. Considering the poverty of the mass of the people in this country, the demand for new schools of general education must be limited, and this demand will be in exact proportion to the advancement of the people in material wealth and comfort. During the last ten years the increase in the number of schools over the 24 districts of this Presidency has been only 1,342, or 57 per district. But the increase during the next ten years is not likely to be so great. Supposing it were, the subsidising of the indigenous schools, which have been hitherto almost neglected, would fully meet the educational wants of the country. Our present efforts should be mainly directed to extend the inner circle of Government and aided schools to the outer circle of indigenous schools; and, as observed by the Government of Bengal, "the question of extending popular education beyond that outer circle has no practical interest for the present generation."

The answer to the last portion of this question will be found under my replies to questions 7 and 10.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—All the well-to-do classes of the people send their children to schools. The poorest cultivators and the lowest castes keep aloof from them on account of their poverty. They want their children to assist them in their field-work and their other occupations. No classes are excluded from schools, though the children of out-castes are made to sit apart from the higher-caste children. The number of out-caste children in the Government schools of this district are 74. The influential classes are indifferent in the matter.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—According to official returns, there were in this Presidency, in 1875-76, 2,789 indigenous schools with 64,823 scholars in British districts. No complete returns of a later date are available. In the district of Sátára there were in the same year 178 schools with 3,264 scholars, which numbers have now (1881-82) fallen to 124 schools with 2,525 scholars, *i.e.*, a decrease of 54 schools and 739 scholars. Before the establishment of State schools the number of indigenous schools was of course far greater, but they have since been losing ground, both on account of their inferiority to State schools and of want of State patronage. These schools cannot be said strictly to be a component part of the village common-wealth. The three rules are most thoroughly and efficiently taught in these schools. The numerous native tables—multiplication, fractional, of weights and measures, and of money—which are committed to memory before learning numeration or notation, and a good many rules of practice and of aliquot parts, all learnt by rote, make the students of these schools ready, practical, and accomplished accountants. The readiness and ease with which they work out, without the aid of a slate or pencil, a sum of practical arithmetic (*e.g.*, interest, discount, percentages, &c.) will put to shame a Senior Wrangler from Cambridge. These tables, which are easily learnt by heart by youthful minds, serve at the same time to strengthen their memory. No further education is either given or sought for in these schools. The instruction is given by the *pantoji* (schoolmaster) and some of his senior pupils. There is a rough attempt at the division of the school into classes, boys of the same attainments being made to sit in one line, and the most advanced students in front of the *pantoji*. The day is spent in copy-writing and learning the numerous tables, and, in the case of the advanced students, in working out arithmetical examples and problems. At the end of the day, the whole school recites in a loud tone, with the *pantoji* and all the boys standing, the *parwácha*, *i.e.*, the tables, &c., which is a very nice and enlivening exercise to the little children. There is none of the complex organisation (class-rolls, marks, ranks, time-tables, &c.) of our modern schools, nor much educational apparatus, except the inevitable *chadi* (cane).

Some of the modern indigenous schools established by young men brought up in State schools teach, in addition to the subjects named above, Bálbodh (printed characters), reading, and writing, and use the State series of reading-books. A little of geography is also taught.

For the Bráhmin class there are schools of religion and philosophy, the *Veda and Shástra shálás*, kept by learned *vaidiks and ácháryas*. In the first kind of schools, the Vedas, the Bráhmanas and the Upanishadas, and the other sacred and philosophical literature connected with the Vedas, are studied. In the Shástra shálás, Sanskrit literature, rhetoric, law, grammar, logic, astronomy, medicine, and the philosophies are taught and studied in all their details and completeness. While the vernacular *pantojis* turn out clever shop-keepers, traders, accountants, and clerks, the *ácháryas* turn out vaidiks, shástris, and pandits, the very leaders of learning and thought, whom princes and the people seek to honour and reward. But the days of these schools and of the ácháryas are past. They have gone with the princes who honoured them. Of the race of the Deccan pandits, once so celebrated for their learning all over India, only a solitary representative may be found in each district. New learning and new ideas have taken possession of the national mind. None of these schools of learning were ever endowed, nor did the Acháryas deign to receive remuneration from their pupils. They gave gratuitous instruction, and the Peshwa rulers founded the "Dakshina Funds" especially for the support of these men. The Gaikwáds of Baroda to this day make presents to learned Brahmans, which, I hear, annually amount to about three quarters of a lakh of rupees. From all parts of India these men go to Baroda in the rainy season, where they are examined in the subjects they have studied, and the annual "Dakshiná" due to each is determined by the results of the examination. To save them the expense of an annual journey, five years' "Dakshina" is at once paid, with the addition of a shawl or turban. The number of these Sanskrit schools has vastly decreased. There are now only 21 schools of Vedas attended by 152 pupils, and 17 schools of Shástra with 75 pupils in the district of Sátára, where on the sacred banks of the Krishna they were, within living memory, very numerous.

The cash fees paid in the vernacular indigenous schools vary from annas 2 to 8 a month, according to the means of the parents of the pupils. Besides, presents, as clothing, turban, &c., are made to the *pantoji*, on the promotion of a pupil from one class to another, and on the occasion of the *munja* and marriage ceremonies of a pupil, as also on other festive occasions.

The vernacular *pantojis* are generally Brahmins, but Banias and some other castes also adopt the profession. They are *prakrit* (ordinary) people, unlike the Sanskrit *gurus*, who are great and learned. They are, however, clever in reading, writing, and accounts. But, as I have already observed, both these classes of teachers and their schools have declined and degenerated under the new regime.

No arrangements have been made for providing masters in such schools.

Though these vernacular schools and their teachers have degenerated, still I am of opinion they are very useful, and can be turned to good account by proper encouragement and aid.

The indigenous schools are an index of the wants of the people, and being voluntarily maintained by them, it is the duty and the best interest of the State to patronise and improve them. That since the establishment of State schools, they have been badly managed for want of support and encouragement is true, but this

is the very reason why they should be supported. The State cannot go on establishing its own vernacular schools to an indefinite extent. It would be a waste of money to do so, when by small grants you can utilise the existing popular schools. The annual cost of maintaining a State vernacular school of the lowest grade cannot be less than R150. But this amount would go to maintain three or four indigenous schools, not much inferior to the State schools. The special rules made in this Presidency for encouraging the indigenous vernacular schools are liberally framed. But somehow or other the benefits of these rules have not been extended fully to them. For example, out of a total number of 2,789 indigenous schools in this Presidency, only 75, or 2½ per cent., were aided in 1880-81.

No doubt a large percentage of these 2,789 schools are mere mosque, family, and hedge-schools, which cannot be aided, but a large proportion will be still left, which ought to be aided and can be improved.

I am of opinion that if these rules were properly explained to them, and if an earnest attempt be made to assist and improve these schools, the indigenous masters would be willing and ready to conform to the rules, which are very simple and not at all onerous. But a small sum is generally allotted in the Educational Budget of each district for aid to these schools, and the Deputy Educational Inspector only distributes this small sum to a few of the best of them.

As to the encouragement and aid of the old Sanskrit religious and philosophical schools, purely religious schools (Vaidik schools) cannot perhaps be aided, but some suitable system of aid should be devised to aid the *Shástra shálás*, the repositories of the noble ancient Aryan learning and philosophy, now so ardently studied and investigated by some of the best minds and *ácháryas* of Europe and America. Full statistics of the number of such schools and their ácháryas should be collected, and liberal aid given to them; otherwise in a few years the race of the hereditary professors and teachers of Aryan learning will be extinct in the land of their birth.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—There is no home instruction given in this province and Presidency of a quality to enable home-educated boys to compete at examinations qualifying for the public service with boys educated at school. The only home instruction given in some Brahman families is in the Hindu Shástras and religious books.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—Beyond indigenous schools there are no private educational agencies in this province either in connection with religious and charitable endowments, or established otherwise.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—If the constitution of district and taluka local boards be improved by strengthening the Native element, and by making them really representatives, as contemplated by the Government of India, a few of them should be invested with complete control and administration of the funds for primary education and with the management of primary schools within their jurisdiction; the Government control being limited to inspection and examination of the schools, to laying down the general course and character of instruction, and to the appointment and dismissal of the higher teachers. The Sukkur (Sind) Municipal Rules on the subject (published in Appendix C, page 15, Bombay Director of Public Instruction's Report) should be tried in the first instance. It is only gradually that the people can be led to take a part in the education of their own countrymen.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal Funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—The larger Municipalities (city Municipalities) should be asked to aid and manage secondary, primary, and industrial schools, and the smaller (town) Municipalities only the primary schools, within their respective jurisdictions. In both cases, however, grants from the Provincial funds will have to be given on a liberal scale. On the understanding that this aid will be given, there is no objection to introduce a clause in Municipal Acts making the maintenance of the schools indicated above, to the extent of a certain percentage of Municipal income, a part of Municipal duty. There will be no opposition to such a measure. Municipal income being a non-agricultural income, derived for the most part from the middle and upper classes of the people, it is fair that it should go mainly to the support of *high*, and not *primary* education. If it is the declared policy of Government, as enunciated in the Despatch of 1854, and as observed by Sir Charles Wood, that, "as far as possible, the resources of the State should be so applied as to assist those who cannot be expected to help themselves, and that the richer classes of the people should be gradually induced to provide for their own education," I do not know why it should be assumed that the provision of elementary instruction only is to be a charge against Municipal funds. If Government looks to set free State funds from higher education in order to apply them to the promotion of the education of the masses, Municipalities should be asked to assist the higher educational institutions, from which State funds are to be withdrawn, and not primary education, to which they are to be made applicable.

Ques. 9.—Have you any suggestion to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures other than increase of pay for improving their positions?

Ans. 9.—The training colleges in this Presidency are among the best organised and most efficient. There is a training college nearly in each division. The final examinations of them

must be, and I believe are, conducted by a committee, consisting of the Educational Inspector of the Division, and his Deputy, and the head master of the local high school, to secure the good teaching and efficiency of the colleges. The present colleges fully supply all the demands for trained teachers made on them. Their number should be increased when necessary. The attempt to give a training to the village *pantojis* (schoolmasters) is not likely to succeed, and will prove fruitless. A new race of *pantojis* will gradually rise from the ranks of men taught and trained in State schools. The status of the village schoolmaster is not high in the village community, though on account of his education he is an important member, whom the *kulkarni* and the *patel* have to reckon with, as on their irregularities he exerts a wholesome influence on behalf of the *rayats*. If he is invested with the office of examining some of the public records of the village, which require periodical examinations by the Revenue officers, *viz.*, register of birth and deaths, of criminal tribes, and of *kulrujwat* (*rayat's* receipt-books), he will be able to do good service to Government, and at the same time acquire a more influential and recognised position in the village commonwealth, as the *rayat's* friend.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—The four standards for inferior vernacular schools are simple and practical enough. Shop-keepers and village-accountants should be taught along with arithmetic, in the lower primary schools, and a simple text-book on agriculture should be taught in the upper primary schools to the children of cultivators. Agriculture and sanitation should be added to the list of subjects taught in training colleges preparing teachers for primary schools. The 1st and 2nd Moral text-books (which should be composed) should be used as Reading Books.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people? And if not, are the schools on that account less useful and popular?

Ans. 11.—The vernacular taught in the schools of the several provinces is the vernacular of those provinces.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—The payment by results system is suitable to well organised schools, and is, at present, inapplicable to village indigenous schools. A small lump grant, varying from R25 to R50, according to attendance and general efficiency of teaching, to such schools as fulfil certain conditions mentioned in the special rules for indigenous schools framed in this Presidency, is a suitable way of assisting these schools. R25 or R50 spent in this way will go a long way, and be the cheapest and the best way of assisting the people in their efforts to obtain education for their children.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—In some of the other provinces of India, no fees are taken from the children of cess-payers in primary schools. In this province cess-payers' children are required to pay 6 pies a month in Standards I, II, and III, 18 pies in Standard IV, 3 annas in Standard V, and 4 annas in Standard VI. These rates, especially those for the first standards, are low enough, and are necessary to attach a value to education, but the percentage of free admissions should be liberal in primary schools, say, 20 or 25 per cent., and not 15 as at present, to enable very poor people to send their children to school The rates of fee for non-cess-payers are annas 3 per month in the first three standards, and annas 4, 6, and 8 for Standards IV, V, and VI respectively. It is fair that non-cess-payers should pay higher rates than cess-payers, who already contribute to the cess fund.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased, and secondly, how they can be gradually rendered more efficient?

Ans. 14.—In the first place it should be borne in mind that the number of schools can only be increased in proportion to the demand. If we could be sure that by simply opening new schools, people would send their children to them, the matter would be very simple, and the question would only be a question of money. But it is quite possible that there would not be found scholars for the new schools we might open. The bare figures—that in British India, in a population of 191 millions, there are about 20 or 27 millions children of school-going age, of whom not more than 2 millions are at school, and that from 18 to 25 millions of the children of British India of age for elementary schools are unprovided for by the Government—are a little delusive. As observed in answer to question 2, the demand for more schools depends exactly on the advancement of the people in material prosperity and in general intelligence. It has been found that even now good harvests mean good attendance and prosperous schools, and bad harvests the very reverse.

Another consideration is, that, looking to the general poverty of the people of the country, and the decline and almost ruin of many of the old industries, what is more urgently wanted is the establishment of industrial schools throughout the country. What the labouring and artisan classes want is instruction and proficiency in some art, and industry to enable them to earn a livelihood. They do not care so much for mere reading and writing, which do not assist them to live.

Notwithstanding, as the country progresses, there will be a demand for more schools, and the best and the cheapest way to meet it is to subsidise the indigenous schools—those that exist and those that may hereafter be opened under the stimulus of well-directed State aid; secondly, the number of "night-schools" should be largely increased by every kind of encouragement. Rewards should be given to any teacher who opens and maintains a "night-class." Even if the village schoolmaster succeeds in teaching the illiterate *rayats* how to sign their names, and nothing more, he will save them from tricks and forgeries sometimes practised against them. There are only 99 "night-schools" in this Presidency, and some of them are conducted by masters who have to work all day, and who cannot be expected to work at night also. An additional assistant or assistants should be appointed specially to take charge of

"night schools," which should be opened more extensively. The State and aided schools are under efficient departmental inspection, and the supervision of local boards will be added in the case of board schools. When the majority of indigenous schools are brought under the grant-in-aid system, they will gradually improve under the supervision and inspection of educational officers.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854; and what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—Not in this Presidency, so far as I am aware. The reason is that the people have not hitherto been prepared to undertake the management of higher educational institutions. There have not been any private persons or bodies in this Presidency who could have undertaken the work. The only public bodies who could have been entrusted with their management are the Municipal corporations of large towns, and the district Local Fund committees. The latter class of bodies have funds solely devoted to primary education, and the former, except perhaps those of the largest cities, are not yet sufficiently advanced in intelligence and public spirit to maintain and manage higher educational institutions.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed, or transferred to private bodies, with or without aid, without injury to education or to any interest which it is the duty of Government to protect?

Ans. 16.—I am of opinion that primary and middle schools in the large cities of Bombay and Poona might be, in the first instance, transferred to the Municipalities of those places as a tentative measure, which, if successful, might be extended to all the city Municipalities. Liberal aid from the Provincial funds will be indispensable, as well as Government control and examinations by departmental officers. No Municipality is yet prepared and in a condition to maintain these educational institutions without State aid and supervision. The idea of transferring high schools and colleges to any private bodies or persons is altogether out of the question in this Presidency, and the transference of colleges to Municipalities should be postponed for the present.

No Government educational institutions of the higher order can be closed.

There are at present in the whole Presidency only three Arts Colleges, one Medical, one Engineering College, one Law School, and only one high school in each district of about 4,000 square miles in extent, and a population of from 7 to 10 lakhs of souls. Of the three Arts Colleges, that at Ahmedabad is really an aided college, the State contribution to it being only R2,563 a year, which is equal to one-fourth its annual expenditure. The remaining two are the Elphinstone College at Bombay and the Deccan College at Poona. The Elphinstone College, being located in the richest city in the Presidency, is attended by a larger proportion of the wealthier classes, and Government contributes only a little more than half the cost of the college. On the other hand, the Deccan College is attended chiefly by the children of Government officials, private clerks, priests, and other persons of very limited private means, for whom it would be simply impossible to send their children to the Elphinstone College, as the college fees there are higher and the cost of living in Bombay much greater. The Deccan College is emphatically a college for the comparatively poor Deccanis, who but recently held sway over the land, and who have special claims on its present rulers. It was chiefly in consideration of the large funds devoted by the Peshwas to the encouragement of learning among the Brahmans, called the "Dakshina Funds," that the British Government, I hear, opened a Sanskrit college at Poona in 1821. The special grant to this college in 1851 amounted to R19,184. In the month of June of that year, the Sanskrit College was amalgamated with the local English school, and was converted into an Anglo-Oriental seminary, called the "Poona College," which, later on, was named the "Deccan College." If, therefore, any portion of the present Provincial grant to this college is in consideration of the Peshwa's "Dakshina Funds" appropriated by Government, that portion is virtually an old endowment to which the people of the Deccan have a claim. It is altogether a misconception, caused by a total ignorance of the circumstances of the people of Poona and the Deccan, to suppose that there is enough wealth and enterprise among the Natives of Poona to enable them to maintain the Deccan College as a private institution. Moreover, it would be difficult for the staff of the Elphinstone College to teach both its and the Deccan College scholars. The high schools are maintained approximately one in each district as a "model school," as observed by the Government of Bombay in their Resolution on the last Report of the Director of Public Instruction. So the higher educational establishment of the State in this Presidency is quite moderate in scale, and none of the higher institutions can be abolished. But, as suggested above, a few of the largest and most advanced Municipalities may be entrusted with limited management of the local high and Anglo-vernacular schools, and if the experiment succeeds, other Municipalities can be asked to take over the schools within their jurisdiction.

As to handing over the higher education of the nation to foreign Missionary agencies, supported by charitable funds given by foreigners, expressly for converting the country to Christianity, the idea was, I believe, neither entertained nor favoured by the framers of the Educational Despatch, nor could it be for a moment considered as consistent with the "most sacred duty" of the State to give education to its subjects and to protect their religions. Such a proceeding would be viewed by the people with the gravest suspicion as a covert attempt to destroy their ancient faiths, and force a foreign religion on them under the guise of giving education The first founders and the subsequent organisers of State education in India were, therefore, quite right in establishing State colleges and high schools on the basis of religious neutrality, in which the Natives may receive the highest culture that a civilised Government can give, that they in due time may become civilising agents among their compatriots. This system of State education has been most blindly and fanatically attacked by some persons. It has been called a total "failure;" it is said to have "raised, and is raising up, a number of discontented, disloyal, and irreligious subjects." These are sweeping and serious charges recklessly made

against the educated classes of a great nation. That they are utterly false every Englishman who has had to do with educated natives, or who has educated Natives serving under him, will, I am sure, gladly bear testimony to. Repeated official and independent testimony has been borne to the high integrity, uprightness, and moral tone of the Subordinate Native Civil Service, and of the Native Bar, mostly composed of men educated at Government colleges. I can say, without fear of contradiction, that among the educated Natives of this country there are good and great men who can bear a comparison to the good and great men of any country of the world. The great native kingdoms of Baroda, Mysore, and Travancore, which are much larger than Belgium, Holland, or Switzerland, are solely managed by Native statesmen, educated and brought up in Government colleges. The utterances of the lower Native Press, conducted chiefly by half-educated young men, should not be taken as an index of the feelings and aspirations of the educated Natives, who, as a class, feel deeply grateful to the British nation for the noble gift of education, which it has bestowed on them, and which has breathed into them a new life as it were.

As to the alleged irreligion of the educated Natives, I shall speak in my answer to question 39.

It is repeatedly used as an argument against Government colleges and high schools that they cost the State much more than Missionary institutions of a similar class. Missionary schools and colleges do not cost the State much, because they are chiefly maintained from the contributions of charitable and religious persons living in foreign countries. But, in my humble opinion, the circumstance that foreign religious and charitable people support educational institutions in this country with the object of converting it to a particular religion, cannot absolve the State from its obligations to its subjects in the matter of education, nor justify it in closing the public schools and colleges, the intrinsic cost of which is very moderate. In fact, there can be no comparison between the cost of public schools and of charitable and religious establishments.

The educated Natives gratefully acknowledge the great good that the Missionaries have, by means of their educational institutions, done and are doing to the country. But what does not appear proper is that some of them should demand the closing of public colleges and schools of the higher order and the virtual transference to them of the high education of the people.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—No. A few educated young men have established private English schools in Bombay, Poona, and a few other places, on the grant-in-aid system. The establishment of a private college by private Native gentlemen in this Presidency is not to be thought of for many years to come. The private English schools established have been very unstable and precarious. They were established for gain, but in the case of some of them the promoters had to give them up, and seek a more remunerative employment.

It does not, in fact, pay sufficiently to open and maintain private high schools even in large towns, not to speak of the smaller ones. Still a few schools are maintained, some with aid and some without aid from the State. But one can never be sure how long they will last, and how long their present Managers will think it worth their while to keep up their connection with them. Of course, if Government be disposed to increase their grants, many more schools will be started by private men, but the want of trustworthy and responsible management will still be felt. The framers of the Educational Despatch clearly think "adequate local management" is indispensable (*vide* paragraph 53), and do not appear to contemplate giving aid to institutions established for a profit.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim so as to secure the maintenance of such institution on a private footing?

Ans. 18.—Unless the larger Municipalities are able to undertake their management, the higher Government institutions will go down, and be succeded by inferior secondary schools, established by private and irresponsible men, as "venture schools," for gain, which will depend solely for their existence on the will and prospects of the promoters, liable to be closed at any moment when the promoters fail, or find better occupation.

If Government be determined to withdraw from any of its higher educational institutions, the safest and the least objectionable way open to it is to pass an Act making their management and maintenance under State aid obligatory on the Municipal Corporations in whose jurisdiction they are situated; for, if their maintenance be made optional, many of the Municipalities, not yet being sufficiently advanced in intelligence, will not assist them voluntarily. They will, therefore, give place to low-level institutions started by private individuals; and it is for the State seriously to consider, bearing in mind that "it is the school that makes the nation," whether it is a sound policy to entrust the higher education of the youths of a country to private persons, who undertake it as a commercial concern, whom it cannot trust, and who are responsible to nobody but themselves as to the way they discharge their responsible duties. In my humble opinion not only is such a policy opposed to the caution enjoined in the latter part of paragraph 62 of the Despatch, but is pregnant with grave consequences to an alien Government.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—In this Presidency, for the most part, grants are given on the "results system," which on the whole is the best and the fairest both for the grantor and the grantee. It most effectually checks incompetency, laxity, and indolence. These ordinary faults it is impossible to reward under it. The other systems, such as "the salary system," the "lump grant-in-aid system," the "combined system," have been tried in other parts of India. The "results system" is now everywhere generally adopted.

Under the subsidy and the salary grant systems the stimulus to exertion of the "results grant system" is wanting, and there is a gradual tendency to depend on State aid, and thus to demor-

alise the Managers and the teachers. With reference to State schools, the case is different. The whole management—every detail of discipline, every power of punishment by fine, dismissal, &c., for irregularity and indolence of teachers—is in the hands of the superior officers; whereas, in the case of private schools, the Government officer sees them only once a year. The grant no doubt may be made liable to be withdrawn, or reduced if the Government Inspector finds the schools in an "unsatisfactory state." But what constitutes an unsatisfactory state, it would be difficult even for a Government Inspector to find out, without a detailed examination of all the classes of the school according to the several standards; and if the grant is to be reduced or withdrawn according as the results of such an examination are good, bad, or indifferent, it is no longer a salary or subsidy system, but a "results grant" system.

The principle of grants by results being acknowledged as the fairest, the most economical, and the best calculated to keep up the active and efficient working of aided schools, the minor and trivial objections brought against it can be easily disposed of;—firstly, if the educational results of a year cannot be fairly tested by a short examination held once a year, I know it from a sixteen years' experience as head master, that the annual examination over-estimates and under-estimates the result of a school in about equal proportions; secondly, if good boys are sometimes inferior to themselves at the Inspector's examination, the bad boys are about in equal proportion superior to themselves at it, and the average result is generally the same; thirdly, the allegation that Government Inspectors and Deputy Inspectors look with disfavour on aided schools, has no foundation in fact, as far as I know. I know of the case of an Educational Inspector who acknowledged in his official report that in his examination of a Missionary school his aim was to *pass* as many as he could, and in the examination of the Government school in the same place, to *pluck* as many as he could. This proceeding was subsequently noticed by the Secretary of State for India.

But it must be freely confessed that the Bombay grant-in-aid rules and the rates of grant are capable of improvement. The rates of grant to colleges are very inadequate. The grants practically amount to from one-third to one-fifteenth the total expenditure of a college, partly owing, no doubt, to the comparatively low efficiency of private colleges. There is no grant given for the passes at the M.A. examination, and the grants on account of those who pass the F.A. and the B.A. examinations are only R100 and R175 respectively, when the cost per year of educating a college student is from R245 to R525, and when only from 10 to 15 per cent. of the total number on the rolls pass the latter, and from 20 to 25 per cent. pass the former examination. The rates should be so fixed that fairly efficient institutions may obtain by results a grant from one-third to half its total expenditure.

The term "restrictions," though intended to prevent grants being claimed for those who have partly received their education at other colleges, should be so modified as to enable a college to obtain a proportionate grant for such students. If a student has kept four out of six terms in a college, and if he finally passes from it, the institution should be entitled to four-sixths of the grant, and so on proportionately.

The rule enjoining four hours' instruction a day is necessary, because some of the Managers of private schools used to hold school in the morning for a few hours, and to follow other employment during the rest of the day.

In the case of boys schools (high) the rates of grant for European and Eurasian schools are adequate, and even liberal, *e.g.*, a grant of R2,063 was made in 1880-81 to the Panchigan High School for Europeans, which had only thirteen students on its rolls. But the rates for schools for the Natives are insufficient. Some of the latter class of schools earn result grants, which amount to only one-sixth of the expenditure incurred, *e.g.*, Vaidya's High School, Bombay, got a grant of R546 only, in the same year, for 157 scholars on its rolls. No grant is now given for students passing the Matriculation Examination. It was formerly given, and should now be restored.

Part of the grant may be given in the shape of certificated assistants, and for the purchase of furniture and apparatus.

Of course grants cannot be given *ad libitum*, but must be limited by the amount of funds available. Nor can the State be justified in closing all its flourishing institutions, which have been perfected and brought to the highest state of efficiency after a long course of administration, and which have become, in a sense, national, and entrust the higher education of the people to private and Missionary institutions, the stability and permanency of which on an efficient footing the Managers can never guarantee, and which they may close, transfer, or reduce any day.

I am not prepared to speak about grants to Girl and Normal schools.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—The educational system in this Presidency is worked strictly on the principle of religious neutrality, no institution being favoured or disfavoured on account of its religious teaching.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—The great majority of the people who send their children to Government schools and colleges belong to the middle and lower classes of society. The percentage of children belonging to the highest and richest families is very small. Not only is this the case with regard to primary schools, but it is true of high schools and colleges. The following table, extracted from the last Government Report on Education in this Presidency, shows the social position of the parents who send their children to Government institutions of the higher order. Of the 910 scholars attending Government colleges, no less than 700, or 77 per cent., are sons of persons of very limited private means, as Government officials, private clerks, priests, petty tradesmen, &c. Of the 3,903 children in Government high schools, 2,752 belong to the classes mentioned above. It will be found

that, except in Bombay, Government colleges and schools of the higher class are attended by the children of people whose average monthly income is about R30 or 40 in the case of schools, and about R75 or 100 in the case of colleges. I cannot lay my hand on any statistics bearing on this. As a Native, living and moving among the Natives, I make this statement. But I suggest that statistics on the subject should be called for to settle the question once for all, *viz*, how far wealthy the classes of people are who send their children to Government schools and colleges.

Social Status of the Parents of Children attending Government Colleges and High Schools.

Government Institutions.	Sons of Persons of Property.	Sons of Professional Persons.	Sons of Merchants.	Sons of Contractors.	Sons of Government Officials.	Sons of Pensioners.	Sons of officials under Native States.	Sons of Private Clerks.	Sons of Village Officers.	Sons of Petty Tradesmen.	Sons of Priests.	Sons of Shroffs, Brokers, Money-lenders.	Sons of Artisans and Servants.	Sons of Cultivators.	Sons of Beggars.	Sons of Day-labourers.	Sons of Soldiers.	Sons of Others.	TOTAL.
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Colleges	59	56	90	10	351	52	52	69	3	45	48	29	4	22	...	...	8	17	910
High schools . . .	682	297	172	80	1,060	100	195	426	92	205	150	137	61	99	27	41	5	124	3,903

The classes who send their children to mission and other aided institutions for Natives are similar to those mentioned above, but poorer, generally those who cannot afford to pay the higher fees of Government schools and colleges.

The people pay more than one-third the cost of college education, and nearly half the cost of high-school education. The contribution from the Provincial funds to the six Government colleges in this Presidency in 1880 was R1,59,708, the popular contribution was R84,020, and the total was R2,43,628. Similarly the Provincial expenditure on the nineteen Government high schools was R1,21,722, the popular was R1,11,202, and the total was R2,32,924.

The rates of Government college fees are R5 and R10 a month of high schools the rates vary from R1 to R4 a month, and of middle-class schools from annas 8 to R1. In the case of colleges, a third rate of R15 a month may be levied from the richer students. A similar rate, say R5, may be fixed for all the high schools for the sons of the nobility and the wealthier classes. The schooling fee-rates of the largest high schools in Gujaráth, the people of which are decidedly better off than the people of Deccan, are comparatively low. For example, the fee-rates of the Ahmedabad and Surat High Schools ought to be the same as those of the Poona High School, whereas they are lower. On the whole, both the college and school-fee rates of Government institutions of the higher class, with the exceptions noted above, are adequate, and not below what the classes who avail themselves of these institutions, can afford to pay. The Government of India is right in thinking that a good deal of misapprehension exists as to the real truth in this matter. The table of social status of parents and the figures given above will throw some light on the question, and the testimony of Principal Wordsworth of the Elphinstone College, Bombay, is a material contribution to the controversy. Principal Wordsworth says (Bombay Educational Report for 1878-79):—

"It is often said by ignorant and prejudiced persons that the State in India gives a nearly gratuitous education to pauper boys who are thus raised into positions of life for which they are wholly unfitted. The fact is that high education is much more nearly gratuitous in England than it is in India, owing to the liberality of royal and episcopal benefactors in ancient times; and the cost of such an education as our young men receive in Indian colleges is higher than the cost of a similar, though probably much superior, education in France or Germany at the present time. I believe that an Indian parent who maintains a boy at college, and pays R120 annually in college-fees, makes a greater proportionate sacrifice than a parent in the same position in either of the two countries just named. The cost of maintenance is probably higher, but the actual fees for instruction are less. It would be easy to apply the test to Oxford and Cambridge expenses. I have called attention to these facts because an opinion appears to prevail that the education of the middle classes of India is assisted by the State to a degree which is unknown in other countries."

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—Yes. A college or high-school richly endowed and receiving a liberal grant from the State (like the Sir J. J. Benevolent Institution, Bombay), or supported by charitable funds, and conducted by professional educationists working under an organised propaganda (like the St. Xavier's College, Bombay), or maintained by a corporation having charge of public funds, with or without aid from the State, will be able to maintain its own against a Government institution of a similar kind, and become influential, if properly managed. But I am not aware of an educational institution established for gain out of the city of Bombay by private Native gentlemen, which has become influential and stable in this Presidency, and I do not think it is possible for it to become so for many years to come.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—There is no unhealthy competition in the case of higher education to speak of in this province.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Not readily. Moderately remunerative employment in the public service, and in the professions of law and medicine, is yet found.

There is a vast field, especially in the profession of medicine. The medical graduates are confined to a few large towns, and the whole country lies unopened yet. But unless industrial and technical education is given to the people, the educated classes will always look up exclusively to the public service, the professions of law and medicine, and the public press, as a means of livelihood.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—The instruction given is, on the whole, the best that could be given under the circumstances. The acquisition of a knowledge of English takes up the major portion of the time and energies of the pupils. This cannot be avoided so long as a knowledge of English is considered indispensable, and my opinion is English must form a part of secondary and high education in this country. After English, mathematics, history, geography, and a vernacular, or a classical language (Sanskrit in the case of Hindus), occupy the attention of students. The only improvements I have to suggest are to cut down the mathematics a little (Algebra and four books of Euclid have to be learnt in the higher standards) and substitute an elementary and practical knowledge of some physical science, or industrial art. The practical difficulties in the carrying-out of these improvements are that, as the high schools are the feeders of the University, the high-school course is so framed as to lead up to the Entrance standard of the University. So either the University should reduce the amount of mathematics required for its Entrance Examination, or there should be formed two departments in high schools, a University and a non-University department.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—As I have observed in answer to the last question, the University Entrance standard determines and dominates the course in secondary schools, but with the exceptions noted above, the University Entrance standard is so framed as to give a useful general education, as well as to lay the foundations for a liberal one in colleges. Therefore, the practical value of this education for the requirements of ordinary life is not much impaired, except so far that higher mathematics have usurped the place of elementary science and art.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—No, not at present; but hereafter there will be a tendency to its becoming so, owing to the want of technical and industrial schools in this country. All the secondary and primary schools are for imparting a general literary education. The consequence is, that the students, not being taught any art or industry, look up to the University, or crowd the doors of public offices, seeking admission on any terms. This is a demoralising and pitiable state of things, and the only remedy is for Government to establish industrial schools where the poorer classes may be taught some art or industry which may enable them to earn an honest livelihood with advantage to themselves and to the country.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—Generally speaking, scholarships, whether Government or endowed, are attached to the schools in which they are held. There are no Government or endowed scholarships in primary schools for males, and no Government scholarships in aided schools, as far as I am aware. There are, I think, a few University scholarships, which can be held in any affiliated college, Government or private. I think a system of scholarships should be instituted leading up from the lower primary to the upper primary, and from the upper primary to the middle and the high schools, distributed over all the talukas or tahsils. Every taluka local board should provide for a certain number of scholarships, say five in number, which are to be awarded every year by the Deputy Educational Inspector or his Assistant to the best boys of the lower primary schools, to be held in the nearest upper primary school. These scholarships may be of the value of R2 and R3, tenable for two years, which would enable the boys to complete the whole of the vernacular course. The students eligible for scholarships should be of course cess-payers, of whatever caste, but preference should be given to the sons of cultivators and of the lower castes. Similar scholarships of the value of R4 and R5 should be awarded to the best boys of the upper primary schools, Government and aided, of each taluka, who may wish to prosecute their studies further in the middle and high schools, the selected students being at liberty to join a Government, or an aided, but not an unaided, school.

The Municipal corporations should institute scholarships similar to those of the local boards for the pupils of their schools. Further, a few scholarships should be established by Municipal and district boards, of the value of R15 and R20 a month, tenable for two or three years, to be awarded to the best boys of the district, irrespective of caste, who pass either from Government or aided schools the University Entrance Examination and join an affiliated college of the University, Government or aided.

A system of scholarships from the Provincial funds similar to the Local Fund scholarships, but principally confined to institutions of the higher class, should be instituted. These scholarships should be awarded to the best boys, whether of Government or aided schools, according to the results of the Educational Inspectors and of the University Entrance Examination.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—No, not to any considerable extent.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—Special Normal schools for teachers in secondary schools are required, as they are for training teachers for primary schools. Teaching is an art, and, like other arts, it requires to be learnt. The University curriculumn affords a good liberal education, but a course of training in the art of teaching is necessary. Graduates and under-graduates, fresh from the college, make indifferent teachers for a year or two, during which time the more industrious of them learn their profession. But as a large number of them have no intention of adopting the profession of teaching, many leave the Department, and are succeeded by fresh men, who also do likewise. Thus, the Educational Department is made a stepping-stone to climb to other departments. The reason of this is that the fact of a young man possessing the B.A. degree enables him to get over the heads of older teachers, who are not graduates, and to secure good pay the moment he leaves his college, which he is not allowed to do in any other public department. But a large number of them, being young and ambitious, have no more thought of working in the schools than in galleys. The establishment of a central Normal school on the model of the Madras Normal College for training graduates and under-graduates, who elect the teachers' profession, would put a stop to the present evil system, by which high schools suffer from the rawness and inexperience of the fresh graduates, and from the apathy, if not discontent, of the old teachers, who see they can never hope to rise in their profession, however hard and zealously they may work. When graduates and under-graduates know that they have to undergo a course of training before they are invested with the difficult and extremely delicate and responsible office of a teacher, and do undergo voluntarily that training, they will learn to value the office much more than they do now, will be far better prepared to undertake it, and will be less likely to give it up. The salaries guaranteed would depend on the candidate's degree, and the class of Normal certificate in method and teaching obtained. If the establishment of a separate Normal college for secondary schools be considered impracticable from financial considerations, a less costly Normal department may be attached to the largest schools of the Presidency (such as the Elphinstone High School, Bombay) where graduates and under-graduates may undergo a course of practical training for at least one year, both in the class-room and in the practising school. The Normal department to be placed under special educationists, trained in the best Normal schools of Europe.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—There is a Government inspectoral staff, consisting of Educational Inspectors (who are Europeans) and Deputy Educational Inspectors and Assistant Deputy Educational Inspectors (who are Natives). The Educational Inspector examines all secondary schools, Government and aided, and only such of the primary schools as fall in his way during his tour. The Deputy Educational Inspector and his Assistant (in most of the districts there is a Deputy and an Assistant Deputy Educational Inspector) travel for about seven months during the year, and examine between them, according to the standards, all the primary schools in their district, Government and aided, each officer examining about 100 schools. No school as a rule is left unexamined during the course of the year. The schools are regularly examined *in situ*, according to the standards of examination, and each scholar is marked for his answering in heads and sub-heads of a subject, and a printed result-form filled in. Besides these departmental examinations, which are held in the presence of the headmen of the village, who form the school-committee, the Assistant and Deputy Collectors in charge of the talukas, and the Collector of the district, are bound to inspect the primary schools within their jurisdiction. The examination and other reports of the schools made by the Deputy Educational Inspector or his Assistant pass through the Assistant Collector and the Collector, and the latter officer remedies any want and negligence as to school accommodation, attendance, &c., brought to his notice in these reports. So every primary school is regularly examined by a departmental officer, at least once every year, and looked after and inspected by the Revenue officers, whose influence and authority greatly assist in promoting their prosperity and usefulness.

There is a school-committee for every school in this Presidency, but the members in the districts are oftentimes uneducated men, and having but nominal power in their hands, take little part and interest in school administration. So long as the members are ignorant and uneducated, this state of things cannot be remedied to any great extent. But I would suggest that they be invested with some limited power, and a monthly personal inspection of the school, and a detailed report of such inspection, be made a condition of appointment to the committee. Some sanad or honorary distinction may be conferred on members of school committees, who exert themselves in this matter.

In towns where there is a middle or high school, the head master and assistants of these schools should be invested, as in the Central Provinces, with the duty of examining and inspecting all the primary schools (Government and aided) within the limits of such towns. This system is found to work well, and enables the Deputy Inspector to devote more time to the rural schools.

I would here suggest the abolition of European Educational Inspectorships, and the substitution of Native Inspectors on smaller pay. There are four European Educational Inspectors in this Presidency, six for Madras, nine for the North-West Provinces and Oudh, four Inspectors and two Assistants for the Punjab, and three for the Central Provinces. The number for Bengal I have not been able to ascertain, but it must be larger than in any of these provinces. I am of opinion that, except for the Presidency Division, European Inspectors are not wanted. Native officers fully competent to perform the duties of the post can be had on much smaller pay. The European Educational Inspectors receive salaries rising from ₹750 to ₹1,500 a month. If salaries rising, say, from ₹500 to ₹800, be offered to the Natives, Government will have the best of them, who will be fully equal to the work. The savings effected by this arrangement all over India will be very considerable, amounting at least to a *lakh* of rupees a year. Justice to the educated Natives of the country, and economy in the administration of public funds, alike demand the substitution, for the most part, of a Native for a European Educational Inspectorate.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—The Professors of Government and aided colleges may be more largely invited to examine secondary schools, Government and aided. They do so now in the case of the local high school. The head masters and assistant masters of secondary schools, Government and aided, should be invited to assist in the examinations of vernacular schools. When the taluka local boards are constituted, on the representative principle, in the principal towns of the district where there are civil courts, the *vakils*, who are all educated men, may be found willing to examine the schools in their town, if they have a place on the board.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—The text-books, both vernacular and English, require improvement. The Maráthi reading-books contain, on the whole, useful information on historical, general, and scientific subjects, but Book VI is a very difficult book, and too large to be studied in a year; it should be divided into two Books, the simpler lessons in it forming Book VI, and the more difficult ones forming Book VII, as in the Gujaráthi series. Suitable text-books on the histories of England and India are wanting. The Maráthi Reading Series, though good in many respects, is not sufficiently illustrated by pictures and drawings, which should be the distinguishing feature of all reading-books intended for the young.

The same remarks apply to the English series of reading-books in this Presidency. Howard's series is entirely wanting in illustrations. A series like the "Royal Readers" (Nelson and Sons) or "Laurie's Readers" should be written specially for Indian youths, or, if that cannot be done, the Readers named above should be introduced in Indian schools. Text-books on Indian and English histories, suitable for the different high-school standards, written in an easy and simple style, are required.

In any revision of the Reading Series (vernacular and English) the awakening and cultivation of the moral faculties of the students should be taken into account, and numerous and well-selected lessons, exhibiting the nobility of truth, of piety, and of devotion, and the ignobility of the contrary qualities, should be introduced.

Text-books for girls' schools should be different, and should contain matter suited to their capacities, and appealing to the womanly feelings, as also bearing on the avocations of their after-life.

Another suggestion I have to make is the introduction in the Reading Series of lessons on the laws and preservation of health, the structure of the human body, the various processes of life, and the functions of the several organs, all treated in a simple and popular way. At present a great many things regarding America and Africa, for example, are told to the student, and great pains are taken, by means of charts and globes, to show him the position, say, of Timbuctoo, before, however, he has been shown the position of his *heart*, or of his *brain*, on the living chart of his own body. The water-sheds and tributaries of the Senegal, or the Orinoco, are laboriously studied before the pupil, or even his teacher, is aware of the *water-sheds* and *basins* of the mysterious streams which circulate in his body, and on the proper and due circulation of which his health and life depend every moment.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—For the present Government would have to maintain a few Arts Colleges and high schools to serve as models to private institutions of a similar class, the rest being left to Municipal Corporations, to the people in general, and to foreign agencies. Primary education may be left to taluka and district boards. To watch over all these schools, and to secure their efficient and progressive working, Government should keep up a highly trained staff of officers to inspect and examine these institutions at least once a year, and to control and supervise their administration.

All special, technical, professional, and Normal schools and colleges Government should directly conduct and manage.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The immediate effect would be that the higher education of the youths of the country would pass into the hands of proprietors of private English schools, and of the foreign Missionaries, who have schools and colleges in this country. Education would not decrease in quantity, but would suffer much in quality. Neither the people in general nor the Municipal Corporations are likely at present to undertake voluntarily the management of the higher education of their own children. The whole thing will be left to the care of a few educated young men, and of the Missionaries. That the result of the abandonment by Government of its schools and colleges would be to benefit the Missionary institutions, is clearly anticipated by their spokesman, the Reverend Mr. Johnston, who read an address on the subject to Lord Ripon, on the eve of his coming out to this country, and who has written a pamphlet advocating the abandonment, and dedicated it by permission to Lord Halifax. Mr. Johnston says: "If the provisions of the Despatch (of 1854) were carried out, we have the best reason to anticipate a rapid increase of the numbers attending the Mission colleges, which are every year gaining more and more the confidence of the Natives." But the great framers of that Despatch would have most unequivocally repudiated such a result of their educational policy. Their great aim, however, was quite different, namely, "to foster a spirit of reliance on local exertions, and combinations for local purposes, which is of itself of no mean importance to the well-being of a nation."

"The circumstances," the Maharaja of Travancore truly observes, "contemplated by the Educational Despatch of 1854, are far from having come, and to force that contingency prematurely would be a deplorable sacrifice of the true aims of that very Despatch" In this Presidency, at any rate, and the time has not yet arrived for the rise of a spirit of self-reliance and voluntary combination for the purpose of supporting colleges and schools of the higher class.

Ques. 38.—In the event of the Government withdrawing to a larger extent from the direct

management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—The standard of instruction would fall. The discipline and moral tone of the private schools, conducted as they would chiefly be by raw young men, would be low. The interests of the State, no less than those of the people, are involved in such a state of things. The only way to escape it would be to hand over such of the educational institutions as the Government would wish to abandon to the charge of responsible Boards, such as Municipalities and district committees, and to make their maintenance by them, under the grant-in-aid system, a statutory obligation.

The Indian Universities, being only *examining*, and not *teaching* bodies, cannot maintain the high tone and discipline now prevailing in Government schools and colleges, nor can they make private institutions engage the services of the class of men now employed in Government colleges and schools.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—There is no direct and special teaching on the subject in Government schools and colleges, but the general and indirect instruction has powerfully influenced the formation of the character of educated Natives for the better. This fact has been acknowledged and borne testimony to by all disinterested Englishmen, official and non-official. It is a gross fiction, and not a fact, to which attention has been called, namely, that "education in Government colleges leads to irreligion, discontent, and disloyalty." This is not true at all. The Brahma Samája, the Prárthana Samája, the A'rya Samája (all of which are religious churches), with their numerous branches in all parts of India, all founded and conducted by Natives, most of whom have been educated at the Government colleges, testify to the utter groundlessness of the charge.

However, it is no doubt very desirable that special instruction in the principles of moral conduct and duty should be given in all classes of schools and colleges. It will not be difficult to compose a moral series of books, acceptable to all people of whatever religious denomination, both in English and the vernacular languages. Such a series would go far to cultivate and train the moral nature of the youths, without trenching on the religious dogmas of any particular religion.

I hear that in the Punjab a Moral Text-book Committee is formed. Similar committees should be formed in other parts of India, and selections from the writings and sayings of the best, the most inspired, and the most pious prophets, lawgivers and philosophers of all nations and ages be made and arranged in a graduated series; also short lives of these great men be embodied in it.

Intimately, perhaps inseparably, connected with moral instructions is religious instruction. It is too much to expect that Christian Governments would imitate the toleration of some of the old Hindu kings, who patronised and made grants to all religions alike. "Religious neutrality" does not mean the exclusion of all religions from State schools and colleges. It really means the favouring of all the religions of the subject-races alike. A State acts wisely in enlisting the religious sympathies of its subjects on its side, by freely and impartially assisting every class of the community to receive instruction in its own religions. If this be conceded, it would not be difficult to pay small remuneration to the Hindu *Pandits*, and the Mussalman *Moulvis*, &c., for giving religious instruction to the children of their co-religionists attending State schools. A somewhat similar course, I hear, is followed in what are called "undenominational schools" in England. However, if Government do not see their way to do this in their own schools, local boards and Municipal Corporations should be afforded facilities for the introduction of religious teaching in their own, and State schools. For example, an hour a day should be expressly put down in the course of study prescribed for schools and colleges, during which religious teachers should be engaged by Municipal and Local Fund boards to give religious instruction. No attempts hitherto have been made in this direction, but the introduction of religious classes in Government and board schools and colleges of all grades is not so difficult of attainment as it appears at first sight.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—Government have established gymnasia and play-grounds in connection with its colleges and most of the high schools, and a gymnastic teacher is given to every school.

But, generally speaking, neither the boys nor the masters of schools show that interest in physical exercises and games which their importance demands. I would suggest that skill in this branch of education be made a subject of regular examination by the Educational Inspectors, and marks given, as in other subjects of examination. This will be a powerful stimulus, and physical education will not be neglected as it is too often done for want of an examination in it. When once the masters know that their pupils will be examined in gymnastics and out-door games, as in other subjects, they will pay proper attention to them.

As yet very little progress has been made in this branch of education in connection with primary schools. Very few of them have gymnasia or play-gounds, and the course of study and hours of instruction are so laid down as to make physical exercise and play impossible. The school-hours for primary schools are from 6 or 7 A.M. to 9 or 10 A.M., and from 2 or 3 P.M. to 5 or 6 P.M., that is to say, the little children are made to sit on the floor for 6 hours a day, in some cases, in dark, ill-ventilated, and crowded rooms, and the vernacular schoolmasters seem to be perfectly satisfied, if under the fear of the rod the children sit crouching like lambs, and make no noise, and the master who succeeds in this is considered a good disciplinarian. No wonder that the growing and buoyant frames and spirits of the children are thoroughly broken down under this pernicious system of schooling. The children are never taken out for a walk or play in the fields outside the village, which can be easily done. The vernacular masters consider it either wholly unnecessary, or quite foolish and unbecoming their dignity. The evil effects of this system of killing all youthful

energy and love of sport, so wisely implanted in boys, are felt in the higher schools, to which, strange as it may appear, boys come with a positive distaste for play and out-door games. I am, therefore, strongly of opinion that the hours of intra-mural confinement for primary schools be at once reduced from 6 to 5, and that the 6th and last hour be devoted by the head master and his assistants to taking all the children out in the open air, and engaging them in out-door games every week-day, except Saturday, on which he should close his schools at 3 P.M., and spend the whole afternoon with the children, in taking a ramble in the country and teaching the children from the grand book of nature, as it lies open before him, in all its variety and beauty, and occasionally in organizing and playing match and competition games as wrestling, foot-races, &c. This branch of education should be formally included in the standards of study and in school time-tables, and the inspecting officer should examine the children in it, and note the passes and failures, as he does in other subjects of study. Unless this be done, the masters will, I am sure, always try either to neglect the whole thing, or do it in a perfunctory manner.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—No, as far as I am aware.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—I have only one suggestion to make in reference to this question, and that is, primary schoolmasters may be encouraged to educate their wives, and a promise given that in the event of their wives passing a certain standard, they would be posted to towns where there are girls' schools, and their wives employed as teachers in those schools. I am of opinion that by-and-by many persons would take advantage of such an offer. In Hindu society the wife of a Government schoolmaster would command more respect and confidence than a schoolmistress who is either a young widow or an unmarried young woman. The present female Normal schools are required.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—The minor defects have been referred to in the foregoing replies. The one great defect of the present educational system of India is that the education given is all general and literary, and not technical and industrial. What the great mass of the people want is instruction in the arts and in agriculture. The old native industries have been ruined by foreign competition, and the skilled artizans of the country have become day-labourers. There should, therefore, be a large central School of Industry at the sadr station of every district, completely equipped with machinery and work-shops, and provided with exhibitions, and an Agricultural School, similarly equipped and endowed. The funds spent on these two schools will repay the State a hundred-fold in the blessings they will confer on the agricultural and artisan classes, and in the general revival of the old arts and industries of the country. No system of national education can be complete without technical and industrial schools.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—I am not aware of any.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—Except in so far as the indigenous primary schools of the country have not been properly taken care of and aided, and Government schools set up to supersede them, I know of no instance. But even then indigenous schools will always remain inferior to the State vernacular schools in discipline, efficiency, and general tone.

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the Department more men of practical training in the art of teaching and school-management?

Ans. 50.—There is no foundation for such a statement. I do not think that any advantage would follow from the employment of such men.

Ques. 51.—Is the system of pupil-teachers or monitors in force in your province? If so, please state how it works?

Ans. 51.—No. But I think it should be introduced and encouraged, as it would be a great help to the school authorities, and good intellectual and moral exercise to the students.

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

Ans. 52.—No, not to my knowledge.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—No. But in the case of high schools and colleges, where the cost of education is much higher, a specially higher rate of fee should be fixed for the nobility and the wealthier classes of society.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—No, not out of Bombay at least. A few educated men have opened high schools in Bombay and Poona. From the history of some of these schools, and from what I learn from other sources, it appears that these schools do not pay the Managers enough to warrant a belief that they will be able to keep them up for a long time. Some of the old proprietors of the Poona high schools had to give them up, and seek a more remunerative employment. In the town Sátára there is a private English school, but it is not in a flourishing condition. Its principal proprietor has, I learn, left off his connection with it.

Ques. 55.—To what classes of institutions do you think that the system of assigning grants according to the results of periodical examinations should be applied? What do you regard as the chief conditions for making this system equitable and useful?

Ans. 55.—To all classes of institutions, with

the exception of the lowest indigenous schools of the country. But if from special and accidental circumstances, over which the Managers had no control, a school or college falls far below its average standard, the inspecting officer may recommend a grant equal to what was obtained last year, but not exceeding one-third the total expenditure of the institution for the year, provided he is satisfied that the failure of the institution was not due to the negligence of the Managers or the insufficiency and incompetence of the teaching staff. There is, I believe, a rule to this effect in the Bombay Grant-in-Aid Code. Such a rule fully meets the case of accidents and fluctuations in the standard of examination. In the case of colleges, moreover, a proportionate grant for passes in each subject of an examination should be given, as is done in the case of school examinations, so that the failure of a college student to pass in all the subjects will not deprive his college of the whole grant obtainable for his success at the examination.

Ques. 56.—To what classes of institutions do you think that the system of assigning grants in aid of the salaries of certificated teachers can be best applied? Under what conditions do you regard this system as a good one?

Ans. 56.—I am opposed to the subsidy and salary grant systems. No system possesses the excellencies and fairness of the "results grant" system, when applied to institutions not under departmental management and discipline. The stipendiary system was in vogue in Bengal, but Mr. Croft says it has been generally abandoned.

Ques. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount, under ordinary circumstances, in the case of colleges and schools of all grades?

Ans. 57.—In the case of the most approved and best appointed schools and colleges, native and foreign, the grant, under ordinary circumstances, in the case of schools should not exceed one-third, and in the case of colleges two-fifths or half of their total expenditure.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor, in the case of colleges and schools respectively?

Ans. 58.—In the case of secondary schools, only between 25 and 30 students can be taught with efficiency, because mere lecturing is not sufficient. The teacher has to ascertain, by questions and answers, that every student of his class has understood him. In the case of colleges, of course, where the students are more advanced and attentive, and able to take down notes of the professor's lectures, 40 or 50 scholars can be taught by one teacher.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—Certainly not. On the contrary, Government is bound to afford every facility to religious instruction being given in all grades of its schools. It may not pay out of the general revenues the religious teachers, though there is nothing wrong in supporting equally and impartially the religions of the people out of the taxes which the people pay, especially as it applies a part of these very taxes to the support of the teachers of its own religion. At least Government should encourage Municipal Corporations and Local Fund boards to appoint religious teachers to give instruction in its schools, high and low.

Some contend that Government, by the very fact of not directly teaching any religion in its schools and colleges, is guilty of the breach of "religious neutrality," inasmuch as the secular instruction given unsettles, or, as is alleged, undermines all religious belief. If this be true, it is an argument for Government encouraging instruction in the religions which its subjects profess, and not assisting institutions which professedly undermine those religions.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—Promotions from a lower-grade to a higher-grade school, and the grant of scholarships, should depend on the results of the Inspector's or his Deputy's examination, but the promotions within a school from one class to another should be entirely left to the school authorities.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—There are no arrangements at present. But I think some such arrangements as suggested below should be made between all kinds of schools and colleges, Government and aided. A student expelled for a minor offence from one institution, or who leaves it improperly, should not be admitted to another Government or aided institution in the same town, till after the lapse of a certain period of rustication, not exceeding six months, which the expelling school should notify to the other institutions, but he may be admitted to institutions situated in other towns without rustication. For grave and serious offences the case should be reported to the Educational Inspector of the Division, or the Director of Public Instruction, whose decision in the matter should be binding on institutions aided and Government.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province, as a model to other colleges; and if so, under what limitations or conditions?

Ans. 64.—Government would do well to retain at least one college in each province as a model to other colleges. Whatever may be the case elsewhere, in this Presidency Government colleges and schools are decidedly models in efficiency, in discipline, and in thoroughness of teaching to all others. Their success at the University and Inspectoral examinations is far greater than that of private institutions, Missionary or Native. They are more costly than Missionary colleges and schools, for the simple reason that the professors and teachers in them are not Missionaries, who have sacrificed wordly interests, but laymen, who will not take service unless they are paid due remuneration. Till really *popular* institutions arise and attain a full organised existence, Go-

vernment is bound to keep up a few colleges and schools to serve as models to them. Let the grant-in-aid system be given full play, and let *popular* institutions under the management and support of Municipal and Local Fund boards rise up in every direction, and then it will be time for Government to close its own.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—European professors of English are quite indispensable. The other chairs can be filled up by able and distinguished Natives. At least one-half of the professors in all Government colleges—arts, medical, engineering and law—should be Natives, on about two-thirds of the salaries now given to European professors.

Ques. 66.—Are European professors employed or likely to be employed in colleges under Native management?

Ans. 66.—European professors for teaching English will be undoubtedly employed by such institutions as can afford to pay for such a costly article. Many of the private popular institutions will, however, be not in a position to afford the cost, and will have to pull on as best they can with such men as they will be able to procure and pay for.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—Government will not be justified at all under the circumstances. In the first place "religious teaching" is not to be *compulsory* in any school, Government or aided. If a Missionary school makes attendance at its "religious classes" compulsory either by direct rule, or indirectly by undue pressure, disfavour, or disregard, State aid should *at once* be withdrawn. The authors of the Educational Despatch of 1854 never contemplated that their grant-in-aid schools should ever be used as engines of religious propagandism. If they were more anxious and solicitous about any one thing than another, it was to declare unreservedly and unhesitatingly their firm adherence to the principle of "religious neutrality," and to proclaim that aid is to be given only for "secular education." An institution which makes "religious instruction" a condition of giving "secular instruction" clearly forfeits all claim to State aid, and where there is no other institution, Government would be bound to maintain its own school or college.

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—The best endowed and the best supported Native institution which can command the services of the ablest Natives can do so.

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—With the modifications suggested in answer to question 19, I think the rules will give satisfaction, while at the same time, guard carefully public funds against improper and wasteful application.

Cross-examination of Mr. Vithal Narayan Pathack.

By Mr. Jacob.

Q. 1.—You have said in answer 51 that no system of pupil-teachers exists in the Presidency. Have you ever heard that hundreds of boys in the fourth, fifth, and sixth standard classes of the primary schools are annually appointed to the larger vernacular schools as assistant teachers on R5 per mensem, and that from this class of young men a large number of candidates at the training colleges is drawn?

A. 1.—I have heard this: but I was thinking especially and exclusively of high schools when I answered the question.

Q. 2.—Is not this the pupil-teacher system in reality, though it is not always called by that name?

A. 2.—It is pecisely the same.

By Mr. Lee-Warner.

Q. 1.—Do you know anything about the inspection of primary schools by Revenue officers, and is that inspection valued by the Educational officers and valuable to the schools?

A. 1.—It is most certainly valued and valuable.

Q. 2.—With reference to your answers 39 and 68, do you consider that the State which proclaims religious neutrality is bound to do anything more than award its grants-in-aid by secular tests? If a school forces religious training on an unwilling population in a town where there is a Government school, will not the evil (if it be an evil) prove its own remedy by reducing the numbers of scholars and therefore the value of the grant?

A. 2.—My remark as to the "favouring of all religions alike" in answer 37 was intended to apply to institutions giving voluntary religious instruction. My answer to the second part of the question is that the result might occur. But I consider it opposed to the Despatch of 1854 to grant aid to any institution which makes religious instruction obligatory as a condition of receiving secular instruction. A school attended by Christians and teaching the Christian religion would be entitled to State aid.

Q. 3.—With reference to your answer 8, would you make any exception in the matter of female primary schools, and not hand them over to municipal control?

A. 3.—I do not consider any exception necessary. I do not think the extension of female education would suffer by the transfer.

Q. 4.—It has been stated that a Native society in Poona interested in education has advocated the transfer of the Government High School in Poona and other Government institutions here, and gradually hereafter others in the neighbourhood, to its management. Do you consider that such a transfer would be beneficial to the cause of education?

A. 4.—I do not consider that any society in Poona is at all able at present to maintain any of the higher institutions efficiently.

Evidence of RAO SAHEB S. V. PAVARDHAN, *Educational Inspector, Bombay.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained?

Ans. 1.—I am an officer of the Bombay Educational Department. In January 1867 I began as Deputy Educational Inspector of Marâthi schools in the Island of Bombay; in April 1868 I was transferred to Poona as Deputy Educational Inspector, Poona Sub-division, and in November 1875 I was appointed Principal of the Poona Training College. Since my transfer to the Training College I have had opportunities of acting as Educational Inspector in the Southern, North-East, and Northern Divisions, and of working as a member of the Vernacular Book Committee, Poona. I was also entrusted with the work of compiling Modi books, and of preparing an elementary geography for the use of vernacular schools. Thus I have had opportunities of seeing a very large portion of the Bombay Presidency, except Scind, and of becoming acquainted with the wants and requirements of the people of all classes as regards primary and secondary education.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—The system of primary education in the Bombay Presidency is a system wholly administered and controlled by Government, and as such may be said to be placed on a sound basis. Under this system primary education has made rapid progress. The number of primary schools has increased from 322 with 22,950 scholars in 1856, to 3,784 with 242,568 scholars in 1882. All these schools are supported from Local Funds supplemented by Provincial contributions, and are to a certain extent under the control of District Local Fund Committees. More than one-half of the expenditure is met from the educational cess and fee receipts. So far, therefore, as expenditure to the State is concerned, the system may be said to be quite in accordance with the Despatch of 1854. It is capable of development to the requirements of the community if funds are forthcoming.

Good as the system is, I do not think it has all the necessary elements of a really popular education. One of the main objects of the Despatch of 1854 is to create and "foster a spirit of reliance upon local exertions and combinations for local purposes" among the Natives of this country, and this the present system is in my humble opinion not calculated to bring about. It is true that there are district and taluka Local Fund committees for the management of Local Funds, but they are by no means local bodies. They contain Native members, but their number is too small to represent the masses. Moreover, the official element predominates in these bodies and the non-official, as a rule, sides with the official. The practical result is that the wants and requirements of smaller villages are ignored. School committees have also been established to look after schools, but they have no real share in the management of their schools.

All villages contribute more or less towards the maintenance of primary schools, and all have a right to expect something in return for what they pay. The British districts of the Bombay Presidency contain 26,652 villages, and of these only 3,127 have schools. The rest have been paying the cess without receiving any return. Thus, it will be seen that great injustice is being done to nearly $\frac{8}{10}$ths of the villages which contribute towards the maintenance of primary schools.

Vide Report on Public Instruction, Bombay, for 1858-59, page 250.

When the British districts of the Bombay Presidency were first assessed, Government had reserved to themselves the right of levying an enhanced assessment at the rate of half an anna in the rupee for educational purposes. By virtue of this right a voluntary cess larger than the educational cess now levied raised in certain districts for some years before the Act III of 1869 was passed. The Act, however, made it compulsory upon all landholders to pay an additional anna to every rupee of revenue paid to Government. It also ruled that $\frac{1}{3}$rd of the cess thus collected should be assigned to education and $\frac{2}{3}$rds to local improvements. But the people who used to pay a voluntary cess were quite disappointed when they learnt that their contribution towards education was reduced by $\frac{1}{3}$rd. Public instruction at the time was in its infancy, and funds then available for primary education were considered sufficient. New schools have been opened year after year until it is now found that there are no funds in hand for further extension. Under these circumstances I am humbly of opinion that Local Fund receipts be divided equally between primary education and local improvements. I would now suggest a few modifications in the present system of primary education.

1. Primary schools to be divided into town and village schools. Schools located in places having a population of 2,500 and upwards to be called town schools and the rest village schools.
2. All town schools to be managed by school Boards who should have at their disposal the following items of receipts for every kind of expenditure relating to their schools:—
   I.—The cess income of the town.
   II.—Fee receipts of the school.
   III.—Popular or Municipal contributions, if any.
   IV.—Provincial grant-in-aid equal in amount to local receipts.
3. All villages, with a population of 500 and upwards, to have independent schools. Smaller villages within a radius of two miles to be, so far as practicable, formed into groups, and each group supplied with a school. Such schools to be either held in central villages or conducted by itinerant masters, each village having its school open for two or three days in the week.

I do not think that the Board system can advantageously be made applicable to village schools, as it will be very difficult to find suitable men to work on boards. The present system may, therefore, remain in force in all villages having a population of less than 2,500.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by

particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—At present primary education is sought for by higher and middle classes of Hindus; but a desire for learning is springing up among Kunbis, Mussalmans, and even the low castes, as applications for schools are received from them from time to time. I am not aware of any classes except the wild tribes especially holding aloof from education. But, owing to poverty and domestic occupations, Kunbis, Muhammadans, and low castes do not take sufficient advantage of it. I am not aware of any classes being practically excluded from receiving education. Even low caste boys are allowed to attend ordinary vernacular schools. Among the influential classes those that have received liberal education are not only not opposed to the extension of elementary education to the lower classes, but are on the contrary, ready to do all they can for its extension; but a majority of those belonging to the old school would not like to see the lower classes receive education along with them.

About 250 low-caste boys attend ordinary vernacular schools in the North-East Division.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education; and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools and can it be further extended?

Ans. 4.—I give below a statement showing the numbers of known indigenous schools and scholars attending them from 1855—

Year.	Number of Indigenous Schools.	Number of Scholars.
1855	2,386	70,514
1865	2,921	75,909*
1875	3,330	78,982

* This is an approximate number obtained by adding 35 per cent. for absentees, &c., to the actual number of boys found present.

From these figures it is evident that the numbers both of schools and scholars have been slowly increasing. In villages, as well as in towns, masters of these schools have aways made room for Government schools, and removed themselves to other villages or localities where there were no schools. So far as I am aware, they did not form a part of the ancient village system.

Modi reading and writing, multiplication-tables and a little of arithmetic are generally the subjects taught in them, but what is taught is mostly done by way of cramming. Boys are made to commit to memory not only multiplication-tables but sums in mental arithmetic with processes. Manuscript papers containing forms of letters, bonds, hundis, bills, &c., are also committed to memory. Properly speaking, they cannot be said to have discipline of any kind. Classification of boys according to their standing and progress is mostly unknown. Punishments too are very often cruel. There are no fixed rates of fees, the average rates being from 2 to 8 annas. Higher rates of fees are also charged in special cases. The masters generally are self-made, and their qualifications consist in being able to read, write, and cast accounts. The majority of them are Brahmans, but there also Sonars, Shimpis, Pardeshis, and Maráthas. No arrangements of any kind have hitherto been made for training and providing masters for such schools.

Indigenous schools can be turned to good account if arrangements can be made to place them under efficient teachers. The best method to do this is in my opinion to establish elementary training schools at zilla towns and turn out a number of trained teachers every year. These men, after passing a certain examination, should be granted certificates qualifying them to open private schools, which shall receive grant-in-aid in case they are brought up to a certain standard of efficiency. In this way a better class of indigenous schools will spring up, which in time will supplant those that now exist, and may form part of a system of popular education.

Until 1870 no attempts seem to have been made to give any encouragement to indigenous schools. But during Mr. Peile's administration it was ruled that a yearly grant varying from ₹10 to ₹30 should be given from local funds according to the general efficiency of the schools, to those indigenous schoolmasters who agreed to keep *bona-fide* registers of attendance, send in monthly returns to Deputy Inspectors, and present their schools for annual inspection. Accordingly, a few schools were registered and received grants. But, owing to the indifference of masters and want of sufficient encouragement, the number of aided indigenous schools did not much increase. The number in 1871 was 38, with 2,915 pupils, while in 1881 it was 158, with 11,220 pupils. This number might still increase if sufficient efforts were made to induce masters to place their schools under inspection by offering more liberal grants.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—So far as I am aware, there is no home education as such imparted to children in this Presidency. The instruction given is very meagre, and refers chiefly to religious matters.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—In rural districts Government cannot depend on private efforts for the supply of elementary instruction. No regular private agencies exist for promoting primary education except a few Missionary schools here and there, but they

are intended more for proselytising than for imparting secular education.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—At present there are district and taluka Local Fund committees throughout the Presidency, and funds assigned to primary education are controlled and managed by them in conjunction with Educational officers. But, as suggested above in my answer to question 2, I should like to have local boards for all town schools. In Municipal towns these boards should work in consultation with Municipal bodies, or should even be made subordinate to them. All village schools should be under the control of taluka Local Fund committees. District Local Fund committees should, however, have general control over all primary schools. They should prescribe the course of instruction, and see that funds entrusted to Local boards and taluka committees are applied to the purpose for which they are intended.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—Primary schools within Municipal limits may be entrusted to Municipal committees. The best security against the possibility of Municipal committees failing to make sufficient provision for schools entrusted to their care will be to have a clause in the Municipal Act to the effect that in case they fail to properly manage their schools, the Educational authorities should remedy the defects at the cost of Municipalities.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—The system at present in force for providing teachers in primary schools is placed on a sound footing. It only requires further expansion. A large number of trained men should be turned out every year, so as to obviate the necessity of employing untrained men to places of pensionable salaries. These trained men will supply the wants of town schools, as well as large village schools. As regards the supply of teachers to smaller village schools, the plan of opening elementary training schools at zilla towns, as suggested in my answer to question 4, will, I believe, answer all requirements.

School masters in towns and large villages drawing respectable salaries generally command respect from the people and often exert a beneficial influence upon them. But masters of small village schools are seldom held in respect by the villagers, unless they have the rare tact of making themselves popular. The best way to improve their social position is to raise their salaries, which are at present very small. A large number of them are in receipt of R8 per mensem, a salary so poor that it hardly enables them to live from hand to mouth. Another way to improve the position of masters would be to give them places in their own villages where they would be able to live more comfortably and carry some weight with their fellow-villagers. They might also be entrusted with the duties of village registrars or stamp-vendors.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—The subjects of instruction which would be more acceptable to the rural classes are Modi reading, Modi writing, and practical arithmetic, to the exclusion of all other subjects prescribed in the standards. No special measures are required to be adopted for making the instruction in these subjects efficient, as there are already two sets of standards, Balbodha and Modi, and the people are left the choice of selecting either of the two.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people?

Ans. 11.—The vernaculars recognised and taught in the different parts of the Presidency are the dialects of the people.

Ques. 12.—Is the system of payment by results suitable in your opinion for the promotion of education amongst a poor and ignorant people?

Ans. 12.—The system of payment by results is not in my opinion suitable for the promotion of education amongst a poor and ignorant people. Village schools are generally placed in a most disadvantageous position as regards attendance, one of the first conditions of making a grant-in-aid. Owing to the poverty of the rural classes their children are often taken away from schools and employed in field work, and in tending cattle. Their apathy towards learning also contributes to a certain extent to their frequent absence from schools. Consequently they are not expected to make a satisfactory progress and pass the required test. Hence grants made on the system of payment by results would be quite meagre and insufficient.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—Previous to the year 1865, boys attending vernacular schools were required to pay a monthly fee of one anna under all standards without distinction. From 1865 the fee rates were 6 pies for cess-payers and 2 annas for non-cess-payers for all standards; but in 1875 the following rates were fixed as the maximum rates of fees for village schools throughout the Presidency:—

Vide Director of Public Instruction's No. 109, dated 8th April 1875.

	Cess-payers.	Non-cess-payers.
Standards I—III.	½ anna.	2 annas.
Standard IV.	1 "	3 "
Standards V & VI.	2 "	4 "

In 1880, however, the following special rates were introduced in Municipal and other large towns in those districts only where additional funds were required:—

	Cess-payers.	Non-cess-payers.
Standards I and II.	1 anna.	2 annas.
Standard III	1½ "	3 "
" IV	2 "	4 "
" V	2½ "	5 "
" VI	3 "	6 "

1 *Vide* Notification published in the Marathi School Paper, Book IV. No. 8, for December 1864.

In places like Poona and Bombay still higher rates are in force.

Girls are allowed to attend without any fees. This is as it should be. Low-caste boys are also admitted free in several districts. Muhammadans in several places are allowed to pay fees at half the rates.

My opinion is that all town schools should be made over to Local Boards for management, and that it should be left to them to decide what rates would be most convenient to their schools. The maximum rates introduced in 1875 may remain in force in all village schools. The rates for Muhammadans' schools should be the same as at present, with this alteration that well-to-do Muhammadans should be required to pay at the rates in force in village schools.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased, and secondly, how they can be gradually rendered more efficient?

Ans. 14.—If the modifications in the present system of primary education, proposed in my answer to Question 2, be carried out, they will, I think, largely increase the number of primary schools. But to carry them out would require additional funds, and the question is how to secure them. Suggestions have been made to divert a portion of expenditure on colleges and high schools to primary education. Whether this can be conveniently done is extremely doubtful. There are in this Presidency 3 colleges and 19 high schools, and the following table gives the cost of each, as shown in the report on public instruction for 1880-81:—

	Expenditure in 1880-81.		
	From State Funds.	From Fees and other Local Sources.	Total.
Elphinstone College, Bombay	42 067	38,218	80,285
Deccan College, Poona	47,409	6,593	54,002
Gujaráth College, Ahmedabad	2,563	7,994	10,557
Elphinstone High School	10,929	35,441	46,400
Poona do.	11,243	10,952	22,195
Sholápur do.	2,222	2,929	5,151
Satára do.	4,821	2,795	7,616
Ratnagiri do.	6,699	2,824	9,523
Thána do.	1,535	3,814	5,349
Dhulia do.	7,368	2,963	10,311
Ahmednagar do.	4,972	2,199	7,171
Nasik do.	3,535	3,429	6,954
Ahmedabad do.	9,741	5,455	15,196
Nadiád do.	5,379	2,375	7,754
Broach do.	6,070	4,712	10,782
Surat do.	10,942	5,071	16,013
Belgaum do.	6,120	5,706	11,826
Dharwar do.	7,165	6,127	13,292
Karwár do.	4,405	2,205	6,610
Karachi do.	7,793	3,565	11,358
Hyderabad do	7,653	5,086	12,739
Shikarpur do.	3,140	4,624	7,764
TOTAL	2,13,761	1,64,007	3,77,768

The Elphinstone College, Bombay, and the Gujarát College, Ahmedabad, are endowed institutions, and it would not be advisable to interfere with them. The same may be said of the Deccan College, which also is partly maintained by an assignment from the Dakshina, a charitable grant of the Peshwas. The assignment from the Dakshina is R18,277-12-11 (*vide* Report on Public Instruction, Bombay, for 1859-60, page 44). The Elphinstone and Thana High Schools defray 3ths of their expenditure from endowments and fees, and the Poona, Sholapur, Nasik, Belgaum, and Shikarpur High Schools about one-half. Of the remaining high schools some defray more than one-third of the expenditure from local sources and the rest a little less than one-third. If these institutions were made over to local boards, on a liberal grant-in-aid system, the cost to Government would be nearly the same. But I do not think there are any local bodies competent to take up the management of these institutions. I am, therefore, humbly of opinion that no funds can be diverted from higher to primary education. In the United Kingdom the annual revenue is nearly 84 millions, and the expenditure on education is 4¼ millions; while the revenue of the Indian Empire is about 66 millions and the expenditure on education is less than a million. Thus, it will be seen that the United Kingdom contributes $\frac{1}{20}$th part of the revenue towards education, while the Indian Government less than $\frac{8}{70}$th part. It may, therefore be said that the Indian Government does not contribute a fair share towards education.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854; and what do you regard as the chief reasons why more effect has not been given to that provision?

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interest which it is the duty of Government to protect?

Ans. 15 & 16.—I am not aware of any Government educational institutions of the higher order having been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854, the reason being that no local bodies were found competent enough to take up their management. In my answer to the preceding question I have endeavoured to show that the so-called Government colleges and high schools are practically supported by local receipts supplemented by State contributions, and that the expenditure borne by Government on this account is quite in accordance with the spirit of the Despatch of 1854. Government, therefore, in my humble opinion should not withdraw from the management of these institutions.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—There are very few schools in the Bombay Presidency which are self-supporting. The Fort Proprietary School, which was opened on June 1st, 1860, is the first of its kind and is supported entirely by fees. The New English School, Poona, which was opened in January 1880, is self-supporting. It has, however, not had a sufficient trial.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—The Presidency is divided into five Divisions, each being placed under an Inspector. Under the Inspectors there are Deputy Inspectors, one for each zilla. The Deputies have also Assistant Deputies under them. The Educational Inspectors examine high and Anglo-vernacular schools (both Government and aided), and visit some of the primary schools during the travelling season. The Deputies and their Assistants examine

all the primary schools at least once a year. They also assist the Inspectors in their examination work. The system, so far as it goes, is working satisfactorily, but I think there should be a greater interchange of views as regards details of work between the inspecting officers. A conference of these officers every two years seems very desirable. In addition to the annual inspection of schools, there should be, if possible, visits without notice to every school in the year, and this can only be done by strengthening the staff of Assistant Deputies.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—So far as I am aware, there are no indigenous schools for girls in this province. A few Muhammadan girls attend mosque schools, where they are taught to read the Korán only.

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—The Educational Department has been making efforts to spread female education, but the people are still slow to profit by it. In March 1872 there were 177 girls' schools with 6,988 scholars, while in March 1882 the number of girls' schools was 181 with 11,296 scholars. Besides these, 1,182 girls were attending boys' schools in March 1882. Thus the number of girls in ten years has nearly doubled. Still much remains to be done. Elementary instruction in reading, writing, arithmetic, and geography is given in these schools. Needle-work is also taught to a certain extent, but I think more attention should be paid to this important subject.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—Mixed schools have recently been started in this Presidency, and are making good progress. At the end of March 1882 there were 1,182 girls attending boys' schools. Little girls learning side by side with boys will greatly further the cause of female education. Mixed schools will also to a certain extent obviate the necessity of opening separate girls' schools, especially at places where they cannot be started for want of sufficient attendance. In many villages even a sufficient number of boys cannot be secured to maintain a school, and how can it be possible there to open separate schools for girls? In such cases mixed schools will be of great advantage.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—The best method of providing teachers for girls' schools is to train mistresses for them. They should be, in my opinion, wives of masters working in the same town or village and, if practicable, in the same school. In order to secure such mistresses, promises should be held out to masters that if they brought up their wives to a certain standard of efficiency they would, after a short training in female training colleges, be appointed mistresses on respectable salaries.

Ques. 45.—Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—Girls' schools in this Presidency are allowed double the grants for boys' schools according to standards; but capitation grant is the same in both cases. An extra grant is made for needle-work to those girls who pass in two heads. The distinction regarding the capitation grant is not marked. It should in my opinion be doubled also.

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the Department more men of practical training in the art of teaching and school management?

Ans. 50.—The statement that officers of the Educational Department take too exclusive an interest in higher education is quite unfounded. Educational Inspectors have nothing whatever to do with colleges. As regards high schools, they have to examine them once a year and to correspond with the head masters on account matters only. The Director of Public Instruction, too, spends a greater portion of his travelling season in visiting primary schools. Being the head of the Department, it is his duty to look to the interest of higher education, but it cannot be said he pays too exclusive an attention to it.

Ques. 51.—Is the system of pupil-teachers or monitors in force in your province? If so, please state how it works.

Ans. 51.—The system of pupil-teachers or monitors is not in force in this Presidency.

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

Ans. 52.—The conditions under which a primary school is turned into a secondary school are so hard that it is almost impossible to raise a primary into a secondary school unnecessarily or prematurely. Unless a sum of at least R15 per mensem is guaranteed by the people in addition to the higher rates charged for learning English, English classes are not allowed to be opened.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—It would be quite just to charge fees according to the means of the parents or guardians of the pupils, but the work of putting such a measure into practice would be attended with innumerable difficulties.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—The maximum number of pupils that can be efficiently taught in a class by an instructor in colleges and schools should be 35 and 25 respectively.

Ques. 59.—In your opinion should fees in colleges be paid by the term or by the month?

Ans. 59.—Much can be said on both the sides of the question of payment of fees in colleges by the term or by the month. Wealthy people will not object to pay by the term, but men of ordinary means will prefer to pay by the month. The monthly payment, I believe, will be less objectionable on the whole.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into

another? What are the arrangements which you would suggest?

Ans. 63.—At present there are no arrangements between schools (not colleges) to prevent boys who are expelled from one institution from being admitted into another. The arrangement I would suggest is that no boy should be admitted into any school unless he produces a certificate of good conduct from the school he previously attended.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—Government would not be justified in withdrawing from schools in places where there are other institutions imparting religious instruction if any classes of the population were to object to attend them. It would be a violation of the promise of religious neutrality made by Government.

Supplementary Questions.

Ques. 71.—Whence can larger funds be secured for promoting primary education without diminishing the grant for higher education?

Ans. 71.—I have already stated in my answer to question 14 that funds from higher education cannot be diverted to primary education. The question now is, whence can additional funds be secured for primary education. The rural classes already contribute a fair share in the shape of educational cess towards primary education, and as suggested in my answer to question 2, if Government be pleased to give half of the Local Fund receipts to primary education instead of one-third, as at present, their contribution would be quite sufficient. But the town and city people do not adequately contribute for the maintenance of their schools, and it is quite reasonable that they should be made to pay equally with the rural classes. I am, therefore, of opinion that all Municipalities should be empowered to levy from the people an educational rate similar to the educational cess levied from the rural classes. Thus, when people have paid their share, it is incumbent on Government to pay equal contributions from Provincial revenues on the grant-in-aid principle laid down in the Despatch of 1854. Government have hitherto been paying about one-third of the total cost of primary education, and if they will now pay a moiety of the total expenditure, the requirements of primary education will be satisfied to a great extent.

Ques. 72.—Do the Inspectors apply different standards in examining Government and private schools and in awarding grant-in-aid?

Ans. 72.—So far as I am aware, Educational Inspectors do not apply different tests in examining Government and aided schools. On the contrary there is a tendency on the part of some of the Inspectors to show more leniency towards aided schools. The difference in results is simply due to difference in efficiency. I have had frequent opportunities of examining several Government, as well as grant-in-aid schools, and have invariably found that grant-in-aid schools could not compete on equal terms with similar Government institutions. At the University examinations the examiners are independent men, and still the aided schools cannot compare favourably with Government institutions. It is fallacious to compare schools in the mofussil with those in Bombay. If we compare the Elphinstone High School with the aided schools for Natives in Bombay, it will be found that it passes more men at the Matriculation Examination than all the aided schools for Natives put together.

I give below a comparative statement of results obtained at the Matriculation Examination during the last three years by Government and aided schools in some of the mofussil towns. It must be noticed that the aided schools are all under European management, while the Government schools are generally under Native management:—

	1879.		1880.		1881.	
	Number sent up.	Number passed.	Number sent up.	Number passed.	Number sent up.	Number passed.
Poona High School	48	20	51	28	54	23
Do. Mission School	7	1	5	2	7	3
Ahmedabad High School	32	20	47	15	36	14
Do. Irish Presbyterian	11	4	13	7	10	2
Surat High School	27	18	23	15	36	14
Do. Mission School	12	5	10	7	22	7
Belgaum High School	21	10	42	10	51	19
Do. Mission School	7	...	14	7	16	5
Hyderabad High School	13	8	12	4	15	5
Do. Mission School	6	...	6	1	5	2

In comparing these figures, it must be remembered that sending up a small number and obtaining a higher percentage is no criterion of the efficiency of an institution. If a school sends up two or three candidates and passes them all, it should not receive the credit of having passed cent. per cent. The aided schools send up invariably smaller numbers, and yet their percentage of passes is even lower than that of similarly situated Government schools.

Ques. 73.—Do you think that the entrance of poor scholars is undesirable in colleges and high schools? If not, do you advocate an increase in the percentage of free admissions to the old rates?

Ans. 73.—The entrance of poor scholars into colleges and high schools is certainly not undesirable. Higher education should not be exclusively given to the rich. Among the poor there are many who are possessed of brilliant genius, and likely to shine in after-life if they get opportunities of cultivating their natural powers. Among the alumni of the present day there are several who began their educational career under very straitened circumstances, and had it not been for the assistance which they received from the Department in the shape of scholarships and free studentships, they would not have been what they are now. At present the percentage of free admissions is very low Many poor students are deprived of the benefits of higher education, and I do not see what Government has gained by this arrangement. If the percentage of free admissions be raised to the old rate of 20, the number on the rolls would increase without any additional cost to Government.

Cross-examination of

By Mr. Jacob.

Q. 1.—You have stated in answer 51 that no system of pupil-teachers exists in the Presidency. Is it not a fact within your own experience that hundreds of boys in the fourth, fifth, and sixth standard classes of the cess schools are annually appointed to the larger vernacular schools as assist-

ant teachers on R5 or 6 per mensem, and that from this class of young men a large number of candidates at the training colleges is drawn?

A. 1.—Unpassed men are appointed on R5 and R6, but not in large numbers.

Q. 2.—Is not this the pupil-teacher system in reality, though it is not called so?

A. 2.—This may be considered a pupil-teacher system. But my understanding was that pupil-teachers should be taught for some hours each day by the head master. In this respect the present system differs from the usual pupil-teacher system.

Evidence of Mrs. Ramabai Sanskrita.

[*Evidence translated from the Marátki.*]

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I was born in Mangalore Zilla in a forest named Gunga Mul, on a plateau of the Western Ghâts in April 1858. My father, a learned Pandit and Sanskrit scholar, a native of the village of Mul Heranjee, at the foot of the said plateau, chose his residence in the forest above mentioned. My mother having been taught by my father was also very learned in Sanskrit; she taught me Sanskrit when I was only nine years of age. Though I was not formally taught Marâthi, yet hearing my father and mother speak in it, and being in the habit of reading newspapers and books in that language, I acquired a correct knowledge of it. In this manner I acquired the knowledge of Kanârese, Hindustâni, and Bengâli while travelling about. From my earliest years I always had a love for books. My father and mother did not do with me as others were in the habit of doing with their daughters, *i.e.*, throw me away (literally, "throw me into the well of ignorance") by giving me in marriage in infancy. In this matter my parents were both of one mind. I was with my parents till I attained the age of sixteen, when both died in 1874, within a month and a half of each other. After this my brother and I travelled about the country. We went to the Punjab, Rájputâna, the Central Provinces, Assam, and Bengal, and other lands. We lectured in the large cities on female education, *i.e.*, that before marriage girls should be instructed in Sanskrit and their vernacular according to our Shâstras. Afterwards my brother died. I was then alone in the world. I got married. On the 4th of February last, my husband was carried off with cholera sixteen months after our marriage. My little daughter is now one year old. The above is a short account of my life.

It will thus appear that my parents and brother being learned people, my husband also being M.A., LL.B., and a Vakil, I had many opportunities of forming an opinion of the subject of female education in the different parts of the country above mentioned. I am the child of a man who had to suffer a great deal on account of advocating female education, and had to discuss the subject amidst great opposition, as well as carry out his own principles. My brother and I had, on this account, that is to say, on account of persecution for the cause of female education, to leave our home and travel through distant lands often in want and distress. We thus spent our time in advocating this cause according to the ancient Shâstras. I consider it my duty, to the very end of my life, to maintain this cause, and to advocate the proper position of women in this land.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—It appears to me evident that the women who are to become teachers of others should have a special training for that work. Besides having a correct knowledge of their own language, they ought to acquire English. Whether those training to be female teachers are married or unmarried, or widows, they ought to be correct in their conduct and morals, and they ought also to be of respectable families. They ought to be provided with good scholarships. Teachers of girls also ought to have higher salaries than those of boys, as they should be of a superior character and position. The students should live in the college compound, so as to have their manners and habits improved, and there ought to be a large building with every appliance for the comfort of the teachers and students. They ought to have a Native lady of good position over them. Mere learning is not enough; the conduct and morals of the students should be attended to.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—There ought to be female Inspectresses over female schools. These ought to be of the age of thirty or upwards, and of a very superior class, and highly educated, whether Native or European. Male Inspectors are unsuitable for the following reasons:—(1) The women of this country are very timid. If a male Inspector goes into a female school, all the women and girls are thrown into confusion, and are unable to speak. The Inspector, seeing this state of things, will write a bad report of the school and teachers, and so in all probability Government will appoint a male teacher for that school, and so the school will not have the advantage of a female teacher. As the education of girls is different from that of boys, female schools ought to be in the hands of female teachers. The second reason is this. In ninety-nine cases out of a hundred the educated men of this country are opposed to female education and the proper position of women. If they observe the slightest fault, they magnify the mole-hill into a mountain (literally, "a grain of mustard-seed into a mountain"), and try to ruin the character of a woman; often the poor woman, not being very courageous and well-informed, her character is completely broken. Men being more able to reach the authorities are believed, while women go to the wall. Both should be alike to a parental Government, whose children, male and female, should be treated with equal justice. It is evident that women, being one-half of the people of this country, are oppressed and cruelly treated by the other half. To put a stop to this anomaly is worthy of a good Government. Another suggestion I would make is with regard to lady-doctors. Though in Hindustân there are

numbers of gentleman-doctors, there are no ladies of that profession. The women of this country are much more reserved than in other countries, and most of them would rather die than speak of their ailments to a man. The want of lady-doctors is, therefore, the cause of hundreds of thousands of women dying premature deaths. I would, therefore, earnestly entreat of our Government to make provision for the study of medicine by women, and thus save the lives of those multitudes. The want of lady-doctors is one very much felt, and is a great defect in the education of the women of this country.

Cross-examination of MRS. RAMABAI SANSKRITA.

By MR. JACOB.

Q. 1.—In the Bombay College of Medicine there is a class of midwifery for native women; have you heard of this?

A. 1.—I am aware of the fact. My notion, however, is that the mistresses should have some knowledge of medicine which they may both impart to their children and also practise in the village or town.

By MR. LEE-WARNER.

Q. 1.—Is it a matter of your own personal experience that the majority of educated Natives are opposed to female education?

A. 1.—I speak from my own experience. It is obvious also that there are inherent difficulties arising from want of opportunity, and from early marriages and the other circumstances of Hindu life.

By THE PRESIDENT.

Q. 1.—Do you think that there are other cases of Native ladies receiving a good education at home in the Bombay Presidency; or is yours an isolated case?

A. 1.—There are but very few. Among my own acquaintance there are only a few educated ladies. They have learned their own language; a few know a little Sanskrit, and one or two know English. They do a great deal of needle-work. They sew for the house, make their own clothes, and knit stockings: besides doing the embroidery for their boddices.

Q. 2.—Do Native ladies in respectable Hindu families learn to recite poems or sacred legends or texts? Do they often learn to read and write and to keep accounts?

A. 2.—In almost every house some woman can recite the national stories, "puráns," and poems. In not many houses, in fact in very few houses, can a woman read and write. Very few study arithmetic. Very few keep accounts. Those who do not know arithmetic calculate on their fingers and keep their household accounts by marks on the wall or by flowers on the floors. I mean that in almost every house some women can recite songs or poetry of sorts. I do not mean that it is always high-class poetry.

Q. 3.—Would respectable Native women like to attend the Female Medical Class at Sir Jamsetji's Hospital?

A. 3.—Respectable women would go at first in very small numbers. But these difficulties would be overcome.

September 5th, 1882.

Evidence of THE REVEREND R. RIVE, S.J.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have been in the City of Bombay a teacher in St. Xavier's School, St. Mary's Institution, and St. Xavier's College, for about 16 years.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—As far as I know the system of primary education from the programme drawn up by the Director of Public Instruction, nothing can be said against it.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—The Indo-Portuguese and Pársis, and some castes of the Hindus, as Bráhmins, Parbhus, Bhátiás, and Baniáhs, are eager enough, not only for primary, but also for higher education.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal Committees for support and management? Assuming that the provision of elementary instruction in town is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal Committees failing to make sufficient provision?

Ans. 8.—Municipal funds are raised from the whole population, and as primary schools are intended for the benefit of the whole population, they should be supported by Municipalities. But the application of this principle is full of difficulties, as some sections of the community may object to such schools on religious grounds, or they may have enough funds from private donations for their schools, and it would not be equitable that one section should pay for the wants of another.

Middle class schools and high schools should be principally supported by fees and endowments, but Municipalities may contribute, as such schools are for the benefit of the middle and higher classes who contribute more largely to Municipal funds. But as high schools attract students from the surrounding districts, Government may give a larger

amount for their maintenance. Even to colleges Municipalities may contribute something.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I do not know any such instance. I am of opinion that if Government have adopted the principles of the despatch of transferring education to local management, it should have introduced grants in 1855, and should not have waited till 1866. During eleven years the Educational Department was developed in opposition to, or at least without regard to, the principle. When the grant-in-aid system was introduced, it was so suitable to the requirements of the community that after 10 years' operation Government thought it necessary to check its growth by reducing the grant or refusing it altogether.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—I think, with a Director of Public Instruction, that the Deccan College may be closed or in the present circumstances reduced to a college teaching up to the Previous Examination. The number of students sent up for the matriculation from some Government high schools is so insignificant, and the expenses so high, that they should never have been established, *e.g.*, Dhulia, Sátára, Ahmednagar, and Nadiad.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—The grant-in-aid system, as laid down in the despatch of 1855, is liberal as regards the objects for which grant should be given (section 55), and its administration would be less objectionable if it were extended to all the schools.

To illustrate the administration of the grant-in-aid, I adduce here some facts of St. Mary's institution. The candidates for Matriculation are presented to the Inspector at the periodical examinations to be examined under the 8th standard. After two or three months they appear at the Matriculation, which is considered a higher standard. In September 1874 the Inspector passed 7 under all heads of the 8th standard; the University Examiners passed 22 under the 9th standard. In September 1878 the Inspector passed 9 under all heads; the University Examiners passed 23. In 1880 the Inspector passed 11 under all heads and the University passed 22. It seems to me that the facts show that there is somewhere something wrong. The University Examiners say that the pupils are fit to prosecute with profit their studies in a college, and the Inspector that one-third or one-half of them can go up to the 9th standard; two-thirds, or the other half, have to repeat the same standard. I attribute these different results to the system of the grant-in-aid rules, but principally to the way of examining. The complaint is general in Bombay, but in former years the complaint was not so often made as it is now, nor do teachers in the mofussil make the same complaint. The grants for colleges are inadequate. Formerly the grant for F.A. and B.A. examinations amounted to R550; now, for the same examinations to R300. Government was ready to give one-third of the gross expenditure of a school, hence I should infer that it would do the same with regard to colleges. The following figures will show the Government expenditure upon students of its own colleges and of private colleges. In 1873-74 Government passed 67 in all the Arts examinations and paid R81,804; private colleges passed 11 and received R1,200. In 1874-75 Government Arts colleges passed 93, and the cost was R85,587; private colleges passed 14, and the cost was R3,100. In 1877-78 Government colleges passed 97 at a cost of R1,01,592; private colleges passed 22 at a cost of R1,300. In 1880-81 Government colleges passed 161 at a cost of R89,476; private colleges passed 48 at a cost of R5,943. Hence Government paid for each successful student from its own colleges R1,221, R920, R1,047 and R556; from private colleges, R109, R221, R48, and R124. For schools the grant as at present is neither adequate nor fairly distributed. In the Report of the Director of Public Instruction for 1870-71, paragraph 113, page 97, the cost of education in European schools is paid at R75 per head and in Anglo-Vernacular schools at R50 per head. Now, in the Report of the Director of Public Instruction, the cost of each scholar in Government high schools was R72½ (Report of 1877-78) and R76-11 (Report of 1879-80). If the Government high schools are so expensive, European schools, even including the lower standards, cannot be managed at R75 per head. In the same Report the Director of Public Instruction was ready to pay two-fifths of the educational charges, *i.e.*, for European schools R30 per head, and for Anglo-vernacular schools R20 per head. Now, the total grant of an European school for the 9 standards is R171; for Anglo-vernacular schools, R204 *plus* capitation allowances, *i.e.*, R16; for English teaching schools R240 *plus* capitation allowance, *i.e.*, R18. Now if the ratio of grant per head in an Anglo-vernacular school is as 3 to 2, the same ratio should hold good in the total grant, that is, 471 should be to 204 or 220 as 3 is to 2. Since the grant for Matriculation has been taken off, the ratio has been again disturbed, *i.e.*, 321 to 104 or 120. And if it is taken into consideration that European schools present but few candidates for Matriculation, the disproportion increases still more. If grant is given to every standard for school and for University education, I cannot discover any reason to omit the Matriculation standard, but in my opinion it would be better to assign grants according to some sound principle, and if funds were not available, to cut down the grants *pro rata*.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—The grant-in-aid rules do not interfere with religious teaching.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy

classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—In our schools, the greatest number are Catholics; Pársis have no objection to join, nor Hindus, *i.e.*, Bráhmins especially, Parbhus, and Baniáhs. There are so few scholars of wealthy parents that the complaint seems to have little foundation. Wealthy persons could do something for establishing schools and scholarships. The fees are high for the students, but inadequate to defray the expenses of colleges. Lectures in medicine and sciences are too low.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—There are, I think, some schools in Bombay which are kept up by fees only.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—If a millionaire should found a college, it would be able to compete with a Government institution. But there are some obstacles to the success of private colleges.

(1) The Natives consider Government institutions superior to private institutions.

(2) There is a general opinion that candidates from Government colleges have a better chance to get Government employment than those from private colleges.

(3) The large number of scholarships in Government colleges naturally attract the better students; they not only have their fees considerably reduced, but get paid for attending lectures. Hence private colleges are frequented to a great extent by students less qualified, who increase considerably the work of the professors if the college intends to compare favourably with Government colleges in the result of the examinations.

(4) On account of the constitution of the University, as regards Fellows, office-bearers, and examiners, the great majority of whom are Government officers.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—I think they do not find easily remunerative employments. It would raise the value of higher education much if the passing of certain examination was made a condition *sine quâ non* for higher employments. This rule should not only be made, but also enforced.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—The studies in high schools are not such as are best calculated to improve the intellectual faculties, nor do they store the mind with useful information if students discontinue their studies. Too much stress is laid upon Mathematics. In the Matriculation Examination of a Prussian high school for classical education after a course of eight or nine years, four problems, one in each of four different branches of mathematics are given; the solution of two of them entitles a student to pass; the time allowed is four hours. Classical languages, as far as Latin and Greek are concerned, have their power of framing the mind after the elements have been acquired. Three branches of science too form part of the instruction, but the selection does not seem to be judicious.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—There is no doubt that many pupils who have a lack of talent are too anxious to pass Matriculation. Upon the result of the Matriculation Examination depends in a great measure the credit of a school; but if the lower classes were neglected, a Manager would soon find out to his loss that he had no material for Matriculation.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—According to the Report on Public Instruction, about R34,000 are distributed in scholarships. As far as I know, none are given to aided schools. In other provinces of India scholarships seem to be given to pupils who are first on the list in University examinations. Government colleges have many founded scholarships; hence there is no necessity to attract a still greater number of pupils by Government scholarships. The Despatch of 1855, sections 38 and 55, recommends that scholarships should be given to aided institutions. Government awarded some years ago, scholarships to European and Eurasian lads from the 4th standard to the B.A. Examination. It soon repented of its liberality. I do not think that a student from B.A. ever got the allowance. If Government spends above R30,000 upon scholarships to Natives, European and Eurasian lads should have the possibility of getting something too. European and Eurasian families with R150 to R300 cannot compete with Native families from R75 to R150 in the struggle for life. They have to send their lads with an elementary education to earn their livelihood as clerks at a low salary, or to learn a trade for which they are ill-fitted by nature. The Despatch considers that European and Anglo-Indian students would graduate at the Indian Universities; as far as the Arts Colleges are concerned, this hope has not been realised.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies: and how far is this support likely to be permanent?

Ans. 30.—The Karáchi Municipality gives grant to St. Patrick's schools and the Bombay Municipality to Anjuman-i-Islám.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—The University curriculum supplies the knowledge, but does not give the necessary training which may be acquired in training colleges or by special instruction when candidates are employed in teaching secondary schools.

Ques. 32.—What is the system of school in-

spection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—Aided schools are not inspected?

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result? . . . . .

Ans. 38.—The withdrawal of Government would not deteriorate the standard of instruction. For the higher studies the University examination determines the standard; for schools the Educational Department.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—In the University course candidates may take up Moral Philosophy, but the books prescribed will not do much to instruct them in Natural Ethics.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—Mixed schools may be necessary for villages on account of want of funds and the small number of children, and harmless, if the children are of tender age; but if the children are of advanced age, morality and efficiency will certainly suffer.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—The chief defect of the system appears to be that education is entirely sacrificed to instruction, and instruction, on account of the frequent examinations and the variety of subjects, degenerates into cramming.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—Catholics in our schools are charged according to their means; but the system of charging in this way is annoying and abused by some at least, perhaps by many.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—I do not think that teaching as a profession is very lucrative. There is one school in Bombay, however, which is a pecuniary success.

Ques. 55.—To what classes of institutions do you think that the system of assigning grants according to the results of periodical examinations should be applied? What do you regard as the chief conditions for making this system equitable and useful?

Ans. 55.—If the system of payment-by-results be continued, I consider it advisable that school managers should be obliged to send a report on the examination immediately after its conclusion to the Director of Public Instruction to be for his own use, in guiding and checking Inspectors.

Ques. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

Ans. 57.—As colleges get paid for passed students only, and nothing for students who have passed in one or more branches, the expenditure should be calculated on passed students, and not on the average attendance of students. If this system was adopted, one-half of the gross expenditure, or two-thirds of Government expenditure, on each passed student, should be paid to private colleges. For schools one-third or two-fifths on the gross expenditure would be a fair grant.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—About 40 pupils for middle class schools and colleges. In the lower classes the number may be greater.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—It is not desirable—

(1) It obliges the Managers of schools to follow strictly the standards of the Educational Department.

(2) It supposes that a single examination gives as good an insight into the knowledge of the pupils as the teaching of a whole year.

(3) It would give a fresh impetus to the already too much prevalent system of cramming.

(4) It requires too many Inspectors. But if the system should be introduced, the Inspector should decide doubtful cases only; admitting to a higher class those whom the Manager thinks fit, and rejecting those whom the Manager wishes to keep for another year in the same class.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—There was, some years ago, a proposal that the Arts Colleges should require a certificate from every student who changed the college.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

Ans. 64.—Competition amongst colleges and a high standard at the examination will keep up the efficiency of colleges.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard.

Ans. 65.—English should be taught by Englishmen; perhaps the other studies may be taught by Natives.

Ques. 66.—Are European professors employed, or likely to be employed, in colleges under Native management?

Ans. 66.—I doubt it very much. I think they would not.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—This depends greatly upon the general policy which Government may adopt with regard to education.

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—There is, in Bombay at least, one school which competes at least in point of numbers; there are many Government high schools under native management which do very well.

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—A school-day should not be fixed at four hours' teaching.

(2) Boys should be allowed to pass under the same standard in those heads in which they previously failed.

(3) Boys should be examined in the same, or even a lower standard in which they were examined in another school, with the proviso, not to be examined twice in the same official year.

(4) The days of attendance should be reduced.

(5) In the attendance-roll, different reasons of absence (*a, p, s,*) should be reduced to one.

(6) A grant should be given for college students who pass the 1st or 2nd B.A. Examinations when they have kept two terms only.

Cross-examination of

By Mr. Telang.

Q. 1.—On what ground do you recommend the abolition or reduction of status of such a flourishing institution as the Deccan College?

A. 1.—For the reasons given by the Director of Public Instruction. I do not know if the Director has changed his opinion.

Q. 2.—Are you aware that a considerable portion of what appears in the accounts as Government expenditure on that college is properly chargeable to the Dakshina Fund?

A. 2.—I understand the Dakshina Fund to be an education fund, which might be expended on primary instruction, as well as higher.

Q. 3.—With reference to answer 23 (3), is the payment for attending lectures which you speak of, anything different from scholarships?

A. 3.—Scholarships under another name.

Q. 4.—In what way does the constitution of the University operate as an obstacle to the success of private colleges?

A. 4.—Because the Fellows of the University are appointed by Government with all the obligations that appointment involves. Professors in private colleges are not often appointed examiners.

Q. 5.—In reference to answer 64, do you think there are any individuals or local bodies ready at present to take charge of the Elphinstone or Deccan College, in case of Government withdrawing from the management of those institutions?

A. 5.—Local bodies would take charge if they were made to do so. A mistake was made at the outset in Government coming forward with the whole management.

Q. 6.—With regard to answer 68, suppose the Government policy as regards education was one of religious neutrality coupled with all proper encouragement to private effort, would Government be then justified in withdrawing from any of its schools or colleges under the circumstances stated?

A. 6.—Government should maintain schools and colleges to which those who objected to attend aided schools might go.

By Mr. Jacob.

Q. 1.—In your 38th answer you state that for the higher studies the University Examination determines the standard, and for schools the Educational Department. Do you think that the University Entrance Examination largely dominates the whole high school curriculum, and that if that test were abolished the efficiency of the high schools would diminish?

A. 1.—I think so.

Q. 2.—In your 32nd answer you state that aided schools are not inspected. What meaning do you attach to the term 'inspected' here?

A. 2.—A complete system of inspection should include visits of surprise and examination, as well as examination after due notice.

By Mr. Lee-Warner.

Q. 1.—If the grant-in-aid system were allowed to develop without check, how would you prevent the demand on the State becoming unmanageable?

A. 1.—The State should first begin with supplying higher education, and then would be able to feel its way in the direction of lower education. As the system developed, the State could also raise its terms. Municipalities ought to do more for primary education and middle class education.

Q. 2.—Would not the development and extension of education be chiefly in the towns and thus intensify the present unequal distribution of educational funds between town and village? How would you prevent that result?

A. 2.—I consider it perfectly fair that the city should have an exceptional claim on the State fund for education.

Q. 3.—In answer 6 you condemn the establishment of high schools at Sátára and Dhulia, apparently however on the ground of their comparative failure to pass boys for the Matriculation; but have you considered the real *raison d'être* of such institutions which I apprehend is to supply each isolated district with the highest development of the town school not merely for the supply of the local administration, but to foster the growth of higher education locally for all purposes?

A. 3.—My principle is that if Municipalities required higher education, they should make a sacrifice for the purpose and ask the State to assist, and not to found, a high school.

Q. 4.—In answer 29 you condemn the exclusive application of the scholarship system to Government institutions. Let me analyse this condemnation in regard to college scholarships only, and ask in what cases you consider that Government are acting unfairly towards aided colleges?

In the Elphinstone College, R660 are given monthly in scholarships, the whole of which come from endowment funds directly or indirectly.

In the Deccan College the scholarships are paid by Government, but out of the Dakshina Fund. In Poona also there are no aided colleges at present to compete for them.

In the Gujaráth Provincial College, the monthly scholarships of R65 are entirely private endowments. Last year this college cost Provincial revenues one rupee.

The Sind scholarships of R160 per month are tenable in any college whatsoever.

How do the endowed scholarships differ from the two scholarships held at St. Xavier's College, and where is the injustice?

A. 4.—The official publications treat the scholarships as if they were paid by Government. Of course if they are really endowments, they must be considered as more or less private property.

Q. 5.—If Government handed over their institutions to local bodies such as Municipal and Local Fund boards, do you think these bodies could be trusted to administer fairly the grants-in-aid to private institutions?

A. 5.—I do not consider that the administration of the grant-in-aid system can be entrusted to such bodies.

Q. 6.—In answer 25 have you not overlooked the orders giving graduates a preferential claim to high revenue offices? (See Directors' Report, p. 135, for 1880-81.)

A. 6.—I do not know the regulations, but I know that several B.A.s get no employment.

Evidence of RÁO SÁHEB MAHIPATRÁM RUPRÁM, *Principal, Gujaráth Training College, Ahmedabad.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have been working in the Educational Department since the year 1855 in various capacities. I entered the service in that year as Assistant Master, Elphinstone High School at Bombay, acted in the year 1857 for a short time as Head Master of the Ahmedabad High School, and was then appointed a Deputy Educational Inspector in Gujaráth. In the latter capacity I have visited and examined schools in various parts of that province. I was one of those who assisted Mr. Hope in compiling the Gujaráthi series of school-books. After my return from England (where I had been to study the system of training school masters) in 1861, I was appointed Principal of the Gujaráth Training College at Ahmedabad, in which capacity I am still working. I am also Gujaráthi Translator to the Educational Department, and Secretary of the Vernacular School Book Committee. My experience has been gained in Gujaráth.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction?

Ans. 2.—In the province of Gujaráth the system of primary education has, I believe, been placed on a sound basis, and is capable of development up to the requirements of the community, both upwards and downwards.

Primary education has begun, but it does not go up sufficiently high, and does not reach the poorer classes of the people. More schools are wanted in cities like Ahmedabad, Surat, Broach, Nadiad, Umreth, Kapadvanj, &c. A large number of villages have no schools at all. Every village ought to have a school. The greater portion of the mass of the people must necessarily receive their education and learn the arts and sciences of Europe through their own language. The present vernacular course of instruction is not such as to enable the pupils, who are either not inclined or not able to join the English schools, to learn western sciences through their vernacular language. I mean to say that the present vernacular course of instruction is not high enough. The highest vernacular standard, named the 6th Standard, teaches the 7th Gujaráthi school-book (which, being compiled in 1858, and not subsequently revised, requires to be improved and recast), arithmetic whole, general geography of the world, a few lessons on physical geography, elementary grammar, and a short history of India. Most of those who learn this standard do not go up to the English schools; they either join the lower grades of the public service or betake themselves to other business. I am of opinion that there should be at least two higher standards to complete a liberal course of vernacular education; and that these may be taught in a separate institution to be designated Vernacular High School. These higher standards should include the easier parts of mathematics, elements of chemistry, geology, astronomy, political economy, History of England and of other countries, advanced grammar and composition, vernacular literature and elements of Sanskrit to Hindus and Persian to Muhammadans and Parsis. This should form the superior course of vernacular instruction, and those who pass through the whole of it successfully should be entitled to admission into the public service (where English is not required) on an equal footing with those who pass the Matriculation standard. There should be two other courses, *viz.*, a middle one and an inferior one, and the present vernacular series of school-books should be improved and recast to suit these two courses.

The inferior or lowest course should have four standards teaching reading, writing, simple arithmetic, both written and mental, up to the Rule of Three, and general geography of Gujaráth and of India. Those who wish to learn more might join the middle course, which should have two standards teaching the 6th and 7th books of the Gujaráthi school series, elements of grammar, history of Gujaráth and India, general geography of the world, and the whole of arithmetic. Pupils

passing successfully in this course may join the highest vernacular course if they wish to do so.

There should be an inferior school in every village, and more than one in larger villages and towns according to the wants of each. Attendance in these schools should be compulsory at least for two years, and no fee should be charged during that period. But, as compulsion is not a pleasant mode to resort to, it would be preferable to try first the effect of free education to the poor. The difficulty of prevailing upon the poorer classes to send their children to school is very great. If schools were opened at once in all the villages, very probably seventy-five in a hundred would have to be closed for want of pupils.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—Primary instruction is sought for by the upper and middle classes of the people in general. The lower classes generally hold aloof from it partly on account of poverty, and partly because they do not appreciate its advantages. The exaction of very high rates of fees from non-cess-payers checks the spread of primary education. Bhangis, Dheds, and other castes whom the Hindus do not touch and the Mussalmans consider too low to sit with, may be considered practically excluded from it. In fact, they seldom seek admission into schools, but in a few instances, where they have been encouraged by their friends to do so and have actually been admitted, the other pupils deserted the schools, and either the schools had to be closed or a compromise to be effected. The Hindus object to associate with them in school on serious religious grounds. The influential classes are not generally opposed to the extension of elementary knowledge to every class of society.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education; and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—The indigenous schools are to be found in all the towns and many of the large villages. I have nowhere met with any proofs of their being a relic of an ancient village system, though I cannot say that in no village is a school a part of the body politic and is supported by an assignment of land. More probably they were called into existence by the wants of the traders, and to this day they are chiefly patronised by the trading classes. They begin with numerals and go on with multiplication-tables and tables of simple fractions to a very large extent, till they finish what are called "Vis Anks," meaning 20 sorts of tables. The pupils learn them by heart, and are also taught to write them. Want of variety at this stage is very tiresome to the children who have to write and repeat the same thing all day without understanding what they say. When the pupils make a considerable advance in learning these tables, they are taught mental additions, subtraction, multiplication, and division of small amounts; but they are worked mentally without writing a single figure. When a pupil has finished the Vis Anks, he begins to learn the alphabet and the tables of weights and measures. When he has mastered the letters of the alphabet, he is taught the combination of vowels and consonants, and writing names of persons and professions, and after he has learnt the tables of weights and measures, he is taught to count sums mentally. The course of studies generally ends here; and the boys leave the school and either join a Government school, or betake themselves to business, according to the circumstances and wishes of their parents. At the time when there were no Government schools, the best of the indigenous schools taught the forms of commercial letter-writing, hundies, and account-keeping, but the last was mostly learnt at the offices of the traders and bankers. The indigenous schools teach what is mostly wanted by the trading and money-lending class, and from this circumstance I am led to believe that they were established chiefly for them and by them. Even now wherever there is a trading population sufficient to support a school, there is to be found an indigenous school, if there be no Government school there. Generally the Bráhman boys were not educated in those schools, and as the artisans and cultivators thought that instruction was not needed by them, very many of them did not send their children to those schools, and of those who did send, few allowed them to complete their course. In the indigenous schools no books are used, and no geography, history, and grammar are taught. They do not cultivate good handwriting, nor teach correct spelling. They impart no moral and religious instruction, except a few sentences, in which the pupils are told to rise early, to attend school, to revere parents and teachers, and to protect the Bráhmans and cows. They cultivate only the memory and quickness of counting accounts mentally. No classes are formed, and no attendance-roll is kept in them. Each pupil is examined either by the master himself or by one of the head pupils every day, and a new lesson given to him if he has prepared the lesson given on the previous day. The master, or his assistant, if he has one, goes round every morning and afternoon to call the boys, but those who wait for a call are punished except the little ones, and those who come after the master's return from his round are considered late and punished. Punishment is also inflicted for not learning the lessons, for forgetting what was previously taught, for not preparing the home lessons, for being absent, &c. The masters also punish the boys at the request of their parents for mischief done at home. The punishments consist of pinching the thigh, twisting the ear, boxing on the cheek with the flat hand, kicking, caning and flogging on the back and other parts of the body, making the culprit sit

down and get up so many times, all the while holding his ears with his hands, tying him up or tying his hands behind his neck, placing writing-boards on the neck between the arms and the head and making him sit down and get up in this state, &c.

There are no fixed and uniform rates of fees. The schoolmaster claims an entrance fee, but its amount is not fixed, and he does not enforce it in every case. Parents give more or less (from a few annas to a rupee or more) according to their pleasure, some giving nothing. The Hindu months have a light and dark fortnight, on the 12th of each of which one pice and a handful of grain are generally given to the schoolmaster; in place of pice, which in villages are a scarce commodity, more grain is accepted. When the boy finishes one subject, such as multiplication-tables, and begins the alphabet, the master claims a present of half a rupee or a rupee or more according to circumstances, and he does get something on the occasion. When the boy marries, even though he may have left the school, his teacher gets a present, generally half a rupee or a rupee. Occasionally the master is paid two or four annas for closing his school for a day by a well-to-do man on account of a marriage at his house, or birth of a son, or other happy occurrence. On the death of his (schoolmaster's) parents, on the occasion of the marriage of his daughter or son, he begs pecuniary assistance from the parents of his pupils and often obtains some help.

The indigenous schoolmasters (of Hindu schools) are all Bráhmans. Some schools are hereditary, the sons succeed their fathers as schoolmasters, and a father sends his son to the school in which he had received his instruction. Other schools are opened by adventurers in places where they think they are likely to secure a maintenance. The indigenous schoolmasters, as a rule, only know what they teach and nothing more; most of them are not able to read books. These schools are under no supervision and control, and there is no arrangement for training or providing masters in such schools. All efforts hitherto made to turn these schools to good account as part of a system of national education have, for the most part, proved abortive. Out of hundreds six indigenous schools only received grant-in-aid during the year 1880-81 in the Northern Division. Most of the masters are not able to observe the conditions imposed for receiving such aid, and they are afraid of the Educational Department, which they fancy, will close their schools when once within their grasp. Under this fear many of them keep aloof from the department. Generally the masters of Government schools and the Deputy Educational Inspectors look upon them as rivals and wish to see their schools closed. But it is possible to prevail upon them gradually to co-operate in the work of national instruction and be useful feeders to Government schools by framing suitable rules for grant-in-aid to them, by persuasion and other means. There are Muhammadan indigenous schools also, but in most of them the Korán only is taught.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—As far as my knowledge goes, home instruction does not exist in this province.

Ques. 6.—How far can Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—Government at present can place no reliance on private efforts, aided or unaided, for the supply of elementary instruction in rural districts. No private agencies exist there for promoting primary instruction, except the indigenous schools, which are in a rude state and incapable at present to take up the great work.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by District Committees or Local Boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—The District Committees are composed of official and non-official members. The former have already too much work of their own, and the latter are not yet trained to work independently and by themselves. In fact, all the work is done by the official members. If District Committees or Local Boards be formed of competent and intelligent persons with no official element in them, they will require some time to learn the business. They may then, if provided with able and experienced secretaries and efficient establishments and wisely and vigilantly supervised from without by Government officers, be able, I think, to administer the funds assigned for primary education. As no trial of this nature has taken place in this province, it is difficult to define the proper limits of the control to be exercised by such bodies. The safer plan will be to invest them with some real power at first, and to enlarge it gradually as they acquire practical knowledge of their work and become more and more efficient.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal Committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal Committees failing to make sufficient provision?

Ans. 8.—I am of opinion that primary schools should be entrusted to Municipal Committees for support and management, Government maintaining a strict and active supervision over the schools. The best security against the possibility of Municipal Committees failing to make sufficient provision, would, I think, be to enact a law defining what provisions should be made by the Municipalities and how they might be enforced by the Educational Department.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—In Gujaráth the provision for supplying trained teachers is good. The majority of our primary schoolmasters are trained men; the untrained teachers are gradually going away and their places filled up by trained ones. But in Bombay out of nineteen Gujaráthi schoolmasters only three are trained, there being no training institution there. Pársi and Hindu private schools

in Bombay also ought to have trained teachers. The social status of village schoolmasters is good, and they do exert a beneficial influence among the villagers. Their position will improve by making them members of Local and Municipal Committees, and by admitting the most successful of them to other branches of the public service.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—The subjects of instruction that make primary schools acceptable to the community at large are already introduced in our standards. The non-attendance of many boys is owing to the poverty of their parents and their ignorance of the advantages of instruction. A book containing lessons on agriculture, manures, trees, cattle-rearing cattle-diseases and their treatment, is wanted. Such a book introduced in village schools would, I think, make them more acceptable to the agricultural classes. For making the instruction in such subjects efficient, a teacher theoretically and practically acquainted with them should be employed in each táluka, who should travel about in the táluka, and give lessons from the book in each village school. He will also be a great help to the agricultural classes already opened and which may be opened in future.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—The vernacular recognised and taught in the schools of Gujaráth is the dialect of the people.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—The system of payment by results, under the present rules, is not, I think, suitable for the promotion of education amongst a poor and ignorant people.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—No fees should be charged in the lowest grade of the primary schools.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—More money is wanted for increasing the number of primary schools. This want should be supplied by Government by assisting the local and Municipal funds by a sufficiently increased grant. That is in my opinion the only just and proper way. With properly trained teachers and good supervision by qualified officers trained to the work, they can be gradually rendered more efficient.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I know of no such instances. That provision has not been carried out, because the system of grants-in-aid has not prepared any private institutions to take the place of Government ones, and no local bodies have been found to take up the management of such institutions.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—None of the Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education and to the interests which it is the duty of Government to protect.

Ques. 17.—In the province with which you are acquainted are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—I know no such gentlemen in Gujaráth.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—The province of Gujaráth is so behind in education that the abandonment of any higher educational institution by Government, either immediately or after a given term of years, would lead to its decay and check the spread of higher education.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—The principles of the grant-in-aid system laid down in the despatch of 1854 appear to me correct. The details of its administration may appear just and proper, or otherwise, and the grant adequate or inadequate according to the point from which they may be viewed. In forwarding the despatch to the Provincial Governments, the Government of India in paragraph 14 of their letter No. 166, dated 26th January 1855, observe that "the specific objects are stated to be—augmentation of salaries of heado teachers supply of junior teachers, foundation of scholarships, or partly erecting or repairing a school-house, and provision of books." No proportion is fixed, but it is stated that the grant should in no case exceed in amount the sum expended on the school by private persons or bodies, and that they should be carefully so given as that the effect shall not be in any case the substitution of public for private expenditure, but the increase and improvement of education." The despatch directs in para. 55 "not (except perhaps in the case of Normal schools) to apply them in the form of simple contributions in aid of the general expenses of a school." These instructions, as far as I know, have been faithfully carried out in Gujaráth.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards

Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—The whole educational system, as at present administered in Gujaráth, is, as far as I know, one of perfect practical neutrality. No institution, to my knowledge, has enjoyed any advantages or suffered any disadvantages as regards Government aid and inspection, from any religious principles taught in it or not taught in it.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—The middle classes principally avail themselves of Government or aided educational institutions for the education of their children. An increase in the rate of fees might be borne by students of wealthy parents, but an enhanced rate would fall heavily on the poorer students who form the great majority of students. The rates of fees in Gujaráth for higher education are from R2 in the Matriculation standard to R5 in the college. The larger number of the students do not belong to the wealthy classes, and they already feel the rates of fees oppressive. The country is comparatively poor, and the taste for instruction for the sake of acquiring knowledge has not yet taken root, and therefore a general enhancement of the rates of fees is undesirable.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—There is one proprietary school supported entirely by fees in Ahmedabad. It is in a wretched state. The fees are quite insufficient to enable the proprietor to employ competent teachers and purchase proper school furniture. I do not consider the proprietor fit for the work he has undertaken.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—A non-Government institution of the higher order, employing an equally competent and pains-taking staff of teachers, and not proselytizing, may flourish, even when in direct competition with a similar Government institution. If it will at the same time charge lower rates of fees, the Government institution will probably be in danger of being deserted.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—I do not think that the cause of higher education in this province is injured by any unhealthy competition.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—I have yet known no well-educated Native in this province not readily finding a remunerative employment, but less educated young men do find it very difficult to obtain employment, because the supply of such men is greater than the demand for them.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 26, 27, & 28.—The course of instruction in secondary schools appears to be intentionally framed to suit the wants of the University Entrance Examination, and not for general purposes, yet a large number of students from these schools find employment in various departments, where, if they serve for some time as candidates, they are generally able to go on. Two sets of standards in the same school would certainly be very inconvenient to manage. There are already too many subjects, which lead to cramming and undermine the health of the pupils. The number of candidates for the Matriculation examination is unduly large when compared with the requirements of the public service and of merchants' offices requiring English-knowing clerks. But I do not think it is desirable to try to lessen this number, for these men, when unable to get Government service, will seek other channels of employment. Their education will be useful to them in all walks of life.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—Municipal aid is given to private girls' schools in some places in this province; but how far this support is likely to be permanent I cannot say.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—In my humble opinion the University curriculum does not afford a sufficient training for teachers in secondary schools. The art of teaching should be theoretically and practically taught to the graduates before allowing them to take charge of their classes. Specially Normal schools need not be established for them; but some arrangement might be made for them in the existing training colleges or in connection with them. Graduates thus trained will do very well as Deputy and Sub-Deputy Inspectors of Schools.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—There is a Government Educational Inspector for the whole province, and under him there are Deputy and Sub-Deputy Educational Inspectors. The Inspector examiners the secondary schools, and Deputies and Sub-Deputies examine the primary schools. To see that the Deputies and Sub-Deputies do their work properly, the Inspector visits as many vernacular schools

as he can and tests the work done by them. Marks are assigned to each pupil for each head and sub-head in which he is examined. It would be an improvement to have Deputies and Sub-Deputies trained in the art of teaching and examining.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—The reading text-books used in the primary schools require revision. They were compiled nearly twenty-four years ago, and though there is much in them that is very useful, they might, with advantage, be greatly improved. The last number (138: June 1882) of the Journal of the National Indian Association quotes the following recommendation of the Simla Text-book Committee:—That the vernacular readers for primary schools should convey instruction on the following subjects: (*a*) reverence for God, parents, teachers, rulers, and the aged; (*b*) a simple sketch of the duties of a good citizen, and universally admitted principles of morality and prudence; (*c*) cleanliness of habits, politeness of speech, kindness of conduct to other human beings and to the brute creation; (*d*) the dignity and usefulness of labour, and the importance of agriculture, commerce, the various trades, professions, and handicrafts; (*e*) the advantages of bodily exercise; (*f*) the properties of plants; the uses of minerals and metals; (*g*) the habits of animals, and the characteristics of different races, and common natural phenomena, fables, and historical and biographical episodes, chiefly derived from Oriental sources." This recommendation is excellent, and should be followed in revising the Gujaráthi reading-books.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—Private institutions are permitted to select their own text-books, and the books used in the Government schools do not tend to check the development of natural character and ability; but the vernacular literature is not fostered by the University. In the colleges vernacular literature is not cultivated at all, which checks its growth.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instructions in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 36, 37, & 38.—The people of Gujaráth are too behind in educational matters to be able to take an independent and effective part in educating their children. Therefore, if the people are to be educated, the work must be done mainly by Government, until the people are better prepared to undertake the work in their own hands. A sudden withdrawal of Government from the direct management of schools would hinder the growth of education. But a slow and gradual withdrawal of Government, as people appreciate the use of education and learn to act for themselves, will create a spirit of self-reliance and combination for local purposes. I know only one body, *viz.*, the Committee of the Gujaráth College, who appear to me intelligent and able enough to take up the management of that institution, if Government wish to make an experiment at once of local self-government of an educational institution.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—Definite instruction in duty and the principles of moral conduct does not prominently occupy any place in the curriculum of Government schools and colleges, nor, as far as I know, in the aided institutions. I am of opinion that they ought to be put in. English books written according to the recommendation of the Simla Text-book Committee, quoted in my answer to question 34, should be used in the Anglo-vernacular schools and in the lower classes of the high schools. The vernacular reading-books contain many lessons on duty and moral conduct.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on this subject?

Ans. 40.—Only a beginning has been made in this respect. A gymnasium is attached to the High School and Training College at Ahmedabad, and a teacher of gymnastics is employed for the two institutions. A few other schools have gymnasia also, but no definite scheme has been framed for promoting the physical well-being of students for the whole province. There are difficulties in the way, the removal of which is a work of time. If the head masters and supervising officers keep the object steadily in view, and lose no opportunity to encourage the physical education of the pupils, progress may be made.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—Some few Bráhmans teach their girls reading and writing at home and the Mussalmans teach their females something from the Korán; beyond this there is no indigenous instruction for girls in the province. There are no indigenous schools for girls.

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—Considering the peculiar difficulties of female education, and that Government have undertaken the noble task only a few years since, the progress made by the department may be called fair. In the Report for 1880-81 the figures given are—in the zillas 72 Government schools, 7 aided, and 41 inspected ones; in Káthiáwár 20 schools; the total number of girls examined under the standards being 3,696. The instruction im-

parted in them is elementary. More money and well-trained female teachers are required.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—Mixed schools are not suitable in this country except perhaps in very small villages where experiments may be tried. Generally the people will oppose the measure.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—A female training college, such as we have at Ahmedabad.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—Several European ladies have promoted female education in Gujaráth. The first instance known to me was that of Mrs. Oliphant, now deceased. Her husband was Collector of Ahmedabad, and I was Secretary of Ráo Báhádur Maganbhái Karamchand Girls' School in Ahmedabad. Mrs. Oliphant took great interest in that school. She formed a Committee of European and Native ladies to inspect and encourage the school, and procured pecuniary assistance from the local Municipality for scholarships, and the employment of a female European teacher of needle-work. She, with her companions, regularly visited this school as well as another, namely, Hankunwar Shethánis' School, distributed prizes, &c. By her exertions the schools became flourishing. After her departure from Ahmedabad, Mrs. Newnham, wife of the then Judge of Ahmedabad, took up her work with equal zeal and benevolence. Mrs. Sheppard, when her husband was Collector of Kaira (he is now Commissioner of the Northern Division), very earnestly assisted the girls' schools at that place and in other places within that Collectorate. Mrs. Hope, when her husband was Collector of Surat, similarly encouraged the girls' schools there. These are instances of individual good-will and zeal. They were very beneficial. If an effort be made to organise permanent committees of benevolent and earnest European ladies in the large towns, much good will result. Native ladies may be invited, wherever possible, to join them. Such a measure would tend to ameliorate the condition of Native ladies and popularise the girls' school movement. But the difficulty is that European ladies do not remain continuously for any considerable length of time in one place or one province. The late philanthropic Miss Carpenter, who in her old age visited India and travelled about the country, greatly helped the cause of female education. I wish England could send more such ladies to India.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—Government spend very little money on high education in this province. Instead of any excessive expenditure under this head, too little or almost nothing is expended on it in Gujaráth. The exertions of the people of Ahmedabad to get up a fund by private subscriptions and Municipal grant to defray half the expenses of a full college, are worthy of encouragement.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—No.

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the Department more men of practical training in the art of teaching and school management?

Ans. 50.—No. To the second part of this question I answer in the affirmative.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—No.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—Thirty would, I think, be quite a sufficient number to be conveniently taught in a school-class by one teacher.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—No.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—Yes.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—Some exceptional treatment is desirable for Muhammadans. These circumstances are due to poverty brought on by idleness and want of thrift.

Ques. 68—How far would Government be justified in withdrawing from any existing school or college in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—Government would not at all be justified in withdrawing from such school or college.

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—Yes, energetic and able Native managers can carry on the work with equal success. Much depends upon the character of managers. I have known European managers of institutions by whose incapacity or indifference those institutions suffered, and their Native successors recovered the lost ground by better conduct, superior ability, and tact. I have also known incompetent Native managers under whom such institutions withered. But when both are equally good, the Englishman would carry more success, because prestige is on his side and the English language is his mother-tongue.

Cross-examination of RÁO SÁHEB MÁHIPATRÁM RUPRÁM.

By MR. LEE-WARNER.

Q. 1.—I understand that you entertain views as to the special claims which the old class of Pandits have upon the State for recognition and assistance. What are your views?

A. 1.—I consider it a matter for deep regret that the race of learned Pandits, the great expounders of ancient Aryan thought, is likely to become extinct for want of indigenous schools and adequate State support to higher Sanskrit learning. I advocate the establishment of two Sanskrit schools,—one in Poona, the other in Ahmedabad. But as a knowledge of Sanskrit alone will not develop the historical and critical faculty, English should be taught in them side by side with Sanskrit. It is to be regretted that there is not now in Gujaráth a single Pandit, like Yadneshwar Shastri of the Elphinstone College or Anant Shastri Pendharkar of the Deccan College, from whom I have heard that Drs. Buhler and Kielhorn and others received material help in their Sanskrit studies, and to whose profound learning they have borne testimony.

Q. 2.—Do you consider that any moral instruction should be given in schools?

A. 2.—I think the higher text-books should contain lessons on the duties of children to parents, husbands to wives, and the respect due to women.

Q. 3.—What assistance do you think Government should give to the Gujaráth College?

A. 3.—I think Government should contribute an annual grant equal to the interest of the fund and the Municipal grant towards the college. There are now 8 students in the College. I have not calculated the cost per head. I believe that the Home Government promised to give the assistance I advocate.

Q. 4.—Do you consider that the best mistresses of female schools would be the wives of schoolmasters?

A. 4.—I think 75 per cent. of the students at the Female Training College are wives of masters, and they are the best material.

Q. 5.—Do you think that if Municipalities are entrusted with the management of primary education they should be charged with female education?

A. 5.—It should be made obligatory on them by law to promote female education in the town.

Q. 6.—In reference to your answer 67 I ask this question—Have you observed that, since the cess-schools have been extended in Gujaráth, the Muhammadan population have steadily gained ground in the matter of primary education? Thus, in the whole of Gujaráth there are now 7 per cent. of Hindus who are instructed and of the Muhammadan population 9 in a hundred have been or are at school?

A. 6.—I had not observed this fact.

Evidence of THE POONA SARVAJANIK SABHA.

Ques. 1.—Have you read Questions 2, 3, 4, 6, 7, 8, 9, 10, 12, 14, 32, 40 of the printed questions. What is the opinion of your society on the subject of primary education in reference to these questions?

Ans. 1.—(*a*) We are of opinion that the system of primary education in our province has not been placed on a sound basis, and that it is not capable of development up to the requirements of the community unless extensive improvements are adopted by the Department.

(*b*) The chief defect of the present system appears to us to be that it takes little or no account of the indigenous agency and does not seek to utilise it in the way shown in the Educational Reports of the Bengal Presidency. The Department favours too exclusively the agency of its cess schools which are so very costly in their working expenses that want of funds prevents the development of these schools up to the requirements of the country.

(*c*) The chief requirement of the country is the establishment of a school, teaching reading, writing, and simple accounts to all children of school-going age in every village which has more than 200 inhabitants. There are 26,652 towns and villages in the Presidency, out of which about 16,839 fulfil this condition, and of these only about one in six, or 3,127 villages, are provided with cess schools. Twelve lakhs of male children of school-going age have to be provided with instruction, out of whom 2½ lakhs only are found in the cess schools. On the present system at the minimum rate of R100 per school the requisite number of schools cannot be opened unless 17 lakhs of rupees are placed at the disposal of the Department in addition to its present resources. On the Bengal system with due modifications 5 lakhs of additional Government expenditure will suffice to subsidise 17,000 additional schools at an average expenditure of R30 per school.

(*d*) There are outside the Department over 3,000 indigenous schools attended by over 75,000 scholars. The indigenous schoolmasters cannot be compared with trained schoolmasters in charge of cess schools, but as a provisional agency they are good enough for the present purposes, and with due encouragement the younger portion among them might be utilised with advantage. Besides, there are large numbers of young men who have passed the tests of public service and possess certificates, and who with a proper subsidy might be induced to set up as schoolmasters on their own account.

(*e*) The second requirement of the country in respect of primary education relates to the training colleges; their existing number and resources are insufficient to turn out as many to take charge of the schools as the Department requires from year to year, more than half, that is, about 1,900 of the existing staff of schoolmasters in the cess schools are admittedly untrained, and the teaching of even trained masters is much more circumscribed than it used to be 20 years ago.

(*f*) The existing training colleges should be turned into vernacular colleges. The present course of studies should be raised all round, and the masters trained in them should be appointed

to the taluka schools, as also in towns with more than 2,000 inhabitants. For all other schools the masters should be trained for a shorter term by being attached to the taluka school for a period of one year after they have passed the 6th standard examination. These certificated teachers so trained will then be turned out in sufficient numbers for the wants of the country, a result which cannot be attained under the present system.

(*g*) The third requirement consists in regard to the present paucity of the lower inspecting staff. The Deputy Inspectors and their assistants, who do this work, can hardly visit each school once a year. If the village schools were multiplied in the way suggested above, their numbers would baffle the utmost strength of the present agency. It would be necessary to adopt the Madras plan of appointing taluka or town schoolmasters as Inspectors of the schools within their circle. Their agency would be cheaper and the work done would be equally efficient for its intended purpose.

(*h*) If the plan of subsidising independent indigenous and other schools were adopted, the work of inspection need not be carried on on its present lines. Even at best appraising the marks of each individual scholar in every subject in every school inspected, is time and labour thrown away. The Bengal plan of holding central scholarship examination, where indigenous and independent schools would send their best candidates, might be adopted with positive advantage in addition to the general inspection by the central master.

(*i*) The subjects of instruction at present adopted are also too rigid and to some extent beyond the felt necessities and desire of the people. For taluka and town schools the present subjects may remain as they are, but for the larger outer circle of independent village schools, geography, grammar, and history might be made to give way for village accounts, traders' account, a little of agriculture and sanitation. There should thus be one set of subjects for the higher primary schools, and another for the lower and more numerous village schools.

(*j*) As regards the question of additional funds, we are of opinion that the Government is bound to increase the amount of its Imperial allotment so as to set aside at least 2 per cent. of its gross revenue towards educational purposes. If this cannot be done, we think that it should at least sanction an equal distribution of the local cess revenue in place of the ⅓rd allotment made at present.

(*k*) Apart from these resources which require special Government sanction, the Department can adjust its own funds in a way to be able to devote about 2½ lakhs towards the extension of primary education. The last three years' Educational Reports show that large sums are allowed to lapse from year to year out of the Imperial grant and the Local Fund revenues. About ₹69,000 are unexpended from the local cess and about ₹90,000 from the Imperial grant on the average of three years. Besides this 1½ lakh the annual balances of Local Funds now amount to nearly 5½ lakhs, which, if invested, will yield ₹22,000 as annual interest. The Municipalities at present contribute about ₹30,000 towards the expenditure of schools within Municipal limits, while the net loss to the Local Funds on their account is 75 per cent. of the total expenditure. Under the new local self-government arrangements this contribution might be increased so as to reduce the net loss by 50 per cent. and to remove to some extent the complaint that the Local Fund cess is diverted from village to town schools in an undue proportion. The present staff of European Inspectors costs the State between ₹50,000 and ₹60,000, nearly the whole of which can be saved and devoted towards primary education. With the administrative and financial control of primary education transferred to local boards, urban and rural, very little work will be left for these officers except the inspection of the superior grades of secondary schools, which can be managed by the Director of Public Instruction and one European assistant. The necessity which at one time existed for engaging highly-paid European agency does exist no longer. In this way a sum between 2½ and 3 lakhs can be at once turned to account by the Department for the subsidising of independent and indigenous village schools, and it would suffice on an average of ₹30 per school to support 8,000 new schools.

(*l*) The fees in indigenous schools are generally higher than those paid by non-cess-payers in Government schools. With a class of 15 boys the yield from fees would be between ₹3 or 4 a month. The masters should be allowed as at present to take their fees in cash or kind at the harvest season or market days as they find convenient. These payments supplemented by Government grant would secure them an income of about ₹75 a year at the lowest calculation. About ⅓rd of the existing schoolmasters in Government schools do not get more than this sum. In the larger villages the income would be about ₹100 or sometimes even more.

(*m*) Primary education, to be of any value, must be, as far as possible, universal. The Brahman and trading classes, though less than 10 per cent. of the population, furnish nearly 30 per cent. of the scholars. They require no special inducements, as 75 per cent. of their boys attend the schools. The cultivating classes forming about 75 per cent. of the population are not averse to simple education if only the agency selected is elastic enough to adjust itself to their needs. These needs necessitate that the village schools should be partly closed for some portion of the year. The present system does not recognise this need. Under a more self-acting system this complaint will be removed. Night-schools also will have to be attempted on a larger scale than at present. The experiment was tried some years ago, but has nearly collapsed because the existing method is not suited to it. The indigenous agency is likely to prove more successful in this direction so far at least as the cultivating classes are concerned.

(*n*) Indigenous schools, and Missionary and other philanthropic Societies are the only private agencies which at present exist for promoting primary education.

(*o*) The funds assigned for primary education can be administered by local boards and Municipal Committees with proper guarantees and direction of the Department. Half the Local Funds receipts, and at least 5 per cent. of the Municipal income in larger towns, might be so assigned. The expenditure of these sums might be made a statutory charge upon Municipal and Local bodies, so as to ensure it against all risks.

(*p*) The system of payment-by-results taken by itself is not suited to furnish sufficient encouragement to independent schoolmasters of primary schools. The Bengal plan of allowing a very small sum for every body attending the school regularly for a minimum number of days, and a small payment for sending in returns regularly, must be joined along with payments for results. These results should not be ascertained by the present plan of appraising marks for each scholar. They should be governed by the results of the scholarship examinations and percentage of candidates sent up to those passed. The scholarships should provide free education at the taluka and middle class schools for the best of the village school boys. These boys might be trained if they so desire to be schoolmasters in their turn. These remarks are applicable to primary education only.

(*q*) Physical education is not at present attempted in primary schools. A small gymnasium of the native type and open play-ground in the vicinity of the school, should however, be attached to each school. Village gymnasia and play-grounds might be utilised for this purpose by enlisting the sympathy of the elders, and leading men of the village. Swimming, running, leaping, and playing the indigenous sports should have a special hour set apart for them, and might usefully be rewarded by special encouragements at the Inspector's visits along with the ordinary studies.

Ques. 2.—You have read questions 16, 18, 21, 23, 24, 26, 27, 28, 37, 38, 39, 40, 48, 50, 54, 60, 65, 69. What opinion does your Society entertain on the subject of Scondary and higher education in Bombay?

Ans. 2.—(*a*) In our opinion it is not true that secondary and higher education absorbs an unduly larger proportion of State funds than primary education, or that the former has made greater progess than the latter. While 10 per cent. of the total expenditure on education is spent on colleges, and 22 per cent. on high schools and middle-class schools, nearly 50 per cent. are expended on primary schools. The whole of the Local Funds receipts are devoted to primary education, and the higher institutions get no share of it. In 25 years the number of primary schools and scholars have been multiplied tenfold, while the colleges and high schools have almost remained stationary in numbers. Both the State colleges, moreover, owe their origin to large endowments, the Poona College being maintained out of the Peishwa's Dakshina Fund endowment, and the Elphinstone College has had a similar origin from memorial funds raised in honour of Mountstuart Elphinstone and other great statesmen and governors.

(*b*) Further it is not true that the higher institutions are attended by the wealthier classes and the nobility who are well able to pay the full expenses of their education. These classes, as a rule, hold themselves aloof from all higher instruction, and a very small percentage of the students in high schools and colleges belongs to them. The larger majority, nearly 90 per cent., of the whole number belongs to the middle classes, or rather to the hereditary literary castes, who, though high in social and religious status, even now feel the present costliness of the higher education, and these are certainly not wealthy and able to support or establish by their own independent efforts higher institutions for imparting liberal education to their sons.

(*c*) The circumstances of India in this respect differ from those of England or America, and the analogies drawn from those countries can have no application here as long as this difference lasts It is not a good policy to deny the means of education to those who cherish its advantages, and who have acquired hereditary facilities for it in order that abstract justice may be done by diverting the money to the establishment of lower schools for classes who have not evinced any interest in the same.

(*d*) Such diversion, however, is inexcusable, because it is not needed as we have shown in our answers to the first group of questions. Additional provision for primary schools can be secured by a careful adjustment of the present allotments without withdrawing the grant for secondary and higher education. We have only three Arts colleges and only one high school for each zilla or district. These numbers cannot be regarded as more than barely sufficient, seeing that we have nearly 4,000 primary schools with 2½ lakhs of scholars.

(*e*) The Arts colleges cost about R92,000 from provincial funds, and about R53,000 are derived from fees and endowments. As regards the high schools they cost about R1,20,000 from provincial funds and including middle class schools they cost about R1,50,000 from the same funds. On the other hand, the income from fees, endowments, grants, &c., exceeds that figure by R27,000; in other words more than 50 per cent. of the expenditure on high schools and middle class schools, and about 33 per cent. of the college expenditure, is not a charge on provincial funds. Some of the high schools, if worked on the grant-in-aid principle, would earn a larger grant than the present allotment from provincial funds.

(*f*) The withdrawal of Government from the institutions of higher education is thus impolitic and unnecessary. It is impolitic and unnecessary, because (1) the provision is so small; (2) the provincial allotment on the whole, taking the secondary schools and colleges together, is nearly counterbalanced by an equal contribution from endowments and fees and local grants; (3) in respect of the colleges the withdrawal would affect the credit of Government, because these institutions are royal gifts or memorial foundations, the responsibility of which was accepted by Government under circumstances of special obligation which cannot be disowned; (4) because the help of these institutions is availed of, not by the wealthier classes as in other countries, but by the sons of middle classes, whose means are very circumscribed; (5) the withdrawal will be further impolitic because there is little likelihood at present of their being taken over by an independent *local* organisation, and there is great danger of the quality of education given being deteriorated by reason of such withdrawal; (6) it is impolitic, because the only agencies which can step in to fill the vacant place are the Missionary Societies, which, being sectarian, cannot inspire confidence even among the majority of the Christians, and will create suspicion of the motives of Government among the vast majority of the non-Christian community; (7) these Missionary institutions being founded for proselytising purposes are not efficient for higher instruction, as has been proved by the experience of the last 25 years, during which period they have failed in the competition

with Government schools, some of them even under sole Native management, notwithstanding the advantages of the European teachers in many cases; (8) in the interests of Government also such withdrawal would be impolitic, for Government would thereby part with all control over national education at a time when it is its interest to see that no wrong direction is given to national impulses; (9) the advantages it has derived in the improvement of the services and professions are so great that they should not be jeopardised, and an alien Government in a permanent minority cannot directly influence or understand the millions of its subject population, except by taking special pains to liberalise the understanding of a select few of the governed classes, who will, thus informed, act as interpreters to their brethren of the intentions of their rulers; (10) the despatch of 1854 recognised this necessity, and the experience of the Department during the last 25 years has confirmed the wisdom of this recognition. For all these reasons the withdrawal of Government from higher education for a long time to come cannot be thought of as a practicable and safe measure. By continuing to work on the present lines Government will best carry out its views.

(*g*) The best way of preparing for such a withdrawal when the time comes for it, appears to us to be the recognition of extra-mural teaching in respect of the higher examinations of the University. At present extra-mural teaching is not recognised except for the Matriculation examination. We propose that it should be recognised for higher examinations also. Recognised colleges will still retain their just advantages over private efforts, but they will cease to have the monopoly they at present enjoy. The local University is only an examining, and not a teaching body, and there is no reason why it should not permit candidates to appear at its examinations who have not kept terms at any of the affiliated colleges. These latter institutions will also derive a healthy stimulus by their competition with private agencies of which advantage they are at present deprived by their monopoly of teaching. If this monopoly were removed, small classes will be formed in Bombay, Poona, Ahmedabad, and other places, which in course of time might develope into efficient private colleges, and which might step in the place of the existing Government institutions when the time for the withdrawal comes. At present the necessity for affiliation makes it almost impossible for any but Missionary Societies to secure recognition from the University for their higher institutions. At present the study of law, both for profession and service, is not monopolised by the University through its colleges, and it has been found that high school students by private tuition succeed as well as the law students of the colleges, both at the Bar and the Bench. If this is possible in respect of somewhat technical study, it must be equally, if not more, possible in respect of the less technical subjects.

(*h*) If the change suggested above be adopted, Government institutions will cease to compete with private efforts. Already, owing to the fact that the Matriculation rules permit private tuition students to appear at the examination, this competition has almost ceased to work any mischief in respect of non-collegiate institutions. In regard to the colleges there is no check. If a bad choice of professors be made, as is frequently the case, the students have no alternative open to them, and the interests of education suffer in consequence. This unhealthy competition will give way for healthy emulation in the way suggested above. Another way of attaining the same object appears to us to be the gradual adoption of the Scotch plan of giving a minimum salary to professors, and permitting them to receive fees from the students. At present, under the graded system of promotion, the professors have no inducement to improve in their studies, and a bad choice once made sticks to the Department as a fixture. By the reduction of the regular salaries a larger staff might be employed to teach more subjects than is at present attempted.

(*i*) Even in the high schools the necessity of passing the Entrance Examination for all students has become a growing evil. The studies are all adapted to that end, and as three-fourths of the students do not go to the colleges but stop short with their high school education, their fitness for practical occupation and independent professions or grades is not what it should be. We propose that after the 5th standard is reached, there should be separate classes for those who wish to enter colleges and those who do not aspire that way; for the latter the literary teaching should be subordinated to the practical and scientific teaching which would qualify them for their intended careers.

(*j*) In our opinion the high schools and colleges devote too exclusive attention to what may be called academical cultivation. The institution of a Science degree, and the subordinate medical institutions and the forest, agricultural and drawing classes, and the schools of arts and industry has, to some extent, corrected this preponderance, but there is yet room for much improvement. Industrial schools in the lower department and polytechnic schools in the higher are wanted by the requirements of the country. The establishment of such schools by independent agencies is not possible, because there is no appreciation and no demand for cultivated labour and refined accomplishments outside the Government Departments, which are the only great employers of skilled labour and talent in this country. The opening of the scientific services both in the Civil and Military branches to the Natives of this country, and the withdrawal of Government from the direct management of public works, must go along with the establishment of industrial and technical schools so as to secure the balance between supply and demand.

(*k*) As regards moral and religious education, the latter is out of the question by reason of the neutrality of Government in all such matters. Even as it is, this neutrality has been to a certain extent violated by the pecuniary grants made in the name of secular education imparted in proselytising institutions. It is the neutral position of Government which has endeared its education policy to the people, and secured confidence among them, as is shown by the large number of endowments given to Government institutions, but which have been denied to proselytising institutions. More than a half lakh of rupees represents the annual interest of these endowments contributed by the people, excluding those which belong to the University. The Missionary Societies find by experience that they have to minimise their religious teachings in the schools managed by them, and beyond the Bible classes with which the studies commence in these schools, there is no difference between Government and Missionary institutions. The converts are but few, and a very large ma-

jority of those not converted are repelled, rather than attracted, by this violence done to their feelings, and end in being atheists or hypocrites, than which nothing can be more undesirable. These results are not seen in Government schools to the same extent. The theistic movements in different parts of India, and the organisations for social and religious reforms, owe their origin, as a general rule, to men trained in Government institutions. The vast majority are benefited by a gentle loosening of their old caste prejudices without leaving any permanent evil impression on their character. As regards moral education, we are of opinion that, although morality cannot be taught in classes of schools, the discipline enforced and the example and advice of teachers, joined with the excellent moral lessons contained in the books of study, have had the happiest effect in improving the moral standard of life in the present generation, in purifying the services and elevating the professions, and refining the public taste and manners. This improvement has been acknowledged by Government officers in all departments; and the increased capacity for combined social action, which characterises the present stage of cultivation, is also a proof of the same fact.

(*l*) As regards physical education, the high schools and colleges are provided with gymnasia, and one college has a boat club of its own. Students, however, should be taught or encouraged to practise riding, swimming, shooting, and such other physical exercises as will not only improve their health, but will provide them with accomplishments which cannot fail to be of utmost practical use in life.

(*m*) While thus advocating the maintenance of the existing colleges and schools on an improved footing, we at the same time admit the full necessity of improving their financial status, so as to make them as much as possible self-supporting. One way of economising resources would be to require the Municipalities to make larger grants to some of these institutions. Lastly, a considerable saving will be effected by reducing the salaries of the graded professors and allowing them to make up their income by fees. The substitution, moreover, of Natives for European professors and Inspectors of Schools would also lead to some savings. Twenty years ago it was thought that the first class high schools must be under European management. Twenty years' experiment has shown that it is only a waste of power to employ Europeans in these posts, that Natives duly qualified are, if possible, more successful teachers than the certificated European masters who were first brought out in considerable numbers. The same prejudice bars the way of Natives being employed as professors. Wherever in rare cases they have been employed they have deserved the trust reposed in them. In our opinion, except in the English and History chairs, Natives may, if properly qualified, be gradually substituted for European professors. In this double way the present discrepancy between the provincial and popular contributions might be minimised in course of time.

Cross-examination of THE POONA SARVAJANIK SABHA.

By MR. JACOB.

Q. 1.—In your first answer you state that there are in this Presidency more than 13,000 towns and villages with over 200 inhabitants which are unprovided with a cess school, and you estimate that 17 lakhs of rupees would be needed to provide these places with schools. I find from the latest official returns for British districts that there is on the average 1 village with a cess school to every 13 square miles of cultivated area. Does not this show that a considerable number of villages without schools must be adjacent to villages that have schools and that your estimate is unnecessarily high?

A. 1.—The attendance in these schools must be scrutinised in order to show that the schools are attended by the scholars of the adjacent villages. My opinion is, that each of the large villages should be supplied with a school.

Q. 2.—Assuming that the bulk of the population are concentrated on or near the cultivated area of the Presidency, should you consider that 1 school on the average to every 6 square miles of that area would fairly meet the requirements of the rural population for many years to come?

A. 2.—Yes; it may for some time to come.

Q. 3.—Are yow aware that the latest official returns show that, including the indigenous schools, there is at present 1 primary school to every 6½ square miles of the cultivated area, and that nearly one child in every four of the male population of school-going age is now at school?

A. 3.—Including the indigenous schools I am aware that such is the case.

Q. 4.—Looking to the fact that the people of this Presidency at first voluntarily paid the educational cess, that they still willingly defray by direct contributions the greater part of the cost of the cess schools, and that their applications for more schools of this class are every year increasing, would you maintain that the cess school system contains in itself no elements of national growth?

A. 4.—In the first place I doubt if the payment was at first voluntary. In a case in Sholapur the people first paid the cess, and then withdrew it, until it became compulsory by law. I do not think the system contains in itself sufficient elements of success. Mr. Jervoise's remarks on the Report of Public Instruction for 1880-81, printed at page 112 should be referred to.

Q. 5.—How do you account for the large increase of 90,000 pupils in these schools in the last three years?

A. 5.—Looking at the increase which might have been expected, the increase is not so encouraging as it might have been.

Q. 6.—Since 1870 the indigenous schools have been offered special lump grants, not exceeding R50 per annum, on condition that each school keeps an attendance roll and submits to an annual examination by the Department. Throughout the Presidency the Inspectors find that the first of these two simple conditions is so much objected to by the masters that they hold aloof. How would you meet this difficulty if your proposal to give the indigenous schools a capitation grant for every boy in regular attendance is to become acceptable to the indigenous schoolmasters?

A. 6.—We were assured the other day at a conference of the Poona indigenous schoolmasters

that they do not object to the condition laid down, provided some elasticity is allowed in the subjects taught.

Q. 7.—Has the Department prescribed any standards of instruction for indigenous schools, or does the Department accept their teaching as it is?

A. 7.—It does not insist on that: but the indigenous schoolmasters in Poona have the impression. I refer especially to the state of feeling in Poona.

Q. 8.—Supposing that the towns which now absorb about 2 lakhs of the rural cess were to make up this sum by paying a non-agricultural rate, and that Provincial Funds contributed a much larger sum than at present towards primary education, would you continue the development of the cess school system?

A. 8.—I would certainly not extend the system as to numbers, but would rely on indigenous schools for that. But I would improve, where necessary, the existing system of efficiency.

Q. 9.—With regard to training colleges, do you consider that the instruction now given in them goes deeper and is more concentrated on the immediate objects of the vernacular schoolmaster's profession than it was 20 years ago, when English was taught in these colleges?

A. 9.—It does. But their general culture 20 years ago was better than now. I believe the Deputy Educational Inspectors consider that the masters taught in the old training colleges were men of higher culture than those now supplied.

Q. 10.—With regard to your suggestion that there should be a system of inspection by the head masters of taluka schools, are you aware that this arrangement was in force before the famine, and is now being revived in some districts?

A. 10.—I am aware that it existed before the famine. I do not know that it has been since revived.

Q. 11.—At the "centre examinations" which you propose, how would you guard against the fraudulent presentation of children who had already passed the year before, or who were not pupils of the master presenting them?

A. 11.—The certificate signed by the masters would be sufficient. The committees might watch them.

Q. 12.—The inspecting officers' hands being already full, how would you provide for the proper supervision of these examinations without increased expenditure?

A. 12.—The present Deputy Inspectors would be relieved of part of their present duties by the taluka masters, who would visit the cess schools, as well as the indigenous schools.

Q. 13.—Have you any facts to show that the local Public Works Funds are at present burdened with any charges that might fall upon Provincial Funds?

A. 13.—The Amba Ghát road from Ratnágiri through Belgaum to Kolhapur is a road which should be entirely Provincial, but to which the Local Funds of Belgaum contribute heavily. The Ratnágiri telegraph line from Kolhapur *viá* Chiplún to Ratnágiri is guaranteed and in part supported by the District Local Fund Committee and other Municipal Committees of Ratnágiri.

Q. 14.—You recommend that the Provincial allotment for education should be at least 2 per cent. of the gross Provincial Revenues. Can you state what is the proportion of the gross revenues of the United States, or of France or Germany, which is at present devoted to primary education?

A. 14.—The following statement will answer this question:—

Name of State.	Total Revenue.	Total State Expenditure on Education.
	£	£
United States . .	66,000,000	12,000,000
France . .	128,500,000	2,800,000
Prussia . . .	45,000,000	2,500,000
England . . .	72,720,000	2,680,000*

* On primary education only, *viz.*, 3¾ per cent. of the gross revenue.

Q. 15.—Do you think that the larger Municipalities in this presidency, excepting that of the city of Bombay, at present bear their fair share of the cost of primary education? Take the Poona Municipality for instance.

A. 15.—They do not. Poona does not bear its proper share. The Municipal grant to education as a whole is, I think, sufficient, but the assignment of it to primary education is insufficient.

Q. 16.—With reference to the diversion of rural cess to town schools, why would you reduce the loss by only 50 per cent., and not altogether? Should not towns bear their own burdens, and not lay any of it on the agricultural classes?

A. 16.—As regards the largest Municipalities, I find that nearly 20 per cent. of the total attendance in schools belongs to cess-payers. In smaller towns the percentage is higher. I refer to Government schools exclusively. I have taken the figures of Sholapur and Poona supplied to me by friends, and struck an average.

Q. 17.—But you would still leave a partial inequality, because, while you reduce the loss to rural funds by one-half, you have only one-fifth of the children in town schools who are cess-payers' sons?

A. 17.—So far as the Poona and Sholapur Municipalities are concerned, the Local Funds would have to be charged nearly ⅕th of the total expenditure of the schools within Municipal limits, leaving the rest to be paid by the Municipalities, where the adjustment of charge would proceed on the same principle.

Q. 18.—You speak of an average saving from Educational Local Cess of ₹69,000. Are you prepared to state that the greater part of this sum is not arrears of cess receipts that became due during famine years?

A. 18.—The increasing balance is not confined to famine districts; and in the Gujaráth Districts, for instance, there are no famine arrears to collect.

Q. 19.—Are you prepared to show that the claims for new masters and school buildings, not met during the famine years, have not forestalled the whole of that balance of ₹69,000?

A. 19.—So far as I understand, these unpaid debts can only be paid from the revenues of the district which owes them. Yet there is a balance in districts which were not afflicted by famine, and owed, therefore, no debt on this account.

Q. 20.—Are you prepared to show that this balance of ₹69,000 had any relation to the districts in which there was no famine?

A. 20.—I cannot answer that at once without calculation.

Q. 21.—Can you show that the educational local balances are not the working capital of the District Committees, and that, therefore, that capital could be put out to interest?

A. 21.—I understand that the Local Fund accounts of each district are the account of that district only. I find the balance varies proportionately to the expenditure of each district from under $\frac{1}{7}$th to more than the whole. Such a balance cannot be called a working balance. Sir A. Grant in 1868 proposed that the cash balances should be invested.

Q. 22.—With regard to savings in the Provincial Grants, are you aware that a considerable portion of them was really forestalled by the pay of officers on furlough in England and by postponed payments on account of grants-in-aid, and that in 1881-82 the actual charges on the whole show a gross excess of R59,000 and a net excess of R16,000 over the Budget allotment?

A. 22.—I have not got the figures. The report has not yet been published.

Q. 23.—With reference to the general policy of the Department, are you aware that educational officers have frequently abstained from opening a school in a village in which there was already a fairly efficient indigenous or Missionary school?

A. 23.—It may have. But I am not aware that it aided the institution which it thought was doing good work.

Q. 24.—Are you aware that very much was done last year in the Northern Deccan and in Gujaráth in the matter of gymnasia and indigenous school-games?

A. 24.—I have no particular information.

Q. 25.—If the Government scholarships in the Deccan College were no longer exclusively tenable in it, and were liable to be held in private or Government colleges not in the Deccan district, do you think that the people of the Deccan would have any just ground for complaint?

A. 25.—They would have.

Q. 26.—Am I right in inferring from your 2nd answer that you think that any reduction in the present scope of the teaching of the Deccan College would be viewed with general disfavour by the educated classes of the Deccan?

A. 26.—Decidedly.

Q. 27.—You have recommended that a little agriculture should be taught in the village schools. Would you give this instruction from books only?

A. 27.—It should be supplemented by a course of practical instruction in the fields.

Q. 28.—Are you aware that the Royal Agricultural Society of England have lately come to the conclusion that instruction in agriculture cannot be usefully given unless it is combined with work on the land, and that, therefore, it is an unsuitable subject for young children attending an elementary school?

A. 28.—I have not heard of it. England is a non-agricultural country.

By Mr. Lee-Warner.

Q. 1.—Have the views of primary education now put forward by the Sárvajanik Sabha ever been represented to Government, or have they ever before found expression in the Society's publication? Do I understand you to advocate the recognition of indigenous schools as auxiliary to the cess schools or in supersession of them?

A. 1.—These views have not been previously expressed by the Sabha. I advocate the recognition of indigenous schools as auxiliary, and not in supersession of the cess schools.

Q. 2.—What would you consider a sufficient grant-in-aid to an indigenous school presenting 40 boys for the scholarship examination, of whom 20 passed?

A. 2.—A grant of R25 per annum should be the minimum. The maximum should be R50.

Q. 3.—You advocate the assignment of half of the proceeds of the cess for education. How would you provide for maintaining the road and village buildings in repair which at present, in Sátára for instance, require nearly the whole of the two-thirds of the cess, leaving a very small fraction for new works?

A. 3.—Education must be considered with the other wants of the district. Lord Elphinstone in a Resolution dated February 21st, 1857, evidently favoured the assignment of half.

Q. 4.—How many pupils can one indigenous schoolmaster teach efficiently?

A. 4.—About 30.

Q. 5.—Do you not consider that it is an argument in favour of economy of the cess schools in Bombay that the average attendance in a cess school is 64, whereas in Bengal the average attendance in aided primary schools is below 20? Thus half the power of the master is wasted.

A. 5.—That would occur in the smaller villages.

Q. 6.—How do you account for the fact that, even where indigenous schools exist in the districts, the rural population constantly apply for a cess school?

A. 6.—Because I believe the indigenous school unaided by Government is held to be uncertain.

Q. 7.—You have laid great stress on the Bengal system in contrast to the Bombay system, and I, therefore, ask the following detailed questions:—

On what grounds do you consider the present system of primary education costly, and incapable of development? What is the cost per head of a pupil in a primary cess school in Bombay? What is the cost of a similar pupil in an indigenous school in Bombay, and what is the cost in Bengal? Lastly, has not the progress of primary education in regard to cost been proportionately more rapid in Bombay than in Bengal?

A. 7.—I cannot state what is the cost per head of a pupil in a primary cess school in Bombay. In Ganesh Apaji Mirásdár's indigenous school there are 292 boys who cost 31 rupees 10 annas a month. There are 4 masters, besides the head master, who receive R25. The cost of hiring the building and contingencies are 6 rupees 10 annas. The master's profit a month is 36 rupees 1 anna, including his profits and the grant-in-aid, which I believe is only R10 per annum. I have not seen the figures for Bengal. I cannot answer the last question.

By the President.

Q. 1.—With reference to your suggestion that the Universities should recognise extra-mural teaching, do you think that if this were done any

considerable number of institutions for extra-mural teaching would arise?

A. 1.—I think they would.

Q. 2.—You say that the expenditure upon primary education might be made a statutory charge on Municipal and local bodies. Do we understand that you recommend an Education Act which would compel local and Municipal bodies to expend a certain amount of their income on primary education?

A. 2.—Yes. Or a similar section might be introduced into the Municipal and Local Boards Acts.

Q. 3.—With reference to your statement regarding the moral effect of education, are we to understand that that statement is your deliberate conviction framed from practical acquaintance, in your public and private capacity, with a large number of educated young Natives?

A. 3.—Yes.

Q. 4.—Then may we take it that the general result of higher education in India, notwithstanding its disintegration of ancient beliefs, is to produce a more moral and, in the best sense of the word, a more religious generation of men? May we take your answer as the deliberate opinion of the great Native Association which has sent you as its delegate?

A. 4.—Yes.

Evidence of Rahimtula Mahomed Sayani, Esq., M.A., LL.B., *Solicitor, High Court.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have had but limited opportunities of forming an opinion on the subject of education in India, and what experience I have gained on the said subject has been gained in Bombay, where I have been educated and where I am residing.

Ques. 2.—Please state your views as to the state of primary education among the Muhammadans of Bombay. Can you suggest any means by which the same can be improved?

Ans. 2.—Primary education among the Muhammadans of Bombay is in a very backward state. The proportion of Muhammadan pupils in the schools in Bombay to the Muhammadan population is very small. The state of Mussalmán children in particular is most deplorable. The general poverty of the Mussalmáns is one of the principal causes of such a state, but it is not the only cause. The richer classes of the Muhammadans do not much care to give their children the advantages of education, nor are they very anxious to extend their assistance to the children of their poorer co-religionists in the matter. The richer classes are content to initiate their sons into some trade or occupation from a very early and tender age. Until very lately, when the Anjuman-i-Islam of Bombay established their Madrassa, the only institutions for the education of Muhammadans in their own vernacular were the muktubs, where generally the Mulla teaches Moslem boys to read a little of the Korán and a little Hindustáni. Religious education is mainly imparted in such muktubs. The Anjuman-i-Islam's Madrassa has no control over muktubs. The recent efforts of the Anjuman have no doubt resulted in the establishment of the Madrassa, and Government and the Municipality have contributed handsome grants. There is still, however, a great want of Hindustáni schools which are urgently required for the purpose of imparting elementary knowledge through Hindustáni. I am of opinion that the establishment of a large number of Hindustáni schools endowed with a large number of scholarships founded particularly for the benefit of poor scholars is likely to conduce to the extension and improvement of primary education among the Muhammadans.

Ques. 3.—In your province is primary instruction sought for by the people in general or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—Excepting Mussalmán Muhammadans in particular, primary instruction in the Bombay Presidency is sought for by the people in general. The only class that specially holds aloof from it, or is rather practically excluded from it, is that of Moslem Muhammadans of limited means, one of the reasons being that Hindustáni, the vernacular of the Mussalmáns, is not generally taught in the primary schools of Bombay, though it has been officially recognised as a vernacular by the Department since 1875 or thereabouts. As for the Parsi community, the influential and wealthy members of the said community have already done much for the spread of elementary knowledge among their co-religionists. The influential members of the Hindu community have also promoted the cause of education with reference to their own community. Among the Muhammadans, except a few well-meaning and patriotic citizens who have come forward to advance education among their co-religionists by the establishment of the Madrassa, &c., the attitude of the generality of the influential classes of the community seems, I regret to observe, to be apathetic, or at least indifferent to the extension of elementary knowledge.

Ques. 4.—Do you know of any indigenous schools existing in Bombay? Can you describe the subjects and character of the instruction given in them and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training masters in such schools? Can such indigenous schools be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform to the rules under which such aid is given?

Ans. 4.—The only Muhammadan indigenous schools existing in Bombay that I know of are the muktubs for Muhammadan boys. As stated in my answer to a previous question, the boys there are taught to read a little of the Korán, and also to read and write a little of Hindustáni. The instruction given in the muktubs is generally of a religious character. The fees paid by the scholars are trifling, if any. The masters of such schools

are generally selected from the priestly class, and they are pretty well qualified for imparting religious instruction, but as to secular education they have no qualifications at all. So far as I am aware, there are no arrangements made for training masters in such schools. I am of opinion that these indigenous schools can be turned to good account as part of a system of national education, if the said schools be placed under the management of the Madrassa Committee of the Anjuman-i-Islam or some such other committee, or under the Municipality with a Muhammadan Deputy Inspector whose position is such as likely to be felt by all classes of the Muhammadan community. The masters of such schools may be willing to accept State aid, but would never be disposed to act in conformity with the rules under which such aid is given.

There are similar indigenous schools for Hindu children, both Gujaráthi and Maráthi-speaking. They are in a much better position.

Ques. 5.—What is your opinion as to the extent and value of home instruction? Are boys educated at home able to compete on equal terms at any examination with boys educated at school?

Ans. 5.—There is very little of home instruction in India, and its value is not much. The quality of home instruction is in a few cases only found to be as good as school education, but in the generality of cases the result is not satisfactory. There may be found a bright boy of very rare merits entirely educated at home who can beat hollow a bright boy of the same standard educated at a school, but that is very rare,—an exception to the general rule. Instances can be found in numbers to establish the truth of the proposition that boys educated at schools are in any examination almost always ahead of those educated at home.

Ques. 6.—What is the present social status of schoolmasters in Bombay?

Ans. 6.—The present social status of a schoolmaster in Bombay is not particularly good. He does not occupy an important position in society, and is rarely consulted. His profession is regarded as being within the reach of any ordinary common-place individual. As a class, schoolmasters seem to be neglected. No means are taken to improve or raise their status. The majority of them are made to continue in one and the same place from year to year without any prospect of future advancement. Very few individuals having any confidence in themselves would join the line, and those who are in it are content to continue therein, having no better prospects, and possibly from a love of holidays.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large?

Ans. 10.—Casting accounts, easy letter-writing, local geography, mental arithmetic, and useful-object lessons, and such other subjects as might be practically useful to the scholar in the ordinary pursuits of after-life, if introduced into the curriculum for primary schools, would no doubt be more acceptable to the community at large, and would bring out scholars better adapted than heretofore for the practical purposes of life. The system prevailing in our schools at present is faulty in this respect. It aims at too much of history and general geography and tends to too much cramming, but is deficient in practical object-lessons which might develop the crude and raw mind of the student.

Ques. 11.—Are the vernaculars recognised and taught in the schools in Bombay the dialects of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—The vernaculars recognised and taught in the schools in Bombay are the dialects of the people, except the Hindustáni-speaking Muhammadans, whose vernacular, though lately officially recognised by the Department, is not generally taught in the schools in Bombay. This circumstance most materially lessens the usefulness and popularity of the schools, as it excludes a large portion of Her Majesty's subjects from educational advantages. This fact was lately brought to the notice of Government, and Government was thereupon pleased to direct a grant of R500 per month to be made to remedy the evil. The Municipality was also pleased to make a grant of R5,000. But having regard to the fact that Muhammadans form about three-eighths of the population of Bombay, it is necessary to have further funds for the purpose. Hindustáni primary schools should be opened in all Muhammadan quarters of the town, and every effort should be made to rouse the Muhammadans to persuade them to use their best endeavours to make up for what is already lost.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—The system of payment by results for the promotion of education amongst a poor and ignorant people is unsuitable, and cannot attain the object sought for. The real desideratum is absolute grants, particularly where the poor and ignorant are concerned. The system of payment by results can work successfully amongst a people advanced in education.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—I would abolish all fees in primary schools.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and secondly, how they can be gradually rendered more efficient?

Ans. 14.—To effect an increase in the number of primary schools, and to render them more efficient, I would suggest that in the first place the management of primary education should be made over to the Municipality, and further that all Muktubs, Nishâls, and Páthsálás should be brought under its jurisdiction; that an educational cess should be levied, and that the same should be levied along with Municipal rates, so that there may be no additional expense for collecting the said cess; that an Assistant Municipal Commissioner for Education should be appointed to supervise the work of schools and to appoint teachers; that it is desirable to have a European as such Assistant Commissioner; that the Town Council should have the power to appoint local school boards, and that the Town Council and the Assistant Commissioner be authorised to compel endowments to be enforced, as contemplated by the Endowments Bill. The Imperial funds should supply school-houses, and such school-houses ought to be well ventilated and lighted and furnished with all necessary materials. These school-houses should be like so many garden-houses where the pupils would take delight to resort and should be in convenient central localities.

Most of our school-houses as they are at present are not what they should be. The supervision of Government, however, over primary education is necessary, and the Government should appoint for that purpose five Deputy Educational Inspectors, namely, one Muhammadan, one Gujaráthi Hindu, one Maráthí Hindu, one Pársi, and one Christian. Then, again, play-grounds should be attached to every school where practicable, or otherwise a general play-ground should be fixed for boys of different schools, to meet together for amusement. There must, however, be some teachers present on such play-grounds to see that the amusements are always innocent, and that a high tone of morality is kept up throughout. Then a committee should be appointed to make out a list of suitable books, and subjects like mental arithmetic, local geography, trade accounts, and native book-keeping should form a part of the curriculum for primary schools. Every child above six should be compelled to attend such primary schools, unless a certificate be produced that he or she is under the tuition of a proper person at home. In the case of primary schools for girls a little of needle-work should be an additional branch of study. To extend the usefulness and increase the efficiency of these primary schools rich men should be induced to come forward with donations for periodical fêtes, prizes, and scholarships. Then, again, as regards holidays, they should be liberally given, and Muhammadan holidays should be given liberally to Muhammadan schools, Hindu holidays to Hindu schools, Parsi holidays to Parsi schools, and so with the others. A break in school-work in the middle of the week, say, Wednesday or Thursday, for Parsi, Hindu, and Christian lads, and Friday for Muhammadan lads, in addition to the present break, is also desirable.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I am not aware of any instances in which effect has been given in the Bombay Presidency to the provision contained in paragraph 62 of the despatch of 1854 by the transference to the management of local bodies of any Government educational institutions of the higher order, or otherwise. And I believe that among the main reasons for such a state of things, a just apprehension of the absence of proper efficiency in cases of such transference may be regarded as being prominent.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—I do not think it advisable that any Government institution of the higher order should be transferred to a private body.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—Some of the leading and influential members of the Parsi and Hindu communities, and, among the Muhammadans, gentlemen like members of the Madrassa Committee, may be found who are quite able and ready to come forward and aid in the establishment of schools and colleges upon the grant-in-aid system.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—My experience leads me to the inference that the middle classes in particular avail themselves more than any others of Government or aided schools and colleges for the education of their children. I do not see any truth in the statement that the wealthy classes do not pay enough for the education of their children. The scale of fees payable for higher education in some of the non-Government schools in Bombay ranges from R3 to R7, and I am inclined to consider it quite adequate. In certain other schools the rate is lower, and is not, I believe, sufficient.

Ques. 22.—Do you know of any proprietary schools or colleges supported entirely by fees? What is the scale of fees in such schools or colleges?

Ans. 22.—I know of several proprietary schools which are supported entirely by fees. I know of one private high school in Bombay, namely, the Bombay Proprietary School, which has hitherto never received any grant-in-aid from the Government, and has yet, as I am informed, proved to be the source of a very large yearly net income to its proprietor. The scale of fees obtaining in the said school, if the vernacular classes be included, ranges, so far as my information goes, from R1 to R7. The said school did once at the outset apply to Government for grants-in-aid, but the application was not entertained on the score of the said school being found self-supporting. There is another private high school in Bombay with a somewhat vaster organisation at present, namely, the Fort High School, which formerly used to receive grants-in-aid from the Government, but which is no more an aided school. The scale of fees there ranges from R1 to R5, including the vernacular classes, and the monthly net income thereof has been a source of great gain to its proprietors. I know of no proprietary colleges in existence in Bombay.

Ques. 23.—Is it in your opinion possible for a private high school to become as influential and stable as a Government high school, and if so, under what conditions?

Ans. 23.—I think a private high school can become as influential and stable as a Government high school, provided that it is equipped with an efficient staff of adequately paid conscientious teachers, is intended to be of a cosmopolitan character, aims at enforcing strict discipline, can command a sufficient outlay for the perfect organisation of its machinery, trusts to its own resources, and holds aloof from an abductive policy even under keen competition, has a decent number of private primary schools as its feeders, and keeps its scale of fees corresponding with that of a Government high school.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competi-

tion; and if so, what remedy, if any, would you apply?

Ans. 24.—I am not aware that the cause of higher education in Bombay is injured by any unhealthy competition.

Ques. 25.—Do educated Natives readily find remunerative employment in Bombay?

Ans. 25.—At present there is a keen competition for service. Even an employment yielding an income barely sufficient for the necessaries and decencies of life is eagerly sought by many an educated Native, but is not easily obtained. To improve this state of things, all Government offices and all offices over which Government may have an indirect control should be compelled to select their employés from the educated classes. Of the higher appointments also a certain number should be reserved for Natives alone.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—The instruction imparted in secondary schools is of such a nature as to prove useful to those who pursue their studies further, but in the case of others, there being very little of practical information or knowledge given in such schools, the same cannot be so useful; for instance, the knowledge of English imparted in such schools is so limited and insufficient that such schools of themselves cannot send forth well-trained youths who can successfully launch themselves into business life. In point of general knowledge, again, the standard is not up to the mark. At the most the secondary schools can only turn out scholars who can be employed as mere copyists. Instead of spending a good deal of time in parsing, analysis, and such other subjects, it would be more profitable if more attention were given to object-lessons.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University?

Ans. 27.—I think there is some truth in the statement that the attention of teachers and pupils is in some measure unduly directed to the University Entrance Examination. The fact is that people are inclined to judge of the merits of a school by the number of candidates it passes at the said examination. They seem to regard the result of the Matriculation Examination as the only criterion of the merits of a school, and hence it is that teachers, and particularly the heads of schools, are, as it were, constrained to attach undue importance to the said examination at the sacrifice and to the neglect of the lower classes. This tends in a great measure to the extension of the cramming system so much in vogue at present.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—The number of pupils in the secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the employments open to them. Our secondary schools bring forth but theoretical men, whereas the country requires a larger number than that already in existence of what may be called practical men, and this end could be secured by imparting a sound and substantial knowledge of the things required, and not by making a parade of the subjects taught superficially. The establishment of a number of industrial arts schools and colleges, and inducements in the shape of scholarships and otherwise to the rising young generation to avail themselves of the benefit of the practical instruction imparted therein, is extremely necessary. There should be agricultural schools on a large scale, and there should also be established engineering schools, and knowledge in such schools should be imparted in the vernacular of the province. In our present system of education there is more of theory than practice, and I should consider it extremely desirable that institutions for the express purpose of teaching real arts should be established on a large scale, where drawing, painting, photographing, carpentry, smithery, tailoring, surveying, building, agriculture, dyeing, brick-making, culinary, &c., &c., can be taught, but knowledge in all such schools should be imparted through the medium of the vernacular languages. Boys of extremely poor parents may be admitted free into such schools.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—Raw matriculated men who have never crossed the threshold of a college take a long time to become good and successful teachers. They require special training. The University curriculum is not sufficient for the purpose. Special Normal schools, if founded for the purpose, would be productive of immense good.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—Our graduates and under-graduates of long University standing and of known merits will, no doubt, come forward to aid in the work of inspection and examination, and prove to be efficient voluntary agents, if some educational Societies be established in the various centres of each of the Presidencies, with the express object of aiding in the work of inspection and examination, and honorary distinctions of Fellowships of such Societies be conferred on a limited number of select graduates and under-graduates.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The withdrawal of Government to a large extent from the direct management of schools or colleges cannot but be attended with a permanent injury to the cause of education. It cannot but exercise a pernicious influence on the spread of education, nor is it likely at present to foster the growth of a spirit of reliance upon local exertions and combination for local purposes.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate?

Ans. 38.—If Government were to withdraw to a large extent from the direct management of

schools or colleges, the standard of collegiate instruction would certainly deteriorate, and the cause of high schools would be permanently injured.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—The course of Government schools and colleges does not include any definite instruction in duty and the principles of moral conduct. As to duty and the principles of moral conduct, what little the scholars learn at schools, they learn but incidentally. The extremely limited knowledge which they gain on the subject is derived from a study of a book like the Moral Class Book, or such other moral tales or narratives which they may happen to read in class. Impressive lectures on this subject, if given by fixed turns to certain number of classes by the heads of schools and colleges, would, I have no doubt, be attended with practically beneficial results.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—Besides the cricket-clubs organised in connection with the various schools and colleges in Bombay and the gymnasium attached to the Elphinstone College which students are not compelled to attend regularly, I do not know of any measures taken by Government or private schoolmasters or the heads of colleges to promote the physical well-being of the student. In fact, physical education seems to be entirely neglected, and the tendency among the students, as well as their parents or guardians, seems to be to aim at mental development and intellectual culture, even at the sacrifice of health and physical well-being. Physical education should be made a part of the compulsory routine of our schools and colleges, and our college students may with advantage to themselves and to the Government be also made to learn the use of fire-arms.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—The establishment of female training colleges and special Normal schools for training female teachers will, in a great measure, tend to supply well-qualified female teachers for girls. It is, however, desirable that those trained in such schools and colleges should be required to pass a certain test for which they are to receive a diploma or certificate, and that no other than such certificated teachers be employed in the girls' schools.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—So far as I am aware, it is only the European Missionary ladies, and particularly the Zenana Mission ladies, that evince and take interest in the promotion of female education.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—No.

Ques. 51.—Is the system of pupil-teachers or monitors in force in your province? If so, please state how it works?

Ans. 51.—So far as I am aware, there has never been in force in the Bombay Presidency anything like a regular system of pupil-teachers. I know, however, that in many schools the head boy of a class is appointed a monitor of that class, and his duties are to see that the boys of his class behave well during the absence of the teacher, to get his class-fellows to say their recitation in case the teacher should happen to be late, to mark every day which of the boys happen to be late, to call out the roll, to prepare new rolls every month, &c., and this system of monitors works pretty well.

Ques 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—No. To do so would be invidious, and in some cases would work mischief. The object can be better attained by increasing the fees and at the same time increasing the number of free-studentships.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—In the case of colleges, when the students are nearly on the same level, the number between 40 and 45 is the greatest number of students that can be efficiently taught as a class by one instructor. In the case of schools under the foregoing condition, the maximum number of pupils that can be efficiently taught as a class by one instructor is, in my opinion, between 25 and 30. In schools as well as in colleges, however, when the scholars are of unequal calibre, the smaller the number the better for both the teachers and the taught.

Ques. 59.—In your opinion should fees in colleges be paid by the term or by the month?

Ans. 59.—If fees in colleges be made to be paid by the month, it will really be for the benefit of the college-students for a two-fold reason. In the first place, there are several parents who cannot afford to pay a lump sum for the term, and in the next place it may happen, as it sometimes does, that a student may join a college on a certain day on payment of his fees for a full term, and with full intention of continuing his studies at college, but by some mishap or for some reason or other he may be obliged to leave the college and relinquish his studies the very next day or a few days after his having joined the same, and he will then have to forfeit the fee already paid for the term. It is, however, for the benefit of the collegiate institutions to take fees by the term, and for the following reasons. In the case hereinbefore mentioned, in which the student loses, the college gains, and then again students in colleges are required to attend a certain number of terms before going up for any of the University examinations, and for that reason the system of keeping accounts of the college-fees by the term is more convenient for the management of such institutions.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—Yes.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into

another? What are the arrangements which you would suggest?

Ans. 63.—There is an arrangement, I believe, between Government colleges and schools of the Bombay Presidency to prevent the students expelled from one institution, or leaving it improperly, from being received into another, but as regards the non-Government schools, there exists no such restriction, and free admission is given to students from one institution to another. To check this evil, I would suggest the following arrangement, namely, that a pupil who has already attended a certain school, but who wants to join another, should not be admitted into the other school without producing a certificate from his previous schoolmaster.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—So far as the English language and literature, logic and moral philosophy, and other abstruse sciences, history and political economy, and Latin and other classical languages of the West are concerned, it is absolutely necessary for European professors to be employed in colleges, and it is really for the benefit of the college students to have such professors. As for mathematics and the classical languages of the East, Native professors would equally serve the purpose, and some saving might also be effected in the expenditure of collegiate institutions by the employment of such Native professors for the said purposes.

Ques. 66.—Are European Professors employed or likely to be employed in colleges under Native management?

Ans. 66.—Yes, especially to teach the English language and literature, logic and moral philosophy, Latin and other classical languages of the West, and such other Western lore in which European aid cannot be dispensed with.

The assistant professors, however, I think, would be Natives.

Ques. 69.—Can schools and colleges under native management compete successfully with corresponding institutions under European management?

Ans. 69.—As for schools, there are many under Native management, and some of them are found to compete successfully with those under European management, and I see no reason why the case hould be otherwise, if the schools under Natives management be provided with similar resources and be placed in a similar situation to the schools under European management. As regards colleges, I know of none in existence in this Presidency which is under Native management, but I am inclined to think that a college under Native management would not at present compete successfully with one under European management.

Cross-examination of

By MR. LEE-WARNER.

Q. 1.—In your answers 6 and 46 are you speaking exclusively of Bombay city?

A. 1.—I am.

Q. 2.—Do you advocate in answer 14 compulsory education for all towns, or only for Bombay city?

A. 2.—Only for Bombay city?

Q. 3.—By the expression in answer 40 "use of fire-arms" I presume you mean drill.

A. 3.—Yes.

By MR. TELANG.

Q. 1.—Why do you think it desirable to have a European as Assistant Municipal Commissioner for Education in Bombay?

A. 1.—Because he will have to attend to schools for all classes of students—Hindus, Muhammadans, &c.

Q. 2.—You say that leading and influential members of the Parsi and Hindu communities may be found who are able and ready to aid in the establishment of schools and colleges upon the grant-in-aid system. Why, then, have such institutions not yet been established?

A. 2.—I cannot say why they have not been established.

Evidence of KHAN BAHADUR KAZI SHAHABUDIN, C.I.E.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have had no special opportunities of forming opinions on the subject of education in India, but have always taken interest in it. My information relates to the province of Gujaráth and to Cutch.

I must here state that what I have to submit is not the result only of my own experience and consideration. I have availed myself of the experience and assistance of Messrs. Bhogilál, Tápidás, and Hargovandás, of the Baroda Educational Department.

Ques. 2.—Do you think that in Gujaráth the system of primary education has been placed on a sound basis and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—The system of primary education, so far as it goes, is good, and is capable both of improvement and development up to the requirements of the community.

The suggestions I have to submit will be stated further on.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—In Gujaráth primary education is sought for, broadly speaking by particular classes only. These are Nágars, Bráhmins, Baniás, Bohrás, and Káyasthas. In short, it is sought for by those classes who cannot do without some knowledge of reading, writing, and arithmetic. Of late, higher classes of cultivators are showing an

increasing appreciation of education. But the other classes of people, such as Rajputs, Mussalmáns, Kolis, and artisans generally hold aloof from education. There are two principal reasons for this. One is the sharp divisions or castes which exist in Native society, the members of each caste following in the footsteps of their ancestors, and not thinking of changing the groove in which they have been moving. The other reason is the poverty of the lower classes, which prevents parents from withdrawing their children from field and other work, and from meeting the cost of education.

What are known as low-caste people, and who form but an insignificant portion of the population, are excluded from schools owing to the religious belief and social prejudices of the bulk of the people acing against their admission. Bhangis, Dhers, bnd Tanners are thus excluded. Their common avocations and habits are also such that even Muhammadans and Christians would not admit them to their society.

It is my opinion, and, I may say, the opinion of every Hindu and Muhammadan, that the Government would not be justified in sacrificing the education of the masses by admitting a few Dhers and Bhangis into their schools. Where these people exist in numbers, as they do in large cities, separate schools ought to be provided for them.

What I have stated above represents, I believe, the opinion of the influential classes as regards the low castes. As regards the extension of elementary knowledge to every other class of society, the attitude of the influential classes is, generally speaking, favourable to such extension.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—I have no reliable statistics about the indigenous schools in Gujaráth. In the British districts alone there must be hundreds of such schools. In these districts there are about 875 Government and other schools attended by about 58,000 pupils.

Though I have no statistics about indigenous schools, it is, I believe, a fact that they have of late years been decreasing in numbers. The main causes of the decrease are, 1stly, the increasing appreciation on the part of the people generally of the superior instruction given in State and aided schools; and, 2ndly, the fact that the way to the Government service lies through such schools.

I may add that while the weight of official influence and encouragement is exerted in favour of Government schools, indigenous schools receive but little attention from official classes.

I do not think that in Gujaráth indigenous schools formed a part of the village system. I have not found any grants either in land or cash for village schools.

The only subjects taught in these indigenous schools are multiplication tables, mental arithmetic, and writing. As a rule, reading is acquired by the pupils anyhow. It is not regularly taught except in a few schools. Much more attention is paid to arithmetic than to anything else. In fact, the education given in these schools is what an ordinary tradesman requires. It is very limited and imperfect.

There is nothing like a system of discipline in these indigenous schools. The pupils are taught to respect the schoolmaster and their elders; and the whip is freely used even for trivial offences. The master sometimes goes round the school-room using this weapon indiscriminately. This is no doubt done as an exercise of authority. He sometimes acts as magistrate for the parents who get their children punished at his hands for offences committed at home.

There are no regular fixed fees in these schools. The master receives remuneration in various ways, both in cash and in kind. When a boy first enters the school, his parents are expected to pay something to the master, which, as a rule, they do. Then the master expects payments as the boy reaches certain stages in the progress of his education. Then, again, the pupils bring to the master grain and other things in small quantities on certain fixed days of the month. Again, the master is remembered on festivals, when he is remunerated in various ways. Again, he receives presents on occasions of marriage, &c. In short, there is seldom anything like a rigid arrangement between the master and the parents of his pupils as regards his remuneration. In this matter both parties are guided by a sense of mutual accommodation, and also by custom.

The majority of the teachers of indigenous schools are, I believe, more popular than teachers of Government schools, and those who are popular with the community are also better off as regards remuneration. The reason is that the relations of an indigenous schoolmaster with the community in general are of an amicable character. He is regarded as one of the community, and behaves as such, and owing to his profession he is respected by all. Then his remuneration to a great extent is voluntary and suits the convenience of the people.

Though what has been said above applies to Hindu indigenous schools, indigenous schools of other denominations are managed pretty much on the same system.

As a rule, masters of Hindu indigenous schools are Brahmans. They are not selected by any one. Some of them follow the profession of teaching from father to son. They possess just such qualifications as enable them to give the instruction before described. No arrangements exist for training or providing masters for such schools.

The existence of indigenous schools, even where Government educational agency is fully at work, shows that such schools are still popular with certain classes of people. Take, for instance, the city of Ahmedabad. The number of Government schools in that city is about eighteen. I have no information as to the number of indigenous schools, but I believe it is more than double that number. Every town or large village in Gujaráth has one or more indigenous schools existing side by side with Government schools.

Though such is the fact, I do not think we can dovetail these indigenous schools, as they at present exist, into a system of national education except in a small way. The present class of masters of indigenous schools would no doubt resent Government interference with themselves or their schools. Nor am I quite sure that the people who send their children to these in preference to Government schools would like any radical change in them introduced by Government.

Still, however, something might be done to render the indigenous schools more efficient and useful.

In places where Government and indigenous schools exist side by side, we know that some people prefer the former and some the latter. But even then we are not quite sure that those who prefer an indigenous school think that the instruction given in it is all that is required for their children, or that they disapprove of the Government schools *in toto*. We may, I think, safely assume that such people would not oppose the improvement of the indigenous schools, provided the improvement did not change their indigenous character, especially as regards the elastic and amicable relations that now exist between them and the schoolmasters.

But where there is no Government school, I think the community would welcome some simple improvement in their indigenous school.

On the whole, I think that an attempt might well be made to improve these schools on a systematic basis.

I need hardly say that to induce the masters of these schools to adopt any simple plan that might be placed before them, it would be necessary to offer them pecuniary assistance. Government already offers such aid to indigenous schools, yet in Gujaráth, out of some hundreds of such schools, only three are at present receiving it, and the number of such aided schools in the last five years or so has not exceeded six.

This arises, I presume, from several causes, the most important of which seems to me to be the elaborate and complicated rules under which the aid is offered. These rules may be suited to schools managed on an improved system, but they are obviously incompatible with indigenous schools. In fact, few, if any, teachers of indigenous schools are qualified to fulfil the requirements of those rules.

Another cause, I am told, lies in the little sympathy and encouragement these schools receive from the officers of the Educational Department. It is said that masters of Government schools regard indigenous schools with anything but friendly feelings.

I have already stated my opinion that the indigenous schools could be made useful, but in a small way as a part of the system of education. It is to be remembered, however, that, such as they are, thousands of boys attend these schools, where they receive some useful instruction. It is, therefore, desirable that efforts should be made to render them as efficient and useful as might be practicable.

It appears to me that some such plan as the following might be tried.

The schools to be aided should be carefully selected in reference to stability and attendance.

Some of the respectable people who send their children to the schools should be consulted, and the object of the offer of the aid should be explained to them. In short, they should be made a party to the arrangement.

The grant should be sufficient to induce the master of a school to accept it on the conditions which might be laid down; at the same time the amount should be so limited that he should continue to depend on the community for the greater part of his income.

Inspecting officers should select schools and offer the aid to them instead of waiting for applications for it.

The conditions attached to the offer should be few and simple, and such as the teachers could undertake to fulfil.

Inspecting officers should not interfere with the management and discipline of the schools, which should remain in the hands of the masters, as at present.

For the present the examinations of such aided schools in those subjects which the masters might have undertaken to teach should not be rigid, but general; and no more than one simple return periodically should be insisted upon.

I would not tell the masters, as the existing rules require that they should be told that Government expect them to adopt by degrees the method and the text-books of Government schools. On the contrary, it should be explained to the masters and the communities concerned that Government do not wish to change the character of the schools, but only wish to render them more useful to those who resort to them.

The amount of the grant should be fixed according to the attendance and according to the circumstances of the community concerned. It should not vary according to the results of periodical examinations, but should be increased or decreased in lump according as the school shows a decided tendency to improve or deteriorate.

The objects of the inspection should be to ascertain whether the masters have fairly carried out the conditions; whether the communities concerned are satisfied with the working of the schools, whether the grant might be fairly increased or otherwise, &c.

The inspecting officers should take the masters and the people concerned into confidence, and give every attention to what they might have to say, and suggest such improvements as might be acceptable to them.

The officers should never make their authority felt on such occasions. They should behave as friends and benefactors, and not as officers of Government.

It would be necessary that the aid should be distributed quarterly. The recipients should not be made to wait for it for a year.

If some such plan as is indicated above were adopted, it is probable that many masters of indigenous schools would accept State aid and conform to the conditions on which such aid might be given. I might here repeat that these conditions and the Government interference with the schools should in the beginning be as simple and limited as possible. If such a plan succeeds, it might be made more and more efficient in future.

Indigenous schools conducted by trained or certified masters should, in any plan that might be laid down, receive more pecuniary aid than others.

To expect success, it would be very necessary to impress on the minds of the Government officers in the mofussil that Government had resolved to

endeavour to encourage and foster indigenous schools, and that for success they relied on the cordial co-operation of their officers. I have no doubt that district officers, whether of the Educational or of other departments, might do much towards the object in view, and that they would gladly do it if they were satisfied that the now neglected indigenous schools could be rendered more useful than they are at present; and that it was the intention of Government to improve them.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—Speaking of Gujaráth, there is hardly any home education worth speaking of.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—There is hardly any agency that Government might look to for the supply of elementary instruction in rural districts, except that of indigenous schools.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—I think it would be desirable to entrust constituted local bodies with control over all the expenses connected with primary schools, subject to the general supervision of the Government Educational Department. These local bodies would be better judges as to the salaries of teachers and other pecuniary matters connected with the schools than a central authority, who is hardly expected to be well acquainted with the circumstances and requirement of every locality. I would, however, give such bodies no authority directly to interfere with the system of education. They might do a great deal in the way of periodically submitting a report expressing any views or suggestions they might have to offer regarding the working of the system.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal Committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal Committees failing to make sufficient provision?

Ans. 8.—I think that Municipalities might well be called upon to contribute towards the expenses of education. The amount of contribution in each case should bear a certain percentage to the income of the Municipality, not being so high as to interfere with the necessary sanitary arrangements, &c.

For the present, Municipalities should, I think, contribute towards the expenses of elementary instruction only, including grants to indigenous schools. I fear that there are no Municipalities in Gujaráth which could at present do more, and that there may be some which could not contribute sufficient funds even for elementary schools. In the case of the latter the deficiency should, I submit, be made up from Provincial or other funds.

The management of primary schools, wholly or partially supported by Municipalities, should be entrusted to Municipal Committees. What has been said about rural schools applies equally to such schools.

Where Government contribute with the Municipality towards the maintenance of elementary schools, the Municipal Committee should be given to understand that in case of default on its part, Government would withdraw their contribution. But a more effectual plan, and one that would meet all cases, would be to pass a legislative enactment for regulating Municipal contributions and realising the same in case of default.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—I understand that at present, out of about 900 head teachers of primary schools in Gujaráth, about 550 are trained teachers. As to assistant teachers, very few of these are trained. I need not say how important it is to provide trained teachers. I understand the salaries offered to assistant teachers are not sufficient to secure trained teachers. In the majority of cases they receive R5 or 6 per month.

The influence of a schoolmaster among the villagers depends almost entirely on his character. If he behaves well and shows sympathy towards the people, he acquires confidence and influence. In this way some masters do possess influence among the villagers.

It would be desirable for inspecting officers to keep themselves acquainted as to whether the villagers like and respect their schoolmaster. Where such is not the case, they should endeavour to ascertain and remove the cause of discord.

I understand that district officers who visit Government village schools do not always recognise the necessity for treating the schoolmasters with the civility and consideration due to their calling and local position. This lowers the masters in the eyes of the people. It would be a beneficial measure to impress on inspecting and other district officers the necessity for treating schoolmasters with civility.

I further think it would tend to improve the status of schoolmasters if they were drafted into other branches of the public service as opportunities occurred. As a rule, they have now no promotion to look forward to, except in their own line, in which promotion is very limited.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—I think that the following new subjects might be introduced into the lower class primary schools:—

(*a*). The usual native way of writing fractions and working examples.

(*b*) Simple book-keeping according to native usage.

(*c*) Letter-writing.

(*d*) Some simple elementary instruction in improved agriculture.

I do not think any special means would be required to make instruction in these subjects efficient beyond the inspecting officers giving the necessary attention to the matter.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—The vernacular taught in the schools in Gujaráth is the dialect of the people.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—In my opinion the system of payment by results which is now in force is certainly calculated to induce a schoolmaster to exert himself to increase the attendance and to pass as many pupils as it is possible for him to do. But this may be done, and I understand is done, at the cost of the real object of education. It is a powerful temptation to the master to work his pupils beyond their capacity. The consequence is what is commonly called by Natives "parrot-learning." Such learning is easily acquired and as easily forgotten, without the improvement of the mind to anything like the extent expected.

The system further cannot but have an unwholesome influence on the master himself. As extra remuneration granted under the system sometimes exceeds the regular salary, the master must be in a feverish state during the year to do all his power to gain the largest payment. He can have no time to extend his own knowledge by private study, and thereby become more efficient as a schoolmaster. I should not be surprised to learn that under the system muster rolls were sometimes falsified. In short the system appeals to mercenary motives on the part of low-paid men, and cannot be expected to produce very beneficial results.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—I think that fees should be charged to those who can pay them, but no boy should be refused admission into a public school because his parents, though desirous that he should attend the school, are too poor to pay the fee. At present the number of free students is restricted to 20 per cent.

The scale of fees now charged is according to the standard the pupil may be learning, that is to say, the lowest fee is charged for the lowest standard, and the scale rises as higher standards are reached.

The scale of fee ranges from ½ anna to 2 annas. At a few exceptional places it rises to 6 annas.

The scale is not exorbitant if it were regulated by the means of the payers. The existing system is calculated to prevent boys from entering higher standards if their parents are not able to pay more than what they have been paying for the lower, the more so, as the expenses on account of books, &c., increase with the progress the boys make. I am aware that it would not be convenient to assess the fees according to the means of the parents. This is, however, a matter of detail, and I dare say means could be found in the new local self-government arrangements to overcome this difficulty. If, however, it were found impracticable to assess the fee according to the means of the payers, I have no hesitation in urging that one or two low rates of fee might be substituted, so that knowledge might be placed within the reach of the masses.

As regards free students, I would have no limit to their number. In a system of national education no boy should be refused the blessings of knowledge, if he is too poor to pay for it. If the majority of the people in a village are too poor to pay the fees, I would provide a free school for that village.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased, and secondly, how they can be gradually rendered more efficient?

Ans. 14.—The increase of primary schools depends upon funds. I do not think that for the present it would do to look to private sources for funds. We have not yet reached that social and material condition in which private or local action may be relied upon. As it is, I fear Government will have for a long time to continue to raise funds directly or indirectly for such purposes.

As regards rendering primary schools more efficient, I have already alluded to the necessity of providing trained masters. I would here add that the inspection should be more efficient and thorough than it is said to be at present. I think the staff of inspecting officers should be increased. At present the number of Deputy Inspectors and their Assistants in the four districts of Ahmedabad, Kaira (without the Panch Mahals), Broach, and Surat, is only seven. These have to inspect 917 vernacular schools attended by about 66,000 pupils. In other words, each officer has on an average 131 schools and about 9,500 pupils to inspect and examine. This work they are expected to do in eight months of the year. But, in addition to this work, they must have much office and other work to do. Then some time is also taken up in travelling. Then we have to deduct Sundays and holidays and days of sickness from the working days. Taking all circumstances into consideration, the time at the disposal of the officers for the work of inspection is very inadequate indeed. This matter requires close attention.

The efficiency of schools, I need not observe, depends also upon the qualifications of the inspecting officers. The Deputy Inspectors should be graduates, and their Assistants at least matriculated men, and both should have a knowledge of the most approved method of teaching. It would perhaps meet the requirements of the case if the inspecting officers were constituted, so to speak, a professional branch of the Educational Department. Graduates and matriculated men might be found who would elect that line, and receive the necessary training at the training colleges, if they were promised employment in preference to others.

There is another matter connected with the question of rendering primary education in Gujaráth more efficient than it is at present. The existing course of instruction in primary schools is too limited. It was, perhaps, intended to a great extent as a stepping-stone to the higher branches of knowledge, which were to be imparted in English. Even as such I am of opinion that the course is too simple and limited in its scope, and that there is room for improvement in this respect.

But a large number of pupils acquire their education in primary schools alone, and do not or cannot pursue it further in English. For such pupils cespeially the vernacular course of instruction should, I submit, be superior both in quantity and quality, so that when they leave the vernacular schools they may carry with them improved minds and some useful knowledge. It is rather hard for the masses that they should not be enabled to acquire better knowledge than they now can through their own vernaculars. I am aware of the value of the English language as the medium of higher education, but what I submit is that the standard of instruction in the vernacular might be higher than it is.

It may be generally indicated that the vernacular course might include algebra, euclid, mensuration, elements of natural philosophy, simple elements of chemistry (especially in reference to agriculture), the use of the globes, simple elements of political economy, history, grammar of a higher class, a critical study of the vernacular, &c. I am aware that the higher books of the Gujarathi vernacular series contain lessons on some of the above subjects. Bu these lessons are scattered, and are otherwise such that they do not supply the want above indicated.

It appears to me worthy of consideration whether vernacular high schools should not be opened at central places.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854; and what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I am not aware that in Gujaráth any Government educational institutions of the higher order have been closed or transferred to the management of local bodies.

If by "local bodies" are meant Municipalities and Local Fund committees, the reason why higher education has not been taken up by them is, I believe, this, that the former are too poor, and that the funds at the disposal of the latter are properly appropriated for primary education.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—I do not think that at least for some time to come these local bodies would be in a position to provide funds for higher education.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—Comparatively speaking, Gujaráth has made but limited progress in education; and there are to my knowledge no gentlemen able and ready to establish schools as a matter of business.

As regards any aid from private sources in the establishment of such institutions, I regret to say that I cannot at present entertain any expectations in that direction. Most of the rich and leading families of the land have grievously suffered from the commercial vicissitudes of later times, and are not in a position to offer pecuniary aid for educational and charitable purposes as they used to do in their prosperous days.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—If Government wish to withdraw from the maintenance of a higher educational institution, an effectual plan to stimulate private effort so as to prepare the way for a similar institution being maintained on a private footing, would be, on the one hand, to offer a liberal grant-in-aid to a competent person who might undertake to open a private institution in the locality, and, on the other, to gradually raise the scale of fees in the Government institution. I am, however, decidedly of opinion that the time has not come even for entertaining the idea of the Government withdrawing from the maintenance of higher education, and for trusting to private agencies to undertake it.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—So far as I am aware, the system as regards Government aid to institutions in which religious principles are taught, and to those in which they are not taught, is one of practical neutrality. But as regards inspection I have no experience as to whether the principle of neutrality is practically adhered to.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded, that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—I have already stated what classes of people principally send their children to primary schools. It may be said in general that the same classes avail themselves of higher institutions.

I understand that the rates of fees in higher Government schools are R1 and 2 per month. In the recently established Gujaráth College the rate is R5. I think these rates, in addition to the cost of books, are not too low. On the contrary, they press heavily on the poorer parents who wish to give their sons higher education.

I think that in Gujaráth there are not many persons who could afford to pay higher fees. If fees were charged according to the means of the payers, some persons would no doubt have to contribute more than they now do, but on the other hand the rate would have to be lowered to suit the circumstances of many.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—I understand that there is no school or college in Gujaráth supported entirely by fees, except a school at Ahmedabad; but it is said to be in a most unsatisfactory condition.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—It is possible for a non-Government institution of the higher order to compete favourably with a similar Government institution, if the cost of education given in it be less, the quality of education given in both being the same. I may, however, add that in the case of a non-Government school or college established and managed by a private gentleman, there would be no guarantee for stability.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Considering the population of Gujaráth, educated Natives form but a very small fraction of it. They are absorbed in the different branches of the Government service and also in railway and other establishments. On the whole it may be said that educated Natives in Gujaráth at present find fairly remunerative employment.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—It appears to me that the course of instruction given in secondary schools is designed to prepare pupils for higher institutions. In other words, these schools are so many links of the whole chain of instruction from the primary schools to the college. Thus, although the course of instruction given in secondary schools is useful so far as it goes, still I think that it is capable of improvement, specially in reference to pupils who do not wish to pursue, or owing to want of means are unable to pursue, their studies further. This improvement, might be effected specially in the vernacular course. I have already indicated the direction in which the instruction given in primary schools might be improved. I think further that the standard for admitting boys from vernacular into Anglo-vernacular schools might be raised, so that they might be better grounded in useful elementary branches of knowledge before they are admitted to the study of English.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—I have given before my opinion regarding inspection.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—I believe that at present we should hardly find among the Native community of Gujaráth voluntary agency for the work of inspecting and examining schools.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—I have no experience as regards the first part of the question.

As regards the second part, the providing of the text-books by Government may be interfering with the production and development of vernacular literature in that line. But I do not think that in the present state of education in Gujaráth the subject of text-books could with any advantage be left to be arranged by authors and schoolmasters between them. On the contrary, such a course would certainly be injurious to the cause of education. What might, however, be done to encourage authors appears to me to be to invite them to prepare school-books, and adopt such of them for State schools as might be recommended by a committee of qualified gentlemen.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The withdrawal of Government from the direct management of schools or colleges might stimulate private Native agency but to a very small extent, and so far as Gujaráth is concerned, I feel no doubt that such a measure would materially retard education. The people are yet too backward and too poor for the growth among them of a spirit of self-reliance.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—I do apprehend that, in the event of Government withdrawing to a large extent from the direct management of schools and colleges, the standard of instruction in such institutions, if any, as might be established by Natives, would, in the present state of things, be very indifferent. The way to prevent such a result would be to attach to the grant-in-aid such stringent conditions as would secure efficiency. I doubt, however, whether such a measure would ensure success.

Besides, as the principal object of the Managers of such institutions would be to secure as large a grant from Government as possible, the evils of cramming and superficial teaching would prevail.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—I understand that gymnasia are attached to the high schools and colleges in Gujaráth, and physical exercise is taught at some vernacular schools by the masters.

The physical training of boys is not, however, attended to systematically as a part of the educational scheme. I would, if possible, have a playground attached to every school, and have gymnastic appliances and game kit supplied to every large school. Then a time should be set apart for boys to play every day under the direction of the teacher or gymnastic master where one is employed. It would also be desirable to engage a professional person in each Division to go from place to place supervising the working of the gymnasia, and instructing teachers and advanced boys in suitable exercises. Then the inspecting officers should, in the course of their tours, hold gymnastic examinations and award prizes. I

think, however, that though some progress in the physical well-being of boys might be secured by some systematic mode of operation, it is not possible to secure the full advantages of physical training so long as the custom of marrying infants continues. In the case of many boys there is another drawback, *viz.*, the want of sufficient and wholesome food.

Ques. 54.—Has the demand of high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—There is as yet nothing to show that the demand for high education in Gujarát has reached such a stage as to make the profession of teaching a profitable one. There is not a single high-class private school in the province managed by a Native gentleman.

Ques. 55.—To what classes of institutions do you think that the system of assigning grants according to the results of periodical examinations should be applied? What do you regard as the chief conditions for making this system equitable and useful?

Ans. 55.—I do not think that any class of schools could at present be totally excluded from the benefit of the grants-in-aid system.

But if one of the objects of the system be to encourage the opening of private schools by qualified Natives as a matter of business, the present system is not calculated to effect this object, inasmuch as it does not recognise the difference between a private school wholly dependent on fees and Government aid, and one which, besides these sources of income, possesses other funds. In places where schools of the latter kind exist, private schools have very little chance of success, except under very special circumstances.

I am of opinion that in the case of schools opened by qualified persons as a matter of business, the grant might be increased at least for some time to come. It is my impression that the aid now given is not sufficient, and that it might be increased to one-third if not half of the gross expenses of a school. Such a measure would no doubt encourage quilified Native gentlemen to adopt teaching as a profession.

I am also of opinion that the conditions and rules for granting aid might be less elaborate and rigid than those that now exist.

The present system involves uncertainty as to the amount of grant a school-proprietor may expect from year to year. This might be avoided by fixing a minimum annual grant in each case, subject to some simple and general conditions as to attendance and teaching.

I have heard that sometimes registered schools are refused aid because of the want of funds. Though this may not occur frequently, still it should, if possible, be avoided, as uncertainty in this respect must have a deterrent effect on those who wish to open schools relying on Government aid.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—I do not see how the principle of religious neutrality can be interpreted to mean that Government should withdraw from the direct management of colleges and schools, unless they violated that principle by teaching anything directly opposed to those broad principles of religion and morality which are common to all sects and nations: if, for instance, they were teaching atheism or thuggism. If it be a fact that the Government or their servants are violating the principle of neutrality, they should at once correct the abuse and adhere rigidly to that principle instead of withdrawing from the direct administration of education.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—European professors are, I think, necessary to teach the English language in higher institutions and to supervise and direct their work.

Ques. 66.—Are European professors employed, or likely to be employed, in colleges under native management?

Ans. 66.—There is no college in British Gujaráth under native management.

If collegiate institutions under native management promised to be profitable, it is, I think, not unlikely that European professors would be employed in such institutions.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—I am of opinion that the British Government, as such, would not be justified in abolishing their own educational institutions and thereby compelling their subjects to go to the only alternative institutions to which they object on the ground of its religious teaching.

Cross-examination of

By Mr. Lee-Warner.

Q. 1.—Have any special measures been taken by the Baroda State in the matter of Muhammadan education, and if so, what?

A. 1.—The Baroda State has established a few Muhammadan schools lately, but they have been established on the same lines as those on which the British departmental schools have been established.

Q. 2.—When you speak of the indigenous schools as being more popular than Government schools, what district are you speaking of, and what are the proofs of this popularity?

A. 2.—I was speaking of Ahmedabad and Surat especially. My opinion is based on my own experience and on consultation with my friends. The fact that there are now about 500 schools and 15,000, or 20,000 scholars in indigenous schools in Gujaráth, notwithstanding the close competition of the Government schools, speaks for itself. The schools, however, are decreasing, and the reasons are given in my evidence.

Q. 3.—In what way do inspecting officers interfere with the management of indigenous schools? Are you aware of the "special rules" for aiding indigenous schools which require neither examination nor interference?

A. 3.—No interference is exercised except where aid is given. I am not aware of the special rules.

Q. 4.—In regard to your answer 8, have you ever noticed that a larger share of the fund for primary education is spent in the towns, although strictly it belongs to the villages? Would you adjust the ways and means before you transfer existing funds to the Municipalities?

A. 4.—I have observed the inequality of distribution, but every large town in Gujaráth possesses a certain agricultural population, and to the extent of their contributions the Municipality is entitled to its share of the cess money. Before town boards and local rural boards take over charge of primary education, it would be fair to have a re-adjustment of finance, but the towns should be dealt with liberally, as they are important to the villages and to rural society generally. The claim, however, of the rural board to its full share of the rural cess must be first considered.

Q. 5.—In what districts have you heard that the masters are not civilly treated by the district officers?

A. 5.—I have heard the report lately, and generally I am speaking of Gujaráth. The incivilities of which I have heard are not incivilities in the school, but refer to a want of consideration when the schoolmaster visits the District Officer, or otherwise comes into contact with him.

Q. 6.—Are any bodies exempted from payment of fees in Hindu indigenous primary schools?

A. 6.—I think many who cannot pay are allowed to go free. I think much more than 20 per cent. pay no fees in cash. I am speaking of Gujaráth. Occasionally a very poor boy does not even pay anything in kind, but he would not receive much attention from the master.

Q. 7.—With reference to your answer 14, do you consider that Standards V and VI are not sufficiently high to meet the demand for primary education, and that the present course of instruction, so far from being too ambitious and unsettling, does not even meet the popular demand?

A. 7.—I think that society is sufficiently advanced to create a demand for instruction in Standards V and VI. I would even go further in Gujaráth and add the subjects I mentioned in answer 14. My chief point is that Government ought to supply boys who cannot go into an English school with a very complete education in the vernacular school which ought to include subjects that are now only taught in the Anglo-vernacular school.

Q. 8.—If the college at Baroda proves a success, what effect do you think it will have on the prospects of the Ahmedabad College?

A. 8.—I do not think a college at Baroda would meet the wants of Ahmedabad.

Q. 9.—Have the indigenous schools in the Baroda State yet been aided by the State Department of Public Instruction?

A. 9.—Some of them are aided, and the number is increasing. I cannot give the numbers, but I believe the rules for assisting them are more elastic than in British districts.

Q. 10.—Are any of the masters of indigenous schools in Baroda trained men, and what is the average attendance of an indigenous school?

A. 10.—I know of two trained masters only. I cannot give the average attendance.

By Mr. Telang.

Q. 1.—Are there any bodies of gentlemen in Gujaráth other than Municipal Committees and Local Fund Boards to whom Government higher educational institutions might be transferred?

A. 1.—I know of none.

Q. 2.—What is the ordinary language of Muhammadans in Gujaráth?

A. 2.—The higher classes of Muhammadans speak Urdu, and better than in the Deccan. The cultivating classes speak Gujaráthi, but their religious books and literature are in Urdu. In their indigenous schools Urdu, Persian, and Arabic are taught.

By the President.

Q. 1.—With reference to your reply to Mr. Telang, have you any special measures to suggest with a view to the education of the Muhammadans in the Gujaráth districts?

A. 1.—Yes; I should like to submit a statement to the Commission, and will do so in a few days.

Evidence of the Rev. George Shirt *of Hyderabad, Sind.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—For more than 15 years I have been manager of the mission schools at Hyderabad or Karachi in Sind. During much of that time I have engaged in active tuition four or five hours daily. My experience has been confined to Sind.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—I think it is on a fairly sound basis; but from the scattered nature of the rural population, I do not think that it will ever be possible to bring primary education within the reach of all classes. I must confess that I should like to see an Englishman an Educational Inspector, who would be able to devote his whole energies to the work. It was so for some years when Mr. Fulton was Educational Inspector. He devoted his whole time to the work, the consequence being a most decided advancement along the whole line. Our present Educational Inspector is a very able man, but he has other onerous official duties to perform; consequently the primary schools are far too much under the supervision of the Native Deputies. There is too much correspondence carried on, too much time lost by the masters dancing attendance upon these Deputies when they happen to be near, and too little real supervision. In the course of instruction I should strongly urge the removal of Sindhi poetry from the 5th and 6th standards. Some of the best men, I know, of all religions would gladly see this so-called poetry kept away from boys just emerging into manhood.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only?

Are any classes practically excluded from it; and if so, why? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—I think it is as much sought for as can be expected from the sluggish nature of the Sindhis and the backward state of their country. The class which most seeks after it is the Amil caste of Hindus, but they chiefly seek it for the emoluments it may lead to, not for the value that knowledge, as such, possesses. The Bhils, who are found to the east of Sind, have not yet found their way into the primary schools. I have found some few readers among Bhils settled in Sind, but I imagine they are not encouraged by the vernacular schoolmasters to attend school. The attitude of the influential classes to primary education generally seems to be one of the most stolid indifference.

Ques. 4.—To what extent do indigenous schools exist in your province? . . . How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Few indigenous schools are now left, and these are generally kept by Muhammadans who profess to teach the Korán. Their masters as a rule only know how to read and write. They seem to me only to be the survival of the unfittest; all the best indigenous schools having long since availed themselves of the grant-in-aid system, greatly to the advantage both of themselves and the pupils. I believe, if the grant-in-aid system were only made permanent, several of the present very indifferent indigenous schools would pass into the hands of cleverer masters and be registered.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? . . . . . .

Ans. 5.—I know of few cases where home instruction is carried on except as supplementary to the school instruction; but the few specimens I have seen are not very favourable ones. They were generally the sons of well-to-do parents, who secured the cheapest teachers available without very much regard to their fitness. Considering the very low state of morality among boys in Sind, I should think an extension of home instruction, under competent teachers, very desirable.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in the rural districts?

Ans. 6.—Very little indeed. For some time to come we must look to Government almost exclusively for the extension of education in this direction.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards?

Ans. 7.—I fear that in Sind a district committe would mean Native members working under the presidency of a European—an arrangement that would act just as well as if the funds were left under the absolute control of each Deputy Collector. The Native members would, I fear, vote just as best suited the pleasure of the master of the Board.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal Committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal Committees failing to make sufficient provision?

Ans. 8.—All Government schools in all very large towns. There should be a compact between the Municipality and Government that the present grant-in-aid system, or one similar to it, be extended until sufficient school accommodation has been provided. That there are sufficient children going to no school at all to fill a school should be sufficient cause for admitting a new school to the benefits of the grant-in-aid system; and I firmly believe that if the *permanency* of grants-in-aid were assured, Municipal bodies would only have to be pressed a little by Government to do the needful. I can well understand that Municipalities may in some instances hesitate to take over the present Government schools; for, as they do not pension their own servants, why should they pension those of Government?

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? . . . . . Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—Instead of supporting young men for two years in our present Normal schools, I would suggest that men already sufficiently educated in our middle schools be encouraged to go through a course of training in teaching with a view to taking that up as their profession, and then that such men be employed as there might be vacancies for them. They would be superior to the men at present drawn into our Normal school; they would enter the service with less cost to Government in preparation, and they might therefore have better salaries than the present primary schoolmasters draw. A superior body of men to the present, with somewhat improved salaries, would lead to their being more highly respected, especially if the village schoolmaster was able to interpret an English document when it arrived in the village.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people? . . .

Ans. 11.—I am thankful to say that it is. In this point we are very fortunate compared with our Panjábi neighbours.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education among a poor and ignorant people?

Ans. 12.—To this question I give a most unqualified affirmation. It is the principle which I carry out in paying our own teachers; and I find it even more desirable for women than men. I find the teachers occupy less time in picking their toe-nails under this arrangement than any other?

Ques. 13.—How can the number of primary schools be increased?

Ans. 13.—Let Government officers impress upon headmen of villages the importance of having a school in their village; let the headmen know that this is not the mere private whim of the Revenue official, who presses it upon them, but is really the desire of Government; then let some favour be shown to those headmen who are more forward than the rest in getting up schools; and I believe a great step will be gained. I am myself in the habit of adding another argument. People often say they do not want their children to be educated

because they want them to work, not to become munshis; and even if they wanted them to get Government employment, there are already more candidates than places. To this I reply that there is another benefit in reading and writing which does not seem to have struck them. They frequently complain of how they are fleeced by the petty Revenue officers; but if they were themselves able to read and write, they would be a match for these sharks.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies as contemplated in paragraph 62 of the Despatch of 1854; and what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I know of no such instances. The chief reasons for this provision not being more freely attempted probably lie in the bosom of Government itself. While things remain *in statu quo*, the patronage of Government and its Director of Public Instruction in these institutions represents considerable power; and one hardly expects either of these parties voluntarily to be very urgent to get rid of this power; nor, on the other hand, can we expect local bodies to be very anxious to incur labour, responsibility, and expense, so long as they see Government is pleased to bear the burden.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than before, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—If Government would pledge itself to its grant-in-aid not being withdrawn so long as a school was in a satisfactory condition, I am confident that the grant-in-aid system might be depended upon for all the English education that is now given to the Natives of Sind; but in the present state of things there is too much uncertainty to hope for what would, under more favourable circumstances, be accomplished. Grant-in-aid schools, for instance, were fairly successful in preparing boys for Matriculation: instead of Government rejoicing at this, it immediately prepared new rules for grants-in-aid, leaving out the grant for boys matriculating, thus doing its best to drive such boys into its own schools. When this has been done, why should we not expect that as soon as the sixth standard can be sacrificed, it will be? And this the more, as we have the Director's action before our eyes in the case of two aided schools at Hyderabad, which had very good third standards, having their grants for those standards refused. This uncertainty is regarded by some as intended to check aided schools.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—I think the grant-in-aid system ought to be looked to for eventually providing all the higher and middle education, together with a large amount of the primary education too. Its administration ought to be simplified so as to cost less; the returns called for should only be such as are absolutely necessary for the due administration of the system; and, above all, there should be as few changes in the system as possible: (*b*) I consider that the grants for boys' schools are fairly liberal, but the grant for Matriculation ought to be restored; and, considering how much it costs Government to produce matriculated pupils, I think that the grant for them to aided institutions ought to be a liberal one: (*c*) though the grants to girls' schools for this Presidency are for the present double of those for boys, I feel that they ought to be still increased. In girls' schools fees cannot be levied, in our province, or, if levied, they are only nominal; and it costs a great deal more money to work a girls' school efficiently than a boys' school. I do, however, look forward with a very sanguine hope to the day when fees may be obtained in these schools and the cost of working them be less than at present. The rule requiring a girl to be six years old before her attendance can count for capitation is a blot on the system, and ought quickly to be rescinded.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—In this I can only answer for Sind. Our Educational Inspectors, I am sure, have shown no prejudice against aided schools, whether they possessed religious principles or not. They have apparently without exception realised that they had only to satisfy themselves on behalf of Government, with the secular teaching and the discipline of such schools. This is undoubtedly as it ought to be; for we cannot expect Government, when it gives only a secular education, to pay for anything else in other schools.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—The well-to-do classes generally; but there is a good large sprinkling of poor boys. I think the wealthier classes might be made to pay more than they do at present for the education of their children. There is no college in Sind; but the highest fee in a high school I believe to be R2 a month; that is the fee for the Matriculation class. I believe we have to thank our present Educational Inspector, backed up by the Director of Public Instruction, for these fees having been brought up to their present standard. Formerly they were much lower.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—No, not in Sind.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what condition do you consider that it might become so?

Ans. 23.—I believe that such institutions may flourish, provided they have accomplished teachers who take a real interest in educating their pupils

as distinguished from instructing them, and there are plenty of students to fill the two competing institutions.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—I do not consider that we have more competition in Sind than is good.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—They do not easily succeed in getting remunerative employment, though all do get some sort of employment in the long run.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—On the whole, I consider it is; but I should advocate more attention being paid to the vernacular of such boys than is given at present. Boys are ready with Latin and Greek roots to English words; but are perfectly ignorant, as a rule, of the leading roots of their mother-tongue. One would think that some moral instruction should be aimed at too. These two I consider are grave defects in the present system.

Ques. 29.—Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—No Government scholarship, so far as I know, is tenable in an aided school.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies?

Ans. 30.—In Karáchi it is; but nowhere else in Sind.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers of secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—I do not think the University curriculum needs to be supplemented by a course in a Normal school; still it would be a great advantage to such men if they were to attend a course of lectures given by practical and successful teachers on the "Principles and Practice of Teaching." Such a plan has been working at Cambridge for two or three years. Certificates might be given after passing an examination in the subjects of such lectures.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—I would suggest each Educational Inspector being authorised to secure the aid of any University graduate or Fellow, or other well-educated man to assist him in the examination of secondary schools. Possibly an honorarium might be given.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—I think it a mistake for Government to prescribe text-books for schools. Teachers are much more likely to find out what books will suit their pupils than any extra authority. I have seen some text-books in Government schools far too difficult for the boys to comprehend, and in no case suited to the wants of Native boys, and notoriously so the English grammars generally in use.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—I should advocate Government in conjunction with the Universities inspecting and examining *all schools*; and for some time to come I think the Government should be prepared to foster, and provide for, vernacular as well as technical education; but English education for the Natives ought, on the whole, to be given now with only Government aid.

Ques. 38—In the event of Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate . . .

Ans. 38.—I do not see why it should deteriorate so long as the Universities keep up their Entrance standard, and Government is not lax in giving certificates for its public service. Let either of these examinations be lowered, and Government schools as well as others would find it impossible to keep up the present standard.

Ques. 39.—Does definite instruction in duty and in the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—So far as I know, it does not, with the exception of Chambers' Moral Class Book, which is read in some schools as an *English* text-book, not as a text-book of morals. The best book of morals I believe to be a Christian man, who is bent on stamping his own character on his pupils: failing this, I should commend an attempt at getting a compilation of moral pieces from all sources, but more especially from authors who had illustrated with their lives what they taught with their pens, and having these systematically taught in Government schools.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—Only a little among the Muhammadans, and this is confined to learning how to read and prate a few verses of the Korán.

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—Very praiseworthy progress has been made in Karáchi, Hyderábád, and Shikárpur, and in one or two other small towns. The instruction given in them is the same as that for boys in vernacular schools. In Hyderábád it is generally thought necessary to teach the Gurmukhi alphabet to girls whose parents are Nánakpanthis; but the success of the mission girls' school without such alphabet shows that it is not necessary.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—I should think they might be tried for children under six years of age; but I should not advocate them for elder children.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—My own convictions are that aged men of respectability are the best to employ. The best Government girls' school that I know of has such

teachers. These men failing, I would employ married women and widows. Great caution, however, is required in selecting the latter, for so many widows bear a doubtful reputation. I would under no circumstances send a young widow to teach in a town of which she is not a native. I may mention that for some time we had a Normal school for widows to be trained as school mistresses in Hyderábád; but it was found an expensive and useless institution.

Ques. 45.—Are the grants to girls' schools larger in amount and given on less onerous terms than to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—The grants to girls are double of those given to boys; but the standard for examination—in Sind only, I believe—is the same for both. Why Síndhi girls should be thought cleverer than Maráthi and Gujaráthi girls I do not know.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies, and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—I know of no European ladies taking any share in this work, except the wives of the Missionaries, up to the present time; and it is difficult to suggest means by which such ladies could do much, so long as they remain ignorant of the language of the province.

Ques. 47.—What do you regard as the chief defect, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—To my mind the chief defect of the system has been one that is too common to all Government departments, *viz.*, that of having highly accomplished and well-paid heads to waste most of their valuable time in superintending a prodigious waste of stationery and ink by their subordinates. The remedy for such an evil ough t to be patent to anybody; but I fear it is further from being availed of than it ever was.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might by grant-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—Years ago we opened a little Anglo-vernacular school at Kotri, when the Government had nothing but a vernacular school there. Our school was certainly calculated to supply all the English education that the place wanted; but soon after the Educational Department opened an Anglo-vernacular school, and there not being room for both, ours had to be closed.

Ques. 52.—Is there any tendency to raise primary into secondary schools prematurely? . . .

Ans. 52.—I have not noticed any such tendency in Sind.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—I should not recommend Government attempting to carry out this plan, though I think it very feasible for private and aided schools.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—Not without the aid of Government, but there are a few grant-in-aid schools opened by respectable men by which they make a livelihood.

Ques. 55.—To what classes of institutions do you think that the system of assigning grants in aid of the salaries of certificated teachers can be best applied? Under what conditions do you regard this system as a good one?

Ans. 55.—I am not in favour of Government giving grants for anything except work done, and therefore I see no need for grants on any other system except that of payment by results.

Ques. 59.—In your opinion should fees in colleges be paid by the term or by the month?

Ans. 59.—By the month.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—I believe it does; for the secular instruction, as far as it goes, is as destructive as the teaching of Christianity to the ideas of Hinduism and Muhammadanism, while it has this disadvantage that it supplies nothing positive for the mind to lay hold of, instead of the props that it formerly leaned upon.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—No, for the simple reason that those who reach the highest standard in those branches which are stamped by our English Universities as liberal studies, gain their position even in the said Universities by the diligent use of books and apparatus under the guidance of private tutors. Few of them ever attended professorial lectures.

Ques. 62.—Is it desirable that promotion from class to class should depend at any stage of school education on the results of public examinations extending over the whole province? . . . . .

Ans. 62.—No. Such promotions ought to be left entirely to the school authorities.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—So far as I know, there are no such arrangements. I do not think that we are yet ready for very stringent arrangements for this. I would only suggest, in case of a boy being dismissed, that a certificate of dismissal with its cause be sent to all the schools of his grade in the province; but I would, for the present, leave masters to act upon their own responsibility in admitting such a boy, or in refusing him admission.

Ques. 65.—How do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—Merely as imparters of instruction I should think there is very little necessity for them at all, though I am fully convinced that European gentlemen holding such positions have it in their power to convey other matters to their pupils, which could hardly yet be expected from Native professors. I would not allow an Englishman to

be a teacher, or professor of his own language, unless he has acquired facility of expression in one at least of the languages of India. English professors without this qualification are not likely to be so useful to their pupils as a thoroughly well educated Native.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—If there be such an objecting class it should be told to open its own school for grants-in-aid. To offer a grant-in-aid to such people ought to meet the requirements of the case. Government cannot well go further than this to humour them.

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—I believe they can.

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—I do not consider them on the whole too onerous; they are, I think, a little too complicated. Their chief defect, I consider, is their uncertain continuation.

Evidence of Mrs. F. Sorabji, *Superintendent, Victoria School, Poona.*

Ques. 1.—Please state what opportunities you have had forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have long been engaged in the work of Education, having had charge of boys' and girls' orphanages for several years at Saharanpur near Nasik in connection with the C. M. S. Western Indian Mission. I am now the Superintendent of the Victoria High School in Poona, which I established seven years since and have been carrying it on with the help of my daughters. All my experience is confined to the Bombay Presidency.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—In my opinion home instruction is only valuable as supplementary or auxiliary to school instruction, but alone it is not? generally satisfactory. Boys taught solely at home do not, as a rule, compare favourably with those taught at schools. I have known several instances in which the former have been obliged to appear three and four times for the examinations that the latter pass with facility. There are certainly some bright exceptions to this rule, but they are rare.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—If the grant-in-aid system were framed on a more liberal and equitable scale than it is at present, I have no doubt that many public-spirited gentlemen in this Presidency would come forward and aid in the establishment of schools and colleges.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—In Vernacular and Anglo-Vernacular schools the grants are not at all proportionate to the amount of labour and expense entailed. This is true also of girls' schools, for, although grants are made to them on more liberal terms than to those of boys, female education being still in its infancy in this country, more than ordinary encouragement is needed to stimulate it into healthy growth. In fact, in my opinion education in the proper sense of the word must begin and grow with woman to be of any use to man, and hence no labour or expense should be spared to attain that end.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—I think that the instruction imparted in secondary schools is not calculated to store the minds of youths with useful and practical information, the schedules of study being framed with a view to culminate in higher education for degrees, &c.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—Although this question (besides some other questions) does not belong to my province as a female, yet having been connected with the work of education in some shape or other for many years, I am of opinion that undue attention to the preparation for University examination practically unfits young men for the requirements of ordinary life. I have come in contact with several youths who, though matriculated members of the Bombay University, were unable to write a correct note in English or a petition, or to carry on any ordinary business. The subjects for matriculation are so crowded and overwhelming that to pass the examination necessitates a great deal of cramming, and that which is crammed in in haste leaks out at leisure, leaving behind no good or permanent results. To remedy this defect, I think that a separate higher-graded Government Service Qualification Entrance Examination might be advantageously adopted, introducing some of the more practically useful branches of education. For those who wish to pursue their studies further, or to devote themselves to the educational profession, the standard for matriculation might be raised to that of the London University. This would have the further advantage of qualifying the lads here who wish to complete their education in England.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard

as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—I do think that the number of candidates who present themselves for the University Examination is unduly large when compared with the requirements of the country. For instance, throughout India at least 10,000 students present themselves annually for matriculation solely with a view to enter Government service. Now it is impossible to create a sufficient number of posts for so large a number of applicants. The consequence is disaffection and a great waste of the country's energy, for about one-third of these candidates are drawn from the artizan class. To remedy this evil I would suggest the establishment of mechanical and industrial schools in every large town throughout the country, and that trades be taught on English models. This would have the advantage of enabling this class of people to learn their respective trades and earn independent livelihoods. Unless some such measure is resorted to, I fear that higher education will deteriorate rapidly, especially in a country where little or no value is placed by society on intellectual culture.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—None that I know of, except those in Government schools and colleges. This defect should, I think, at once be remedied, in order to place aided schools on the same footing as Government schools, the object of both being the same, *viz.*, the encouragement of deserving scholars.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—The University curriculum does not, in my opinion, afford sufficient training for teachers in secondary schools; special preparation for teaching is absolutely necessary to ensure success. Every trade, every profession requires previous training, and the art of teaching is no exception to the rule. A man may be a philosopher so far as the knowledge of different branches is concerned, and yet fail miserably through ignorance of the proper methods of imparting that knowledge. I would suggest, therefore, the introduction of Normal classes in every high school and college, with a special scale of grant and the offer of prizes to all those who wish to make teaching their profession.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—Some of the text-books prescribed in the schedules both for Anglo-vernacular and English-teaching schools are in my opinion quite unsuitable, inasmuch as they are selected solely with a view to teach the grandeur and beauty of the English language which makes nine-tenths of the youths more pedantic than practical men of business. The Royal School Series which we use in our Victoria School furnish useful, instructive, and interesting reading, being written in elegant English and replete with information almost on every subject.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—I certainly advocate the State keeping in its own hands for at least fifty years to come the primary and secondary schools in which the interest of the masses is involved, and when the blessing of education spreads through the length and breadth of the land, the people will themselves see and feel the necessity of higher education and value it. My opinion is—educate the country, and the country will by and bye educate itself. Private agencies and Municipal Corporations of the Presidency cities like Calcutta, Bombay, and Madras may well be entrusted with the development of higher education which, with sufficient encouragement from the State by means of grants-in-aid, scholarships, prizes, &c., will maintain its position as it has done in European countries.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted, and if so, what is its character?

Ans. 41.—There is scarcely any indigenous instruction provided for girls in the Deccan, and the reason is, that the people are not yet fully alive to the importance of female education.

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—Government may be said to have made a beginning, and only a beginning I should say, in the work of female education in this Presidency. The character of the instruction imparted is fairly good as far as it goes; but the want of female teachers in the place of males, as is the case at present, is a great drawback to the progress of female education, especially as Indian ideas are averse to much intercourse between the two sexes. Every effort should be made, and no expense spared, not only to raise up a good and competent staff of female teachers, but also to provide efficient female Inspectors. In the working of the girls' schools, some regard should be paid to the prejudices and feelings of the people in preserving such customs and usages as tend to the cultivation of modesty and good manners. Needle-work ought to occupy a more prominent place in the school curriculum; girls being taught to cut out, as well as sew, all articles of Indian clothing. Care ought also to be taken to preserve the art of Indian embroidery, which is already in danger of dying out for want of sufficient encouragement. Domestic economy as applied to Indian life with regard to the preservation of health, cleanliness, nursing of the sick, and the management of children, should form a part of female education from the commencement. Native ladies, such as the wives of the Deputy Collectors and other high officials, should be encouraged to visit the schools; for, although they may not themselves be educated, some of them are very shrewd and clever, and their countenance alone would give a kind of moral support to the work of female education in the country at large.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—I think that mixed schools answer very well provided they are under judicious guidance and able management. When this is the case, the weak points in the character of the pupils of either sex, so far from being transferred to, are corrected by the presence of the other.

The character of the boy is refined, that of the girl strengthened, and the tone and manner in both are elevated. My own experience amply attests that those good results can be attained in a carefully governed school. In the Victoria School I admit boys up to 9 years of age.

Ques. 44.—What is the best method for providing teachers for girls?

Ans. 44.—The best method for providing teachers for girls' schools is, I believe, that of training the wives of the masters of vernacular schools as mistresses, in order that they may conduct the girls' schools in the towns or villages where their husbands are in charge of the boys' schools. The reason for this arrangement is that the customs which obtain in India regarding women do not allow of their living alone or independently, as in England. I may suggest that in the present scarcity of Native female teachers, encouragement might be given to Eurasian and Anglo-Indian girls to qualify themselves to become mistresses or superintendents of native schools. I have made a beginning of this class in my own school.

Ques. 45.—Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—As I have already said in my answer to the 19th question, the grant to vernacular and Anglo-vernacular schools for girls is as inadequate as that for the boys, although to the former it is given on more liberal terms than to the latter. A grant of R3 for a girl in the first standard, rising up to R16 in the sixth or highest, if successful in passing under every head, is in my opinion too small an amount to encourage private efforts. I have been repeatedly asked to establish schools for girls in the camp and city of Poona on the same system which obtains in the Victoria School, but hitherto I have been unable to do so on account of the inadequacy of the grant, and I know of other places where the development of such schools has been hindered by similar difficulties.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies, and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—European ladies do take an interest in English-teaching schools, as I can testify by the valuable help rendered by several ladies in Poona to my school, as well as to others in the station. I believe that by placing girls' schools in large cities and towns under ladies' committees and appointing some of them as honorary secretaries, wherever it is practicable, immense good would result.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupils?

Ans. 53.—The rate of fees in secondary schools ought certainly to vary according to the means of the parents or guardians of the pupils. For instance, a mámlatdár drawing from R100 to 150 per mensem, sends his son to the same school as his clerk with an income of R15 or R20 per mensem does. The fee for the highest standard, I believe, is R4, and, supposing that both these boys are in the same class, it will go very hard with the poor clerk to pay about one-fourth of his scanty income for the education of one child alone.

Ques. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount under ordinary circumstances in the case of colleges and schools respectively?

Ans. 57.—Leaving the higher or collegiate education aside, all grants to primary and secondary schools should amount, in the case of boys' schools, to one-third, and in the case of girls' schools to one-half, the gross expenditure. This would give an immense impetus to private enterprise and be a great saving to Government in the end.

Supplementary Question.

Ques. 71.—Is there any branch of female education, other than those already referred to, which urgently calls for Government's attention?

Ans. 71.—Yes. The training of women as doctors and midwives. Even a class for teaching midwifery and simple household medicines might be formed wherever a civil or military hospital exists; this will provide the means of saving thousands of lives (chiefly of women and children) which are now lost for want of a knowledge of these branches.

Cross-examination of

By Mr. Jacob.

Q. 1.—With regard to your 28th answer, would you kindly inform the Commission how you have ascertained that one-third of the candidates at the Matriculation examinations of the Indian Universities belong to the artisan class?

A. 1.—The calculation is based on observation, and not on any particular set of statistics.

Q. 2.—In regard to your 42nd answer, do you think that in the vernacular schools, the Educational Department should offer more than 2 annas a head for the embroidery which it has prescribed in the higher standards of instruction?

A. 2.—I do not know that it is necessary to offer more. But I want to encourage, a special indigenous style of embroidery, such as exists in Gujaráth, rather than encourage only, by rewards, the English forms of embroidery.

Q. 3.—As to your 45th answer, do you know as yet of any efficient Anglo-vernacular school for girls which has found it impossible to earn half its expenditure from the present grants?

A. 3.—I do not know of any girls' school (Anglo-vernacular) in Poona which earns half its expenses.

Q. 4.—Are you aware that the grants to Anglo-vernacular schools for girls range from R15 up to R63 a head, and are nearly double the grants offered in "English teaching" schools for Europeans, Eurasians, and Portuguese?

A. 4.—I was not aware of the fact.

By Mr. K. T. Telang.

Q. 1.—Do you think that if grants are given on a more liberal scale than at present, colleges are likely to be established by Native gentlemen in Western

India, say, within the next ten years? If so, what leads you to think so?

A. 1—I think the Native Rájás and gentlemen of means would in that period assist in opening high schools. The opening of the Rájkumár College in Káthiáwár encourages the hope.

Q. 2.—What are the practically useful branches of education which you would add to the course of secondary education? And how would you adapt the constitution of the schools to this new demand?

A. 2.—My answer 27 has already given what I have to say. I think a commercial education should be provided for.

Q. 3.—Do you think that the scheme you propose in answer 36 is adequate for carrying out the object of the despatch of 1854, *viz.*, to spread the knowledge of European science and art?

A. 3.—I have not studied the despatch.

Q. 4.—On what principle can Municipalities be called on to undertake the work of higher education for the whole country?

A. 4.—The Municipality would give a grant-in-aid, and regulate it according to circumstances.

Q. 5.—How would you overcome the practical difficulties of levying a varying rate of fees? Would you consider a man's family and other circumstances?

A. 5.—The practical difficulties have been met in other provinces, and would have to be met here.

By Mr. Lee-Warner.

Q. 1.—Do you think that the Native girls educated in your high schools continue their education after they leave the schools; and do you still continue to visit them and keep up your acquaintance with them?

A. 1.—Some of them continue to keep up their education. I lend them books to read from our library. I make a point of visiting all who have left our school.

Q. 2.—Since you commenced work in Poona in 1876, have you observed any marked improvement in the attitude of Native society tending to the encouragement of female education? Have you received any special encouragement from Native as well as English families?

A. 2.—I receive every year contributions from Native gentlemen towards our prizes, which are given even by those who have no children at the school. I think I have noticed an increase of friendliness towards us.

By the President.

Q. 1.—With reference to answer No. 16 in your evidence, can you favour the Commission with any practical suggestions for increasing the supply of female teachers?

A. 1.—I would encourage by special grants the training of pupil-teachers in aided and private girls' schools. I have several girls in my own school being thus trained, and I have trained all the eight teachers now in my own school on this system. But I have never received any grant or aid from the Government for pupil-teachers. Two of the teachers whom I have thus trained are now engaged in the Government Female Training Colleges.

Q. 2.—How many Native boys and how many Native girls have you in the Victoria School?

A. 2.—I have 5 boys, 2 of them beyond the age of 9. I have about 25 girls, from the age of 5 to 17. The girl of 17 is a Pársi. Some time ago the parents objected, because they were afraid I might take in older boys, but no children were withdrawn in consequence.

Q. 3.—With reference to answer 45 in your evidence, what capitation rates would you suggest for girls' schools, in order to render it possible to extend female education by means of private efforts?

A. 3.—I think double the rates which I mentioned, namely, R3 to R16. I now understand that the Education Department grants capitation rates for girls' schools more than equal to double these rates in Anglo-vernacular girls' schools.

Q. 4.—As a matter of fact, do you in the Victoria Girls' School vary the rate of fee according to the means of the pupils?

A. 4.—We do. We are forced to do so. I advise the general adoption of a system which we find necessary in private educational efforts.

Evidence of the Rev. R. A. Squires, M.A., *Church Missionary Society.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—Of the last twelve years, I have spent nine in India, during almost the whole of which I have been connected with the educational work of the Church Missionary Society in the Bombay Presidency. In the pursuance of my duties I have had opportunities of studying the system of education established in this province, and of observing its effects both in towns and in rural districts.

The statements I have made express in the first instance my own personal views and convictions. But I may be allowed to mention that the Bombay Missionary Conference appointed a committee to consider the questions under discussion, and it is as a member of that committee, and after consultation with the other members, that I have been requested to give evidence on the present occasion.

Bombay.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—For some years past successive Directors and Inspectors of Public Instruction in the Bombay Presidency have made considerable efforts to provide all classes of the people with suitable elementary instruction; and more recently they have been vigorously supported in their endeavours by many Revenue officers. A good deal, on the whole, has been accomplished, but very much more remains to be done;[1] and it is to this Department of Public Instruction that Government ought to devote most of its attention and strength. Still, I do not think that any system of education can be said to rest on a sound basis so long as it depends almost exclusively upon Government and Government officers for management and support,

which, with one or two notable exceptions, such as Bombay and Sukkur, is certainly the case as regards the system of primary education established by Government in this Presidency. Though it may be necessary for Government to have at present its own primary schools, yet the object which ought to be kept in view is a system of local institutions inspected by Government officers, and assisted by grants-in-aid on the principle of payment by results.

It seems to me that the following are some of the chief requisites for a proper development of elementary education in this Presidency:—

1stly.—Government should regard the instruction of the masses as its first and paramount duty, and impress the same conviction upon all Municipal bodies, and local boards, entrusted with educational responsibilities.

It is notorious and has constantly been a subject of complaint with Educational Inspectors that Municipalities, as a rule, contribute little or nothing to the support of primary schools, and even prefer to spend the funds at their disposal upon higher education, which, of course, mainly benefits the classes to which the members of the Municipalities themselves belong. This is a practice which ought, I think, to be strongly discountenanced, for it must tend to give Municipalities quite a wrong conception of their duty to the public. During the year 1880-81 the Municipal grants[2] to colleges, and high and middle boys' schools, with a total of less than 19,500 scholars, amounted to R31,259; while their grants[2] to vernacular boys' schools with a total of more than 264,000 scholars, amounted to R12,500.

2ndly.—Municipalities should be required to make provision for the elementary schools within their limits.

The pecuniary resources of the Educational Department (as we are told) are exhausted, the cess fund is used up, and the Municipalities will give nothing. Something might be done by setting free for primary education sums now devoted to other objects; and Government might make a larger grant from Provincial Funds; but it seems to be absolutely necessary that the non-agricultural classes should now be called upon to bear their share of the burden. Merely to fix a higher rate of fees for non-cess-payers does not answer the purpose. During the year 1880-81 the expenditure from Local Funds on primary schools within Municipal limits amounted to about R2,90,000. Of this sum about R90,000 was made up from fees, Municipal grants, &c., and cess receipts within Municipal limits; and the remainder, *viz.*, R2,00,000, represents the amount which towns ought to have provided for their own schools, but which was appropriated by them instead from the proceeds of the land cess.

It may, perhaps, be said that this sum was taken not from the land cess, but from the Provincial grant to Local Funds. Still, it comes to the same thing. The Provincial grant to Local Funds is a contribution from the State designed to supplement funds raised from local sources, and under present circumstances must be regarded mainly as a sort of grant-in-aid to cess schools. At all events primary schools within Municipal limits could not possibly claim more than R20,000 as their share of it, and this would still leave a sum of R1,80,000, which had to be provided at the expense of cess schools. This ought not to be. Municipalities have for years been *empowered* to provide funds for primary education, and hitherto, with a few exceptions, they have done little or nothing. They might now be *compelled.*

3rdly.—In districts where the duty cannot be undertaken by Municipalities, committees consisting chiefly of non-officials should be formed to superintend the working of primary schools.

A good commencement has been made in this direction; but the committees might be consulted more than, I believe, they are, upon all matters relating to the well-being and management of their local schools. Their advice should always be sought with regard to the appointment and transference of masters and the pay to be given them.

In subordination to these committees it might be well to have a small board for each village where there is a school. The character and weight of these boards will vary with the locality. In poor districts it may be impossible to obtain men of any education. But members of a board may be quite competent to judge whether a school is properly conducted, and the masters are attentive to their duties, and the children regular in their attendance, even though they should not themselves be able to pass under the lowest standard.

Every means should be taken to awaken the interest of the people and to make them feel that the school is theirs. Both masters and people are too much inclined to look upon the Sarkári school as a thing not to be meddled with by outsiders.

4thly.—Indigenous and private schools should be encouraged as much as possible, both because they represent a right principle—(besides having certain excellences of their own)—the principle of independence and self-reliance; and also because they ought, under more favourable circumstances, to afford an opening for the establishment of private institutions of a superior class.

5thly.—There should be careful and constant inspection. If the European professors of Government colleges could be endowed with acknowledge of the vernaculars and turned into Inspectors, it might be a gain to education.

As regards the course of instruction to be pursued in elementary schools, I cannot do better than express my general agreement with the suggestions made by Dr. Murdoch in his letter to the Viceroy on education in India.

Ques. 3.—In your province is primary instruction sought for by the people in general or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes partially excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—All castes and classes show to some extent a desire for primary instruction, though not all in an equal degree. One might fairly state the case thus:—that there is an increasing willingness on the part of some classes and a decreasing unwillingness on the part of others. In all districts the demand for schools exceeds the supply. And though the percentage of scholars of every description to the total population is even now only 1·54 in British districts, and 1·02 in tributary States, yet the rate of progress, taken as a whole, has been sufficiently rapid to show what results might be looked for if more energy and

[1] Of boys who are of an age to be in school, only 1 in every 7 are under instruction; and of girls, only 1 in every 100.

[2] The schools and grants of Bombay and Sukkur are not included. Their example deserves to be followed.

more funds were devoted to the development of primary education. The number of scholars in the Bombay Presidency has doubled itself since 1868-69, and more than trebled itself since 1865-66;—having risen from 100,215 in 1865-66 to 158,047 in 1868-69, and 316,974 in 1880-81. It must be noted, however, that the rate of increase in the different castes or classes has by no means been proportionate to their respective numbers.

If we take, for instance, the Bráhmans at one extreme, and the low castes, including Dheds, Bhangis, Máhárs, Mángs, &c., at the other extreme, and, as intermediate between these two extremes, the great body of cultivators, who form the bulk of the population, we obtain the following results:—

Caste or Class	Percentage of Caste or Class to total Population.	Average annual rate of increasen Attendance at Primary Schools for Boys from 1874-75 to 1880-81.	Total Number attending Primary Schools for Boys in 18-0-81.
Bráhmans .	4·5	1,713	57,969, or 1 in every 17
Cultivators .	60·0	1,557	49,404, „ 1 „ 280
Low castes .	6·0	152	2,250, „ 1 „ 550

Poverty, ancient custom, inability to perceive the benefits of learning, and the apparent hopelessness of competing with the higher castes for any share in the Government service are, I believe, some of the reasons why the middle and lower castes do not seek instruction in larger numbers; and to these reasons I must add the almost utter dearth of an interesting and instructive vernacular literature, and also the opposition they meet with from the castes above them. On this point I agree with Mr. Jacob, who says (Educational Report, 1880-81, p. 56) that "the Bráhmans in the villages are, as a rule, strongly opposed to all measures for the education of the Máhárs" and that "the Bráhman schoolmaster also is often a fertile source of obstruction;" only I would add that their opposition and obstruction are extended to the education of other classes as well.

The influential classes are, I believe, as a rule, quite indifferent to the extension of elementary knowledge among the masses, even if they are not actually hostile to it. The figures I have given in answer 2 show the general attitude of the influential classes, as represented by the Municipalities, towards primary education, even when pressure is brought to bear upon them. As specific instances of the same kind, I may select the following grants of Municipalities to higher and primary education in 1880-81:—

	Higher Education.	Primary Education.
	R	R
Ahmedabad . . . Viramgám . . . Deesa . . .	8,730	725
Sholapur . . . Pandharpur . . . Bársi . . .	2,668	522
Kánara	2,340	0
Kalyán	1,580	0
Broach . . . Anklesvar . . .	1,320	0
Dhárwár . . .	890	0
Satára	614	75
Belgaum . . .	600	0
Násik	475	100

While some of these Municipalities have been at last induced by the Revenue officers to promise a little more aid to primary schools, others have withdrawn their grants. It must be remembered that the schools within these limits are, in every case, a heavy drain on the land cess.

Ques. 4.—To what extent do indigenous schools exist in your province? . . . . Under what circumstances do you consider that they can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? . . . .

Ans. 4.—Considering the powerful forces that have been at work for the last five and twenty years to extinguish schools of this class, the mere fact that they should continue to exist is a proof of considerable vitality, and an indication that they must meet some definite need. A remarkable feature about them is that they seem to flourish most in some of the strongest centres of Government education, such as Bombay, Poona, and Ratnágiri. Though we are sometimes told, and apparently with satisfaction, that they are "dying out before the advance of the cess schools."—(Educational Report, 1879-80, p. 57.)

Perfect returns for indigenous schools have never yet been obtained; but the following figures are not without interest. The number of scholars attending indigenous schools in ten of the Collectorates is given as 29,628 in 1841, 23,333 in 1871, 27,754 in 1874, which shows that indigenous schools had begun to regain ground, or that their numbers had been under-rated. The probability is that their numerical strength always has been under-estimated, and is so still.

The whole number of scholars attending "unrecognised schools (including indigenous schools)" is said to have been 74,517 in 1875, and 78,982 in 1876, or about one-fourth of the total number of scholars in the Presidency. In the year 1880-81 the number attending *registered* indigenous schools in the Central Division (of which the returns are most complete) was 2,318; and the number attending *unregistered* indigenous schools in the same Division was stated to have been 24,422, making a total of 26,740 for the one Division, which was considerably more than one-fourth of the whole number of children under instruction in that Division.

My own impression is that they should not be too much interfered with. For years they were "unrecognised," not to say ignored, and yet they continued to thrive. Now they run a chance of being killed by too much attention. They are accomplishing a humble, but not altogether useless work, in their own way; and while they ought to be encouraged as much as possible, I think it would be a pity to destroy their distinctive features by trying to convert them into inferior Government schools. We should trust more to indirect than direct means for their improvement. If they have the elements of permanence, they will improve naturally under the general advancement of education, and will call by degrees for better teachers and a better system of teaching, without losing, as one may hope, those closer and more friendly relations between master and pupil which make them, in one respect at least, superior to most Government institutions. In mental arithmetic, too, and in their strictly practical character, they beat other schools. If they are wisely dealt with, and neither checked nor forced, I think they may prepare the way, or

at least keep it open, for a better class of private schools standing side by side with Government or Municipal institutions, but separate from them. At all events I would venture to protest against any attempt to extinguish this one faint spark of independence and self-reliance, which still survives, and which ought rather to be fanned into a flame.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—While private enterprise of every kind ought to be supported and encouraged, it is out of the question that Government should depend upon it for the supply of elementary instruction in rural districts. There are many inducements which lead young men and boys of certain castes and classes to seek for higher education, and these are in themselves a strong guarantee that the supply of higher education will be maintained, even if Government withdraws from the direct work of teaching. But it is quite otherwise with elementary instruction. In this case those very conditions are wanting which go to ensure the maintenance of secondary and higher education. The means of the parents are so much smaller, the need of their children's labour is so much greater, and the incentives to study are so much fewer and weaker in this case than in the former, that, what with the indifference of the upper classes and the lethargy of the people themselves whom it is sought to benefit, everything seems to mark out this as the special work of Government.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal Committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal Committees failing to make sufficient provision?

Ans. 8.—Primary schools are naturally the first which should be entrusted to Municipalities for support and management,—on condition, of course, that they undertake the responsibility of raising the necessary funds. The instruction of the masses is clearly the first educational duty of civic bodies; and it is also the one which they are best qualified to perform. Where the system and standard of instruction are both alike so simple, no town which boasts a Municipality ought to find any difficulty in producing sufficient suitable men of different classes to form a board, provided, too, much is not expected of them at first. Many of the objections which might reasonably be brought against the general transference of schools of a higher grade to Municipalities, would not have quite the same force in the case of primary schools: for, though they could not be multiplied indefinitely, yet there might always be a sufficient number of them to meet the wants of different sections and classes; whereas in schools of a higher grade a Municipality must necessarily in most cases have one school for all, or none.

Municipal primary schools ought, of course, to be supported from Municipal funds. In no case should they be allowed to draw from the local cess a larger sum than their respective Municipalities are entitled to on account of cess receipts within their own limits; and if aid is given to them from Provincial funds, it should be on some definite system common to all similar schools, whether Municipal or private.

Should a Municipality decline to supply primary instruction out of its own funds, then I suppose Government must either use compulsion, or else undertake the work itself at the expense of the Municipality. Either it should require the Municipality to set apart annually a certain portion of its funds, or it should raise the sum required by means of a house-tax or some other impost. No Municipality should be allowed to support schools of a higher grade out of Municipal funds unless it has first made proper provision for primary schools. With Municipalities higher education should take the lower place.

As regards high schools, I would suggest that Municipalities should be allowed to take them over, or to establish them, on two conditions, first, that proper provision has already been made for primary instruction; and, secondly, that all classes within the Municipal limits agree in desiring to have one high school in common. If both of these conditions are not fulfilled, then those who desire higher education should establish schools of their own.

All high schools of every description, whether supported by Municipalities or belonging to private bodies, should, I believe, receive no aid from Government except on the principle of payment by results. I mean that there should be no Government high schools, such as there are at present.

The intermediate, or first and second grade Anglo-vernacular schools, will claim the attention of Municipalities next after primary schools. These, like high schools, will, I presume, be assisted by grants in-aid from Provincial funds. They may be under the superintendence of Municipalities, supposing that this is the wish of all classes, as expressed by their representatives; or they may be private institutions, or may belong to representative bodies. This will depend upon circumstances, and will make no great difference to Government as regards cost, since only results will be paid for.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—I believe the Government Normal school system suffers from being too restricted. If the present enquiries lead, as we may hope, to a great extension of primary education, there will be an increasing demand for qualified teachers, and new measures will have to be taken. It would, I think, be well if Government tried in this direction also, to divest itself as much as possible of the work of teaching and confined itself to its proper sphere of inspecting and examining. Private and representative bodies ought to be encouraged to have Normal schools and colleges of their own for training teachers; and all recognised vernacular schools of a good class, whether belonging to Municipalities or private bodies, should be allowed and encouraged to have one or more pupil teachers, who should pass in due course to some recognised training institution, and eventually, if qualified, receive a Government certificate (or some equivalent), which might in time be demanded of all who offer themselves for masterships in vernacular schools. I would, in fact, see the larger system of England

introduced into India; for I feel that Government institutions, though good and useful in their way, will eventually be an impediment unless they give place to something better.

The Government schoolmaster is, I fear, too often a nucleus of discontent in his village. But as for improving his social status, this is, I think, a matter beyond the power of Government, and must be left to natural causes. In almost all countries the village schoolmaster is rather a solitary individual. Still, I am sure that in this Presidency a village schoolmaster, who would do his work faithfully and try to win the regard of his pupils and the good-will of those around him, would occupy a good position amongst the villagers, and might exercise an excellent influence upon them. It would be a good thing if the village schoolmaster could be drawn more largely from the class of cultivators. They would be more in sympathy with their scholars, and would understand their wants better. The present Director of Public Instruction is, I believe, endeavouring to give them a larger share in the work. In the year 1880-81 the returns show that in Government Normal school for masters, 262 of the students were Bráhmans and 16 were cultivators. Amongst schoolmasters the proportion of cultivators would probably be even less.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—The vernaculars of this province are, I believe, properly recognised and taught within their respective districts.

But in connection with this subject I should like to suggest (1st) that in the Anglo-vernacular high school course far more attention should be given to the vernacular; it is a fact that a boy, as soon as he enters a high school, may give up entirely the study of his vernacular; and (2nd) that in *all* English schools for Europeans and Eurasians, which are assisted by grants-in-aid, the study of some vernacular should be made compulsory. The University might do much more than it has done for the study of the vernacular both in English and Native schools. As for English schools, I would make it an absolute rule that all boys and girls who have passed a certain standard (say the fourth or fifth) should be obliged to take up one or other of the vernaculars. It would be far more useful in every way for those who have been born in the country and are likely to remain here to know one of the vernaculars well than to have a small knowledge, or even a large knowledge, of French or Latin; and for the country, too, it it would be a great advantage. Even in this matter of education, what useful services they might render if they had such a knowledge of the vernaculars as might be gained by those who have studied them from childhood!

Also, as bearing on the same subject, I should like to point out that the system of higher education established in this Presidency has sadly failed to "enrich the vernacular literature by translations from European books, or by the original compositions of men who have been imbued with the spirit of European advancement"—(Educational despatch, 1854). So far from being "enriched," the vernacular literature of this Presidency is in this respect almost as poverty-stricken as it was thirty years ago. It is a stigma upon the higher education of our Government colleges, and upon the men who profit by it, that so little should have been done "to place European knowledge within the reach of all classes of the people," and it provokes the enquiry whether the higher education has not failed in one of its most important objects. This failure may be due in part to the indifference of the educated classes to the education of the people, but it must also be attributed in some measure to the misguided action of the University, and to the fact that the vernacular languages have been excluded from our colleges, and that consequently no means are taken for ascertaining whether the knowledge imparted has really been assimilated by the students and can be properly expressed by them in their own tongue. Surely in our colleges, if anywhere, and amongst the professorial staff, we ought to look for a perfect acquaintance with the vernaculars of the land: for how else can it be expected that they will be enriched with the best of western literature and western thought? "I have not stopped to state that correctness and elegance in vernacular composition ought to be sedulously attended to in the superior colleges. This is a matter of course in the scheme of instruction." (Lord Auckland's Minute, 24th November 1839, paragraph 20.)

In making these remarks I am not unmindful of the learned researches of a few individuals; nor do I forget the translations that have been made both from Sanskrit and English, or the useful school-books which have been prepared for the Educational Department. I fully appreciate what has been done; but still the results must be pronounced disappointing. It is perhaps worthy of notice that amongst European officials who have rendered valuable services to vernacular literature the most distinguished have been military officers, and that these belonged to a bye-gone day when there was no University and no college.

Ques. 14.—Will you favour the Commission with our views, first, as to how the number of primary schools can be increased, and secondly, how they can be gradually rendered more efficient?

Ans. 14.—The agencies through which Government must work for the increase of primary education are Municipalities, district committees, representative bodies, Missionary Societies, and indigenous or private schools. And the surest method by which Government can increase economically the supply of primary schools is to withdraw all impediments to the free action of these various bodies, and to encourage them in every possible way to extend their operations. Still, the increase of primary education must depend ultimately upon the amount of money that Government can devote to this object. And so the question resolves itself into this:—first, how to turn the present resources to better account; and, secondly, how to increase them.

A considerable sum might be set free for this or other purposes, if Government would withdraw from its direct connection with secondary and higher education, and place all its schools and colleges upon the footing of aided institutions. But the only effectual measure is for Government to increase the Provincial grant, or else to make the non-agricultural portion of the population contribute its share to the cost of primary education. Of these two courses the latter would, on many accounts, seem to be the more suitable. The immediate effect would be to hand back to local funds for primary education in rural districts the large sum of R2,00,000, which is at present

expended upon schools within Municipal limits. And besides this, if the non-agricultural portion of the population contributed its share to primary education in some such form as a house-tax, then, in case of necessity, the rate of the land-cess might be raised, which could not in justice be done so long as the non-cess-payers are altogether exempt.

The efficiency of primary schools must depend mainly upon the vigilance of managing boards or committees, the appointment of capable masters, the frequent inspection of Government officers, and the stimulus of appropriate inducements to painstaking industry, the best of which would be payment (in part) by results. One most important condition of efficiency is that schools should not be raised too rapidly to a higher grade, and that in the lower standards the subjects should be as few and simple as possible. This is undoubtedly one reason for the popularity of indigenous schools. And it is certainly better that the mass of the people should be able to read and write well and cast up accounts, than that the education of a few should be hurried forward at the expense of the many.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher-order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I do not know of a single instance in which the provision of this paragraph has been carried out. The reasons are various:—

(1) The Bombay Educational Department has never cordially accepted the grant-in-aid system. Its aim has ever been to establish a complete system of *Government* schools and colleges, in which everything should be regulated and administered by the Department itself. Consequently it has always looked upon aided institutions with more or less of suspicion and distrust. If it had not been for the perseverance of Missionary bodies in spite of the great difficulties with which they have had to contend, I do not believe that there would have been at the present moment in this Presidency a single aided or independent institution of the higher kind conducted by Natives. It is due mainly, if not entirely, to the influence of their example that other institutions like their own have of recent years been started and maintained, and that one of the main conceptions of the despatch has not been altogether lost sight of or ignored. Instead of requiring the people to establish higher-grade schools and colleges of their own, on the condition of aid from Government, the Educational Department has gone on multiplying its own institutions with the scantiest aid from without; and as the classes which ought to have done most for their own education have found the Educational Department so ready to relieve them of the burden at the expense of the State, it is not to be wondered at that they should have grown less and less inclined to do anything for themselves. The popular subscriptions which in 1870-71 amounted to R48,097 had sunk to R24,743 in 1880-81; and during the intervening years the amount was even less. And even these small contributions are not, I believe, for the current expenses of education, but chiefly for new buildings.

(2) It has been laid down as a fixed principle that aided institutions must from the first cost Government a great deal less than those belonging to the Educational Department, or be superseded by them. It has not been properly recognised that aided institutions, and not Government institutions, are the real precursors or self-supporting institutions; and that, even though they should cost Government almost as much, or quite as much (which they never do) as its own institutions *at first*, yet their tendency would be to become less and less expensive as education advanced, and so Government might after a time lessen its grants or withdraw them altogether, if necessary—a proceeding which would be perfectly fair if it affected all institutions alike; whereas by maintaining these departmental schools and colleges Government—notwithstanding its honest asseverations to the contrary—is really pledging itself to multiply them indefinitely wherever they may be needed; and, by thus multiplying them constantly increases the difficulty which it must find in abandoning an old policy for a new and opposite one.

(3) From the first the department has tried to build too much from the top instead of from the bottom. Instead of educating the masses and allowing the higher education to develop itself naturally according to the growing needs of the people, the Educational Department has first formed its own system of higher schools and colleges with which aided and independent institutions have no real or vital connection, and now dislikes to adopt any measure which would run counter to the institutions of its own creation.

(4) Another obstacle to the carrying-out of this provision has been a natural feeling on the part of the department that the education of the Presidency must suffer if it passes into other hands, together with the difficulty which its administrators have anticipated of providing for other institutions except by withdrawing some support from their own.

(5) A mistaken view of the attitude which the department ought to occupy towards religious institutions has been another reason why more effect has not been given to this paragraph of the despatch. The perfect neutrality and impartiality required by the despatch have been supposed to necessitate the establishment and maintenance of departmental institutions from which all religion is excluded. Any proposal to carry out consistently the provisions of the despatch for a system of aided schools and colleges has always been met by the friends and supporters of the Educational Department with the charge (which they have sedulously propagated) that such a step would be to hand over the education of the Presidency into the hands of a propaganda—a charge which in itself is a mere piece of childish extravagance, but which nevertheless has had a decidedly prejudicial effect upon the policy and action of the department. But even if it were as true as it is false that any change in the present system must necessarily place the higher education of the country in the hands of Missionary Societies, one might well ask what right Government professors, and other officers of the Educational Department, have to object to it simply on that account. Besides Government Professors will not deny that they are doing as much as Missionaries, if not more, to destroy the ancestral faiths of the people. They, too, are religious propagandists after their own fashion, and why should they use the word to excite odium against Missionary Societies? With common-place inconsistency they state in one and the same breath that Missionary institutions can

produce no converts, nor have any effect upon the minds of the people, and yet that they are going to set the whole country in a blaze of revolution. While listening to their prognostications one is reminded of the solemn warnings uttered by wise men at the beginning of this century against the admission of Missionaries into India on the ground that it would lead to the overthrow of British rule and the wholesale slaughter of British lives. We smile at their prophecies now and so hereafter we shall smile at the similar prophecies uttered by their descendants of to-day. But the professors and other members of the Educational Department are a little ungrateful. They seem to forget that it is to Missionaries they owe their very existence. Was it not Missionaries who first introduced Western education into India, and who later on did so much for the establishment of higher education?

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—Government might, I believe, at once close or transfer all its high and middle schools without loss or detriment to the cause of education. With one or two exceptions all its schools are already managed and taught by Native masters, and there is no lack of men as competent for the work as those who are at present engaged in it, and, besides, many of the present staff would probably be retained even if the schools passed into other hands. If due notice were given that after a certain date all high and middle schools would be placed on the same footing and assisted only by grants-in-aid, I believe that adequate provision would be made to carry on the work, and that whatever difficulties might be experienced at first, they would soon be overcome. In some instances Municipalities, in others private or representative bodies, would come forward to fill the gap; and instead of any injury being done to education, it would, I believe, be established on a much sounder basis and produce much better results.

The withdrawal of Government from its direct connection with colleges, would, of course, be a matter of greater difficulty. But I believe that the right and wise course is for Government now to withdraw. There can be no question as to the ability of the people to maintain their own colleges, with such moderate aid as Government might grant. Nor need we anticipate any insurmountable difficulty in obtaining the services of such Europeans as may be needed. This is a difficulty which would soon be solved. The transference must be made some day, and the sooner it is made the better it will be for the education of the people. The higher education will not lose but gain by it. It will take a firmer hold upon the people, and will become something of their own, whereas now it is only an exotic.

If the interests referred to in the question are personal ones of pay and pension, I think the change might be effected with little or no loss either to individuals or to the State.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—It is useless to expect that under present circumstances people will come forward of their own accord and *offer* to relieve the Educational Department of its schools and colleges. Those who are best able to do this, and upon whom the duty will fall when Government withdraws, are those who profit most by the present system. Of the Hindus who attend Government Arts colleges, more than two-thirds are Bráhmans; and of the students who are not Hindus all but a dozen or so are Parsis. Again, in Government high schools more than half of the Hindus are Bráhmans; while of the scholars who are not Hindus more than four-fifths are Parsis.

It is absurd to suppose that these powerful bodies could not, and would not, make arrangements for high schools and colleges of their own, if they were put upon their mettle. The Parsis have shown what they can do, and Hindus would not be behind them where they have so much at stake. Besides, the example and influence of the other Presidencies would also tell upon Bombay. At the same time it is not surprising if some of those for whom the higher education mainly exists would rather that things should go on as at present than that any changes should take place which would throw them more upon themselves. By means of the higher education they have acquired for themselves, as a class, all the most valuable and influential posts under Government, both inside and outside the Educational Department, and they resent (some of them) any change which would make larger demands upon them, and at the same time make the possession of these privileges less exclusively their own.

I do not believe that Municipalities can be formed into managing boards for colleges; for, while schools may be Municipal; colleges should be national, or at least provincial. But I do most firmly believe that the different sections of the population could either unitedly or singly (as pleased them best) elect from amongst themselves a board or boards, to which no exception could be taken on the ground of intellectual or educational qualifications, and which would in other ways also be quite competent to direct the affairs of any college that has ever yet existed in this Presidency, or that is likely to exist, for a long time to come; for the management of an Indian college is after all not such a very stupendous affair. But if Native gentlemen are as utterly incompetent for a work of this kind, as some of the hard-and-fast friends of the present system wish us to believe, then what right have any of them to a place in the Syndicate or the Senate, or the University at all? Or how can they be qualified to occupy a seat on the Bench or in the Legislative Council, or any other post of high responsibility? Such statements as those to which I allude are really too absurd, but I am obliged to notice them, because those with whose opinions I have the honour to agree have been accused of wishing to overthrow higher education; whereas our desire is to see it more firmly established and more widely extended than it is at present. The wealth and intelligence of Western India will never allow this Presidency to lag so far behind other parts of the Empire as to be without a college for the higher forms of learning. But the Government colleges may easily be an impediment to any really popular movement

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures

would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—To give due warning and to announce a suitable scheme of grants-in-aid is all that would be required, so far as Government is concerned; though it would be necessary that the intentions of Government should be clearly explained to the people by local officials. The advantages and prizes of secondary and higher education are so obvious that no special stimulus would be needed on the part of Government. At the same time I believe that new and higher motives would come into play and help forward very materially the work of education in this province.

The despatch of 1854 alludes to what Hindus and Muhammadans did in past ages towards establishing and endowing educational institutions (49), and evidently looks for similar acts of beneficence from them in the future. How little this expectation has been realised need hardly be stated. Nor is the cause hard to find. The despatch distinctly contemplates *religious* institutions imparting good secular instruction. Such institutions do appeal very powerfully to men, and meet with warm sympathy and support.

Not so, as a rule, schools and colleges from which all religion is excluded. They may be maintained by Government, but they will never be supported on any large scale by the willing offerings of the people. The Educational Department, in not encouraging the different religious bodies of India to have their own institutions, in which their children may be religiously and morally trained, has been doing its utmost to dry up one of the most bountiful springs of charity, and to lower the character of education. If the different religious sections should have each their own schools and colleges, there need be no fear that, with moderate assistance from Government, they will not be able to maintain them efficiently. And if they should combine and have institutions in common, it will be their own choice, and Government will be free from the responsibility of forcing upon them a system of education in which religion finds no place.

If any changes of the kind here suggested are to be introduced, it will be necessary for them to be effected without delay.

It has been said that students from the Deccan are unwilling to go to Bombay for an Arts course; but I may observe that many do go there already to study law and medicine, and some, I suppose, for the Arts course as well. I doubt if any would remain at the Deccan College were it not that the rate of fees is lower, and if Elphinstone College were under Native management, and attended by a larger number of students, the fees might be considerably reduced, so that this—the great difficulty—would be removed. Inasmuch as Poona has the same vernacular as Bombay, there is less to be said for it than for the college at Ahmedabad; for differences of language afford, I think, the strongest reason for the maintenance of separate local colleges. But if the people of the Deccan wish the Deccan College to be preserved, by all means let it be made over to them with the Dakshina Funds, and other endowments it may possess. In like manner let Elphinstone College, together with its endowments, be made over to any board that the Native community may choose to elect; and let both colleges be assisted by grants-in-aid. The native community could easily make good any deficiency, and, besides, the demand would not come upon them all at once. Government would continue to pay the present staff of professors in both colleges so long as their term of service lasts; and as their posts fall vacant, the new appointments would be made by the managing boards.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—It may be in the recollection of the Commissioners that a committee of the Bombay Missionary Conference, of which I was a member, had the honour of addressing a letter to them when they were sitting in Calcutta in the month of March. The subjects touched upon in this question were dealt with in that letter, and it will not be necessary for me to repeat the statements there made. But I may be allowed to call your particular attention to those portions of it which were incorporated by Mr. MacRichan in his evidence.—(Answer)

On the general question I would remark that there ought to be one, and only one, system of grants-in-aid for all similar institutions, whether they belong to the Educational Department or to Municipalities, or to local bodies, or to Missionary Societies. They ought all to exist on the same terms and be aided upon exactly the same principles. For the Educational Department to claim that its own schools and colleges should receive larger grants from Government than others, simply because they are its own (for it comes to that), is to vitiate the whole system of grants-in-aid, which, to be worth anything, must be impartial and consistent. If aided institutions are objectionable to the people, they will not be attended, and obtaining no scholars, and no grants, will soon die a natural death. But if they are attended by Native students in large numbers, and can show good results, it does seem utterly unfair that those results should be rewarded by a far smaller grant than would have fallen to them had they been produced in some Government institution. It is not a question of tests. Let the tests be as severe as you like, so long as they are impartially applied. But when the results are equal, let the remuneration also be equal. Now, it is perfectly plain that either Government institutions are helped too much, or aided institutions are helped too little. Take the colleges for instance. The following table shows what the three Government Arts colleges received from Government during the year 1880-81, and what they would have been entitled to receive, if treated on the most indulgent terms as aided institutions.—

	Amount received.	Maximum Amount entitled to by Grant-in-aid Rules.
	R	R
Elphinstone College .	42,067	9,600
Deccan " .	47,409	6,000
Gujaráth " .	2,563	800
	92,039	16,400

And Elphinstone College, be it remembered, has in addition an annual income of more than R21,000 derived from endowments alone, besides a sum of nearly R17,000 derived from fees and other sources. We have been told that £1,500 a year is

a small income for the Principal of a Government College, but that £500 a year is a "large subsidy" for Government to make to the entire expenses of two aided colleges.

It is sometimes said that there must be an expensive college at Poona in order that Government may be able to get rid of the Dakshina Funds; but I conceive that it is the duty of Government to apply these funds to the most useful, and not necessarily to the most expensive object; and, besides, no one has proposed that these funds should be applied to other than educational purposes, but only that they should be better distributed.

An examination of the grants to Government and aided high and middle schools would, with, perhaps, one or at most two exceptions, exhibit results equally unjust.—(*See* Answer 48.)

It is not pretended that any Government institution of the higher sort (with one or perhaps two exceptions, if they are exceptions) could be maintained upon the system of grants-in-aid which is applied to other institutions. But it is affirmed that aided institutions, though equal in other respects, must cost Government a great deal less than those of the Educational Department, or else be superseded by them. And this, we are told, is required by "the principles of our administration." —(Education Report, 1869-70, page 113; do. 1870-71, page 97). These are certainly the principles upon which the Educational Department has been administered. None the less I would respectfully protest against them, for they are not the principles either of reason, or of the despatch of 1854. It seems to be assumed in all the transactions of the Educational Department that the establishment of Government institutions is the object to be aimed at, and that aided institutions are only to be tolerated under conditions which would be fatal to them, if they belonged to Government. I would venture to propose an exactly contrary course, and I think I have the despatch on my side. For I hold that if there are two institutions doing equally good work at an equal cost to Government (though this is almost impossible under any system of grants-in-aid) one of which is aided and the other departmental, then if either must be abolished, it should be the latter and not the former. For an aided institution is a step towards self-supporting institutions, and prepares the way for them; while the same cannot be said of a Government institution. Besides, if aided institutions were once established on a large scale, Government could at any time much more easily lessen its grants, or withdraw them altogether (if necessary) without injury to the advancement of education, than it could if it had a number of educational institutions of its own absolutely dependent upon it. I might also point out that if two institutions, one aided, and the other departmental, are equal as regards those matters concerning which Government can take cognizance, then it is the former which is really the more deserving of support of the two, because it will probably be fulfilling many useful and important purposes which cannot be accomplished by the latter.

In defence of the much larger grants made to Government schools and colleges, it is sometimes affirmed that the very fact of their existence as Government institutions implies that they have no additional means of support; whereas aided institutions are supported, or ought to be supported, in part by subscriptions and donations. The assumption is not correct on either side, but even if it were, the inference contains a fallacy; for it comes to this, that Government institutions must receive larger grants than others, not because they are better, but because they are less popular.[1]

The fact is that the present system amounts almost to a prohibition upon private and local enterprise. It has even been seriously argued in educational reports that aided institutions, however excellent, must not afford a livelihood to the staff of teachers engaged in them; but it seems to be forgotten that Government institutions are not conducted on purely disinterested motives.

I have made the foregoing remarks upon the supposition that the present distinction between Government institutions and aided institutions is to be preserved. But I believe that the only right and wise policy for Government to adopt is to withdraw from its direct connection with the work of teaching, and to form the Educational Department into a really independent body holding the same impartial relations towards all educational institutions of every kind.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—I do not think that any Missionary institution would be purposely injured by educational officers on account of its religious principles, but indirectly they are certainly placed at a great disadvantage. A mistaken view of neutrality magnified in some quarters, though not in all, by a dislike to Missionary enterprise, has created in the Educational Department an unfriendly feeling towards Missionary schools and colleges, and we cannot be unconscious of the fact. The outcry which has been raised against all endeavours to improve the present system on the ground that any changes in it would transfer the education of the country to the hands of a propaganda (meaning Missionary bodies), however unjustifiable, nevertheless indicates fairly enough what the feeling of too many in the department is towards Missionary institutions. And so do the laboured arguments which are even now advanced to prove that it was never intended to aid Missionary institutions by grants from Government, and this in the very teeth of the despatch of 1854. For in the 37th paragraph of that despatch certain Missionary institutions, which still exist, are expressly mentioned by name; and in paragraph 50 reference is made to "the noble exertions of Christians of all denominations to guide the Natives of India in the way of religious truth," and also to their "Educational establishments" for "the diffusion of improved knowledge;" while in the next paragraph Missionaries are evidently included amongst the "benevolent persons" whose aid must be sought and who must themselves be assisted (52) by grants-in-aid.

With reference to neutrality, Mr. Wordsworth has aptly quoted some words from a speech made by Sir R. Peel on the third reading of the Bill for Irish colleges. He justly notices Sir R. Peel's admission that secular instruction without religious instruction is imperfect, but he seemingly forgets

[1] The Parsis have, I suppose, contributed more largely to the foundation of Government colleges than any other body, and yet, strange to say, the last returns show that there are actually more Parsis in the two aided colleges with a total of 113 students, than in the three Government colleges with a total of 291 students. This fact seems to indicate that the Parsis, at all events, have no great preference for Government colleges.

that the scheme itself, however well intended, proved a failure, and is a warning to the Government of India, rather than an example to be followed.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—The following table, calculated upon the averages for the two years 1879—81, will show approximately the percentage of different castes and classes of students in the Arts colleges, and also the percentage of those castes or classes to the whole population:—

Caste or Class.	Percentage of Caste or Class to total Population.	Percentage of Scholars of each Caste or Class to total Number of Scholars.
Bráhmans	4·5	58·0
Parsis . . .	·03	16·0
Trading Castes (Baniás, Bhátiás, &c) . . .	4·0	9·0
Parbhus	·009	6.5
Cultivators . . .	60·0	1·5
Other Hindus . . .	14 4	7·0
Muhammadans . . .	17·0	1 0
Others	·06	1 0

I do not know that much objection can be made to the fee-rates in Government colleges. But even supposing that many, or even most, of the students cannot afford to pay more, that does not affect the question as to whether the classes from which they come are contributing as much as they ought to contribute to the support of such institutions. The classes which make most use of the higher education are just the classes which could most easily establish and support institutions of their own. And not only does Government educate them mainly at the expense of the State, but having thus educated them, it secures to them all the most responsible and lucrative posts in the Government service. It would be instructive to know how the various castes and classes are represented amongst the officers and teachers of the Educational Department. If the Commission could obtain the returns, they might be serviceable. It looks almost like a satire to find that in the North-East Division the candidates for examination from the *agriculture* classes were composed of 19 Bráhmans, 3 Sonárs, and one Máli.

I have not noticed the usual "social" divisions given in the annual tables, because I think they are too fictitious for an investigation of this kind. They need to be grouped together according to castes before any useful deductions can be drawn from them.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—During the year 1880-81 nearly R55,000 were spent upon scholarships and prizes in Government institutions (including Normal schools) in addition to R10,000 derived from endowments and R3,350 drawn from the local cess for the children of cess-payers. But not a single pie was allotted to aided institutions. This of itself shows how entirely the provisions of the despatch of 1854 have been disregarded, for there it is clearly stated (63) that scholarships are to be given by Government to students in aided schools and colleges; and it is one of the many proofs which serve to show that aided institutions in this Presidency have never been allowed to occupy the position marked out for them in the despatch.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—I have only heard of one instance in which a Missionary school has received Municipal aid. All such assistance has hitherto been reserved for Government schools. It is not surprising that Municipalities should regard Missionary schools and aided schools generally, as outsiders, when we recollect that the whole policy of the Educational Department has all along been moulded by the same feeling. I doubt if it has ever occurred to an Educational Inspector to ask a Municipality to assist an aided school, however often and earnestly he may have pleaded for those of his own department. If aided institutions had from the first been regarded as an integral portion of the national system of education, then Municipalities and other public bodies would have learned to treat them with impartiality. In this matter they have only followed the lead of the Educational Department. But even now, if the matter were put fairly before them, I think they might be inclined to act justly; for I do not believe that there is on the part of the people generally any feeling of dislike to aided institutions, whether belonging to Missionary Societies or other bodies. Still the question of Municipal grants is a most difficult one. Under the present system, I do not see why any difference should be made between aided schools and Government schools in places where the former need and deserve help. But under a different system it may be found necessary for Municipalities to limit their grants to their own schools (supposing that an order of Municipal schools comes into existence), except in those cases where they are dependent for some kind of education upon non-Municipal schools.

If, as I would propose, all high and middle schools, whether private or public, are placed upon the same footing as aided institutions and assisted (for the present) by grants from Provincial Funds, then all difficulty with regard to this class of schools will be obviated. Municipalities will then, as a rule, give grants only to their own schools, and such other schools as may meet a want not supplied by themselves. But if secondary education, as well as primary, is to be placed under their control (though this is most unlikely), it will certainly be necessary to secure to aided institutions a fair consideration at their hands.

If primary education is made a charge upon Municipal funds, then all primary schools which can show they are doing a good work, will, I think, be treated fairly by them. Though this, too, will require the attention of Government.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—It is most unfortunate that the inspectors and administrators of public education should be so closely identified with merely one set

of educational institutions, and while expected to administer impartially the whole educational system of the province, should yet be personally responsible in a special manner for the maintenance and development of certain schools and colleges to the exclusion of all the rest.

The real cure for some of the present defects in inspection and administration is for Government to retire from the direct work of teaching, and to have an Educational Department with its staff of officers quite independent of any of the institutions which are under their control. I need not point out that, under the present system, almost every officer of the Educational Department, from the highest to the lowest, has first served in some departmental school or college. But while I think their judgment may be, and often is, biassed, it is superfluous to say that I do not charge them with any intentional unfairness. I am discussing a system and not individuals.

The inspecting body to be efficient needs to be very much stronger than it is. Government inspection is almost nominal even in towns, and in villages it necessarily reduces itself to something like a farce. Local supervision is absolutely necessary, especially in rural districts, if schools are to be properly conducted.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35 —Aided institutions are allowed perfect liberty with regard to the selection of their text-books, and, so far as I am aware, there is no ground for complaint on this score. Still, the stereotyped course of instruction which prevails in Government schools, and which practically compels aided schools to adopt the same, or to relinquish their grants, cannot fail to have an injurious effect upon education. It is perfectly appalling to think of the large number of Government schools in this Presidency in which precisely the same limited number of subjects is taught from precisely the same limited number of books. The human mind could scarcely devise a more perfect machine for destroying all individuality, and reducing all education to the same dead level of insipidity and dulness. Instead of a really good and useful system of education being struck out in fair and eager rivalry between school and school, a cut-and-dried system is forced upon us from without, and no scope is left for varieties of taste or faculty. And as for a useful vernacular literature for boys and girls, it is hopeless to dream of such a thing under present conditions. Government schoolmasters, with every book and lesson prescribed for them, and without a sufficient stimulus to exertion, are not likely to produce many new and interesting books. I say nothing against the school-books authorised by Government. They are good and useful so far as they go. But what else is there? and what is there for Native boys and girls of this Presidency to read out of school hours? This is a great want. One is almost tempted to ask why people who have no hope of obtaining Government employment should learn to read when there is so little in the vernacular languages to invite them.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—It is the part of the State to inspect, examine, and control. The actual work of education should be carried on by other agencies. This division can, I believe, be safely and profitably effected with respect to higher and secondary education, and, so far as it is possible, it should be applied to primary education as well.

Municipalities in towns and local boards and committees in rural districts will, I suppose, be entrusted, as far as possible, with the superintendence of primary education, though not to the detriment of private bodies. But where they fail, it will fall to Government to make the necessary arrangements.

Middle and higher education (as I have already explained) will be provided by a variety of public and private agencies, and it will be the wisdom of Government to maintain this variety in the interests of education itself.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—I believe that the withdrawal of Government not merely to a large extent, but entirely from the direct management of schools and colleges, would have a most beneficial effect upon the spread of education, and would tend largely to promote a spirit of self-reliance and self-government.

The present system cramps and confines the educational powers and resources of all sections and classes. For the Educational Department does not pretend that it can by itself do enough to supply the ever-increasing wants of the Presidency, but it can do and does do quite enough to prevent private and corporate enterprise from entering the field on any adequate scale. The idea of the Educational Department has been that if Government schools were planted in the largest and most flourishing centres, the people around, as well as those in the remoter and poorer districts, would be so enamoured of these models, set up and maintained at the public expense, that they would forthwith establish similar institutions for themselves at their own expense. It need hardly be said that the expectation has not been realised. On the contrary, the people have not unnaturally come to the conclusion that if Government is willing to do so much for those who are best able to help themselves, it ought to do even more for those who are less fortunately situated; and so Government has gone on adding school to school, and the prospect of a really popular system of education has become more and more remote. Twelve years ago the Educational Department proposed that Government should establish in the 17 Collectorates of the Bombay Presidency a complete system of Anglo-vernacular education, comprising 60 high and middle schools, on *condition* that the number should not be increased for 20 years.—(Educational Rep, 1869-70, pp. 75 and 91). Within half that time (1879-80) the number of Government Anglo-vernacular schools, within these same 17 Collectorates, had risen to 107[1];

[1] In the year 1880-81 the number of these schools was 159, but part of the increase was due to a new system of classification.

while the same class of schools in Sindh had risen from 8 to 12, that is to say, within ten years the number of these schools was almost double of what it ought to have amounted to in 20 years. It was intended that these Anglo-vernacular schools should be "Model State schools," and it was thought that, when once they were founded, private schools would naturally spring up round them.—(Educational Report, 1869-70, p. 77). This was the fatal mistake—a mistake which is still perpetuated, for Government schools can only beget Government schools,—not independent and self-supporting institutions. It is due to quite other influences that there are at the present time a few examples of schools founded and managed by Native bodies independently of Government.

Government by establishing "a small compact higher school system . . . not adequate to *educate* the 17 districts, but adequate to make the Government system the ruling system of the country" (Educational Report, 1869-70, p. 88), was in reality adopting the most effectual measure it could for preventing the people from establishing a larger system for themselves, while at the same time confessing that its own "compact system" was inadequate. We have seen the result.

It would be a great step in advance if Government would now withdraw from the direct management of schools and colleges, and allow the people scope to act for themselves. It is foolish to say that they have not the means or the ability. And it is doing them a positive wrong not to insist upon their taking their proper share in the management and expense of education. Self-Government,—whether local or national—without self-education, would be a hollow piece of policy. They could, and would combine, for such a purpose. Once for a short interval (1872-76) a more liberal policy prevailed, and independent effort was largely evoked; but as its success required that the provincial grant should be increased, or the expenditure on Government institutions be diminished, the well-meant scheme was promptly knocked on the head.

The fact is Government and aided institutions cannot exist satisfactorily side by side. Government can, if it likes, construct a complete system of its own; but then it must act without regard to expense or freedom; or it can develope a popular system by inducing the people to act for themselves. In the latter case the process may be slower, but the results will be more satisfactory and more permanent.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—I have previously pointed out that all Government schools, with one or two exceptions, are already entrusted entirely to the charge of native Principals and masters; and Government has shown its confidence in them by withdrawing Europeans from the posts which they formerly occupied. Even if there were a change in the managing body, the class of masters would still remain the same, and I do not apprehend that the standard of instruction would deteriorate. On the contrary, the managing bodies, whether public or private, if they are themselves under proper inspection, will see that the schools are raised to a higher state of efficiency; and the masters, who are at present too independent of public opinion, will be at far greater pains to exert themselves, and to take an interest in their scholars.

Besides, there will be the present or an increased staff of Government inspectors who, being freed from many of their present duties, will be able to devote themselves more completely to the one work of promoting education, and raising its standard among all classes by all available means.

There will also be the University whose powers and influence will be greatly raised and extended by the withdrawal of Government from functions which do not properly belong to it. To the University will belong the last word in all questions of liberal education, and there is no reason to believe that it will go backward instead of forward.

Colleges, no doubt, present a more difficult problem. But here too a bold policy will answer much better than a faint half-hearted one. No one maintains that the present position of Government colleges is natural or satisfactory. I doubt whether the control of Government, exercised through the Educational Department, is altogether pleasing to the Principals and Professors themselves, for they would, I think, prefer their colleges to be more independent—and independent they ought to be, subject only to the regulations of the University, and the inspection of Government, if assisted by grants-in-aid. Unless it is intended to alter materially the course of instruction in Arts colleges, I do not see why managing bodies should not be able to procure any assistance that they may need.

Ques 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject.

Ans. 39.—I must confess that I do not see how there can be any effective moral teaching in Government schools and colleges as at present constituted, for I do not believe that moral and religious teaching can really be separated. Besides, the question at once arises, according to what code—Christian, Muhammadan, or Hindu—should the instruction be given, or must we be content with the moral teaching of men who believe that morality is only "a geographical distinction"?

The Government system of education is, I suppose, the most intensely secular that has ever been witnessed on a large scale. And it must be remembered that these Government institutions have not been established by the people themselves, nor have they any voice in the election of teachers and professors. Under these circumstances it is most unlikely that any satisfactory arrangement can be made for moral instruction. And yet undoubtedly moral instruction is needed. The only apparent solution is that Government should retire from an untenable position, and allow the people to have their own institutions, where both religion and morality can be recognised and taught. Government would then be free from the responsibility which at present rests upon it, but which it is unable to fulfil. There is another alternative certainly, *viz.*, that the inter-

ests of Government education and Government institutions are greater than the interests of religion and morality, and must outweigh all other considerations. One of the most distinguished native doctors in Bombay, himself a Government professor, has publicly made statements, from his own wide experience, concerning the great majority of educated Natives, which would have been far too strong for any European; and native journalists constantly mourn over the decay of national morals. But all this is rather heartlessly attributed by Professor Wordsworth to "random rhetoric."

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—The present system is a serious political mistake. The more outlets that a nation has for its energy, the less likely it is to be disturbed by inward discontent. Education ought to be an open field for national enterprise, whereas the whole tendency of the present system is to convert it into a Government monopoly. It is a noteworthy fact that the keenest opponents of Government in this Presidency should come from the ranks of the schoolmasters. One is led to the conclusion that, not finding in their educational work, with its unnatural restrictions, an adequate vent for their zeal and energy, they are driven to look for one elsewhere. It would be greatly for their benefit, and for the benefit of the people generally, if Government would allow them to take a proper share in organising and developing the education of the province, instead of crippling their energies by tying them down to one narrow and rigid system. If Government would set the people to work at establishing and organising schools and colleges for themselves, it would afford them a noble object for their ambition, and by occupying their attention and energy in a healthy manner with a matter of such large and important interest, would provide an additional safety-valve for simmering discontent. Local self-government and self-education must go hand in hand together, if they are to effect any lasting and substantial good.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—If the views I entertain are correct, then—

1st—It is unnecessary for Government to spend nearly R1,00,000 a year on three Government Arts colleges, which possess an income of more than R50,000 derived from endowments, fees, Municipal grants, &c., and which should now occupy an independent position and be aided upon an impartial system of payment by results. If R5,943 is a sufficient grant from Government for the education of 113 students in aided colleges, then R92,039 (not including endowments, R24,746, fees 24,489, and Municipal grant R3,000) is too large a sum for Government to pay for the education of 291 students in Government colleges. A smaller sum properly distributed should produce results as good or better.

2ndly.—It is unnecessary for Government to spend about R1,00,000 on 19 Government high schools, and a proportionate sum on middle schools, when the same results might be obtained by a smaller expenditure on the grant-in-aid system. If R62,411 is a sufficient grant from Government for the education of 5,502 boys in aided high and middle schools (including the more expensive ones intended for Europeans and Eurasians), then a grant of R1,50,980 from Provincial funds, with R30,847 from Municipal funds, is too large a contribution from public money for the education of 8,663 boys in the same class of Government schools.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—My charge against the Educational Department is that it has never done as much as it might have done to induce the public to establish institutions of their own; and that it has, on the contrary, been too eager to have everything in its own hands. I should say that an aided high school might by this time have been established in almost every place where a Government high school now exists, if a popular development of the grant-in-aid system had been the aim of the Educational Department, instead of a compact system of its own. But to confine myself simply to facts within my own personal knowledge, I may refer to the town of Násik as an instance in point. I am quite sure that there could have been one, if not two, aided high schools there at the present time had the policy of the Educational Department been different from what it is. The people themselves could have established one and the Church Missionary Society could have had one also. The Church Missionary Society has given the first start to every kind of education in Násik. Schools for boys and girls, Maráthi schools, Hindustáni schools, schools for Máhárs, Anglo-vernacular schools, and high schools—in each of these different classes the initiative was taken by the Church Missionary Society. Forty years ago it had a girls' school attended by about 50 girls, an English school with about 60 boys, 5 Maráthi schools with more than 300 boys, 1 Hindustáni school, and 1 Máhár school, each with about 50 or 60 boys. All these were inside the town; and outside there were some eight schools in different villages, attended by about 400 or 500 boys. Government at that time had only one school, a Maráthi school, with an attendance of 60 or 70 boys. Many of the leading citizens were educated in these mission schools, and at that time there was certainly no feeling against us or our institutions.

Thirteen or fourteen years ago we were requested by the inhabitants of Násik to open a high school, and after due consideration we opened one in our Christian settlement, which is situated about half a mile outside the town. A considerable number of boys began to attend, several of whom, in due time, matriculated. Seeing that the school was likely to prosper, we were considering the propriety of transferring it to the town for the convenience of the scholars, when in 1871, without in the least consulting us, or showing any regard whatsoever for our endeavours, the Educational Department suddenly opened a high school of its own, and our plans were frustrated. Often since, and even quite recently, we have been requested to establish a high school in the town, and have been promised a large attendance, but we have felt that it would be treated as a hostile act

by the Educational Department, and we have not cared to enter into a conflict which might excite the official element against us, however favourably our endeavours might be received by the people themselves. Otherwise we should probably have had a high school there long before this; and most certainly should have had one, if we had received the slightest encouragement from Government.

I have dwelt upon this instance at some length, because I think it is a common example of what has occurred in many places.

Ques. 55.—To what classes of institutions do you think that the system of assigning grants according to the results of periodical examination should be applied? What do you regard as the chief conditions for making this system equitable and useful?

Ans. 55.—There would, I think, be no great difficulty in finding a satisfactory answer to this and the two following questions, if it were not for the dual system maintained by Government.

The great object is a uniform system of grants-in-aid, or payment by results applicable, without distinction of preference, to all institutions of the same class, and such a system can only be carried out with perfect impartiality when Government stands in the same relation towards all schools and colleges under its control.[1]

Speaking roughly, I should say that secondary education is most easily and fairly aided on the strict principle of payment by results. But that primary schools for boys, and girls' schools of all kinds, require to be treated in a more lenient manner; though in them, too, results tested by periodical examinations should determine to some extent the amount of the grants to be awarded.

Colleges, when all are placed on the same footing, might be assisted partly by grants on the principle of payment by results, and partly by a capitation grant or by a contribution to the cost of tuition in a fixed proportion to the total sum expended under this head.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—I should say it does undoubtedly. In the work of inspection and direction Government can observe a strict neutrality (provided it is not prejudiced by having institutions of its own), but so long as it undertakes the duty of teaching, it must give its weight and influence to one side or the other. It cannot possibly be neutral, whatever its profession and wishes may be. The very existence of Government schools and colleges really begs the whole question and decides it in favour of secular, as opposed to religious, education. This is the case independently of any deliberate influence that may be exercised by individual teachers or professors. The choice in these matters must, I know, rest ultimately with the people themselves, and if they decide in favour of secular education, pure and simple, the controversy is ended. But it cannot be right for Government to settle the matter of its own will, and in maintaining the present system it is practically putting a veto on religious and moral education; and, besides this, under the present system it is almost impossible for private or local institutions, whether entirely secular or partly religious, to exist by the side of Government institutions.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—Not at present. The students in our colleges, as well as in our schools, need teachers rather than Professors, and lessons rather than lectures.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—I do not think that this is a matter in which Government can do anything. It is an evil, but it must be left to work its own cure. A school or college that has any regard for its own reputation and success will be careful not to admit pupils without due enquiries, and will refuse those who cannot give some satisfactory reason for having left a school they had previously attended.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and, if so, under what limitations or conditions?

Ans. 64.—It is not easy to believe in model schools and colleges any more than in model farms, which may be very nice, but seldom pay. This idea of model institutions has been, I believe, one of the chief snares of the Government system. There have been plenty of models, but unfortunately they have never been copied.

Except as an excuse for maintaining existing institutions, I do not see how the proposal for a model college can be seriously entertained. A Government college, supported by the resources of the State, housed in a building that cost no one knows how much, and instructed by a staff of professors who may perhaps lecture two hours a day or less, can scarcely be a model for institutions which have to depend upon themselves, and which, if they would accomplish their end, must struggle bravely and perseveringly with many difficulties. If such institutions need a model, they will find one more suited to their circumstances in some Missionary college, which, with all its defects, will teach them the principle upon which they must act, if they would secure favour and support. But, apart from this, aided institutions are not really very curious to know the internal arrangement of Government schools and colleges. They have to go upon their own lines, and the conditions of existence are so different in the two cases that one class cannot well be a model to the other.

Ques. 66.—Are European professors employed or likely to be employed in colleges under Native management?

Ans. 66.—This will be chiefly a question of guarantees. European professors will not come out even for Government colleges unless their prospects are properly guaranteed. On similar conditions they will, I imagine, come out for colleges under Native management.

[1] If the present system of Government institutions is to be maintained, and justice is to be regarded, it will be necessary for Government to assist aided institutions by a lump sum. But the system is objectionable.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—The despatch of 1854 wisely laid down the rule that Government Inspectors are to take "no notice whatsoever of the religious doctrines which may be taught in any school." The true remedy for the difficulty suggested in this question is not for Government to maintain a school or college of its own, simply for the sake of opposing another institution on account of its religious teaching, but for the people themselves to establish an aided school or college after their own mind. This would be the right course both for Government and the people. The rivalry introduced would be healthy and helpful. I think the officers of the Education Department (not unnaturally) over-rate the dislike of the people to Missionary schools. They are not quite so frightened of them as the Educational Department. Still there is a difficulty, I confess, where attendance at the religious teaching is compulsory, and I have indicated the proper remedy. At the same time, speaking only for myself, but expressing, I am sure, the opinion and feeling of many others, I would say that there is an increasing disinclination on the part of Missionaries to make attendance at the Bible lesson an indispensable condition of admittance. The religious tone and character of Missionary schools and colleges will, I hope, never be lost, but it might be wiser to trust rather to general influence, and to voluntary attendance, than to anything that looks like compulsion.

This is a subject which lies outside the enquiry of the Commission, but it is closely connected with the subject of this question, and so I may be excused for adding two remarks—

(1) So long as education is optional, and not compulsory, Government cannot well introduce "a conscience clause" into its rules and regulations for aided institutions, nor would such a clause be operative even if it were introduced; and (2) this seeming compulsion is certainly welcome to many, perhaps most of the students, who really wish to attend the religious lesson, but would not dare to do so in the face of their fellow-students, if attendance were merely optional.

Cross-examination of

By Mr. Telang.

Q. 1.—If the object of education in India is the dissemination of European science and art in this country, why is the primary education of the masses "the first and paramount duty of Government?"

A. 1.—Your question appears to confound the duty of Government with the objects of education. It is, I believe, the paramount duty of Government to help those who are least able to help themselves, and besides higher education can now be best advanced by the indirect support of Government, whereas the education of the masses requires its direct administration.

Q. 2.—Don't you think that "the almost utter dearth of an interesting and instructive vernacular literature" can be remedied effectually only by a development of the higher education and the creation of a learned class in the country?

A. 2.—Certainly; but I do not think that the present system is the one best calculated to develop the higher education or to produce a useful vernacular literature.

Q. 3.—Don't you think that the circumstances hitherto existing have been unfavourable to the creation of a learned class, and that even now there is not much encouragement to literary enterprise in this country?

A. 3.—The neglect of the vernaculars in the higher education must be included among the unfavourable circumstances to which you refer. The instruction of the masses and the promotion of vernacular literature, which would act reciprocally upon each other, have not received sufficient attention from those who have benefited most by the higher education. The education of the masses will naturally provide a larger field for literary effort.

Q. 4.—Is it not the fact that the beginning of a movement in favour of the development of the vernaculars are now perceptible?

A. 4.—I hope so; but I adhere to the opinion expressed in my evidence.

Q. 5.—Why do you say that it is a "stigma upon the higher education of our *Government, colleges*" in particular, "that so little should have been done to place European knowledge within the reach of all classes of the people?" Does not the stigma rest on the aided colleges to an equal extent?

A. 5.—Because Government colleges and aided colleges at present occupy very different positions; and the action of aided colleges must be determined in a great measure (even against their will) by the action of Government colleges. Besides, Government colleges, as being a part of the Educational Department, have had a predominating influence in determining the mode and course of studies.

Q. 6.—What grounds have you for saying that "the Government schoolmaster is too often a nucleus of discontent in his village?"

A. 6.—You have not quoted my words quite correctly. My guarded statement was founded upon my own personal experience, corroborated by the testimony of others.

Q. 7.—How has the perseverance of Missionary bodies under difficulties been instrumental in the establishment of Native institutions of the higher order? Are there any Native institutions of the higher order which have either got the command of such funds as have supported Missionary institutions, or have received from the Education Department the kind or degree of support which Missionary institutions have received?

A. 7.—I hoped that I had made my meaning sufficiently clear. It is mainly due to Missionary institutions that the higher education of this Presidency has not passed entirely into the hands of Government; while the existence of such institutions has undoubtedly acted as an incentive and example for the formation of Native institutions of a similar character.

The second part of your question implies that Missionary educational institutions have at their command larger funds than I believe they really possess. Such funds as they can command would, I think, be speedily forthcoming for Native institutions if education were placed on a proper basis.

It is one of my charges against the present educational system that private enterprise has not received from Government proper recognition and support.

Q. 8.—Is it not certain that if Government withdraws from its colleges as you propose, the higher education of the Presidency will fall into the hands of propagandists until Natives establish colleges of their own?

A. 8.—I know that this assertion has been frequently made by friends and supporters of the present system, and quite recently by almost all the Educational officers who have given evidence before the Commission; but, however much I may be supposed to desire such a result, I most certainly do not believe that there are any reasonable grounds for expecting it. My proposal contemplates the transference of the existing Government colleges with their endowments to Native boards, as well as the formation of new ones, should they be needed.

Q. 9.—What Native bodies are there to whom the Government can hand over the management of their colleges?

A. 9.—Though the bodies do not at present exist, yet the material does, from which such bodies can be formed.

Q. 10.—Do you propose to hand over colleges to Native bodies for management on the terms on which the University of Bombay is now managed by its Syndicate? Would you have Government make a fixed grant which with the endowment will be adequate to the present expenditure of the colleges? If this is not your proposal, what analogy do you draw between the management of the University and of the colleges according to your proposal?

A. 10.—I do not draw any analogy between the Syndicates of the University and the proposed college boards, for they would differ widely from each other in constitution, functions, and responsibilities. I only argue that, if Native gentlemen are found competent to manage the affairs of the University, they ought *a fortiori* to be able to direct the affairs of a college.

Q. 11.—Do you think that wealth and intelligence are combined in a sufficient number of persons in Western India to justify an anticipation that funds will be forthcoming for supporting the colleges, if Government withdraws from them?

A. 11.—I do not think that in this or in any other country it is necessary for the purposes under consideration that great wealth and high literary culture should invariably be combined in the same persons; though happily here, as elsewhere, examples of such a combination are to be found. But I do think that the intelligence of some members of the community in conjunction with the wealth of other members may be depended upon to provide the necessary funds, and it must also be borne in mind that, considering the numbers and wealth of the Native community the sums required would be very moderate.

Q. 12.—If the Board which you propose for managing colleges is to find the funds necessary to keep up the colleges after receiving the proceeds of endowments and Government grant, what is the guarantee for the permanence of the colleges?

A. 12.—The same guarantees that exist in the case of all similar institutions, *viz.*—the requirements of the community and the intelligence, enthusiasm, and wealth of those who are specially interested in the maintenance of the institutions.

Q. 13.—Has any demand for religion being included in the course of Government colleges been made by the people of this country? If not, why do you speak of Government as "forcing upon the people" a system of education in which religion finds no place.

A. 13.—This question is answered in my evidence. I will only add one remark. I believe that an education from which religion is excluded is opposed to the natural feelings and traditions of both Hindus and Muhammadans; and that all educated Natives, with the rarest exceptions, admit the necessity of moral and religious instruction though they recognise the difficulty of introducing it into Government institutions; while at the same time the present system is unfavourable to the development of private institutions.

Q. 14.—What are your grounds for saying that the Bráhmans could most easily establish "colleges of their own?" Have they wealth enough for the task?

A. 14.—You have not quoted my statement quite correctly. Still I may say that the Bráhmans do possess very considerable wealth, and that their influence would make it easy for them to raise any funds that might be needed.

Q. 15.—What are your grounds for saying that Municipalities in not giving aid to Missionary institutions have merely followed the lead of the Education Department?

A. 15.—I have not separated Missionary institutions from other aided institutions, as your question implies, and I have given reasons in my evidence for the statement I have made.

Q. 16.—Have you any objection to name the distinguished Native doctor you refer to, and to quote the statements he has made?

A. 16.—I do not think that any good object would be gained by my giving the name, though I am quite willing to mention it, if necessary. But I may state that the remarks I refer to were made a few months ago at a public meeting, at which I was present, in the Cowasji Institute, and that the speaker was alluding to the increase of intemperance among the educated Natives.

Q. 17.—Are you aware that a girls' school, which was kept in Bombay for teaching English to Native girls by a Missionary body, had to be closed, as the girls all left the school when instruction in the Bible was introduced into the course of studies?

A. 17.—Your question is too indefinite to enable me to identify with any certainty the school to which you allude. But if I am not mistaken as to the circumstances referred to by you, I should say that your question is based upon erroneous information, and that the school was closed for very different reasons from that which you suggest.

By Mr. Jacob.

Q. 1.—You are aware that every primary school has a local committee set over it, consisting of the village officers and of other inhabitants of influence who can be induced to serve on it. What further steps would you take to awaken the interest of the people and to make them feel that the school is theirs?

A. 1.—I was not aware of the existence of the village committee.

Q. 2.—The Educational Department at present offers lump grants not exceeding R50 to indigenous and private schools that are not advanced enough to earn grants under the sliding scale of rates. What further encouragement would you hold out to these schools? I ask this because your second answer implies that indigenous schools are ignored by the Department.

A. 2.—I would not assert that it has been the fact, but the feeling.

Q. 3.—When you recommend that the professors of Government colleges should inspect vernacular schools, do you mean that they should devote to that work some of the time that they now give to their college lectures, or that the professors should be transferred to Inspectorships when they fall vacant?

A. 3.—I meant that some of the professors would be doing better service as Inspectors, in which department I consider European agency is necessary.

Q. 4.—You state in your 4th answer that in the last 25 years powerful forces have been at work to extinguish indigenous schools. Would you kindly state what those forces have been?

A. 4.—The force of the system of Government education which tends to push them out.

Q. 5.—You have said that the indigenous schools in this Presidency were for years unrecognised, if not ignored. To what period of years do you refer?

A. 5.—I refer to the whole period and the policy throughout, especially before 1870.

Q. 6.—Are you aware that the Educational officers made minute enquiries as to the number and state of the indigenous schools in the years 1847, 1855, and 1863, as well as in the years mentioned in your 4th answer?

A. 6.—I was aware.

Q. 7.—Do you know that grants not exceeding R5 per mensem were offered to indigenous schools in 1852, and that during Mr. Howard's administration as Director printed school-books were gratuitously distributed to the indigenous school masters?

A. 7.—I was not aware of the fact.

Q. 8.—In your second answer you state that indigenous schools should be encouraged as much as possible; while in your 4th answer you say that they are running a chance of being killed by too much attention. What do you consider should be the conditions on which aid should be offered to them?

A. 8.—I do not think they should be converted into inferior Government schools, but should retain their own masters and their own system.

Q. 9.—Has any organised attempt been made to do this?

A. 9.—I have heard the proposal made and repeated.

Q. 10.—Thirty years ago printed books were rarely used in indigenous schools. The official return for 1881-82 shows that more than 17,000 of the pupils in these schools in British districts alone now use the departmental books. Do you think that the cess-school system has indirectly wrought this change in the indigenous schools?

A. 10.—I believe the indigenous schools will advance; and this change you refer to is, I doubt not, due partly to the influence of the cess-schools and the advance of education generally.

Q. 11.—In your 6th answer you state that every thing seems to mark out primary education as the special work of Government. Looking to the fact that the cess-schools have won the confidence of the people, would you continue to develop the system?

A. 11.—Yes. I would not check the system if the people wish to have it. I think that primary education should be the chief direct care of Government.

Q. 12.—You are aware that Sir A. Grant introduced the grant-in-aid system in 1866 after consultation with the leading Missionaries and Managers of private schools. Were the rules which he framed favourably received by the school Managers?

A. 12.—I was not in India in 1866 and have no personal knowledge. Without such particular knowledge it is difficult in reviewing a system to say to what part of the whole any special result may be due.

Q. 13.—When the system had been one year in operation, did Sir A. Grant invite the opinions of the school Managers as to the suitability of the grant-in-aid rules, and did he afterwards modify the rules in deference to their wishes?

A. 13.—I cannot tell you.

Q. 14.—Can you instance any school not maintained for private profit which has ever been refused the benefit of the grant-in-aid rules?

A. 14.—The schools that in 1876 were deprived of their grant-in-aid. I cannot name the schools, but I refer to the memorial, dated March 20th, 1882, of the Bombay Missionaries sent to the Commission. I cannot name any institution which applied for a grant and was refused. In my answer 15 I alluded to the general principle that the establishment of a Government school discourages private enterprise.

Q. 15.—Is it a fact that nearly every permanent private school in the Presidency is aided by the department.

A. 15.—Yes. I believe it is aided.

Q. 16.—Can you explain why in 1876 the Educational Department was compelled to call a conference of the school Managers and to arrange with them a reduction in the scale of the grants?

A. 16.—The reason was the falling-off of receipts in consequence of the famine, but the reduction was made almost entirely at the cost of aided schools.

Q. 17.—Before and after 1875 the Budget allotment for grants-in-aid was fixed by Government at R70,000. When the aided schools, as they got more efficient, began in 1875 to earn more than that allotment, what other motive had the Educational Department in cutting down the grants than want of funds?

A. 17.—I suppose it was a question of funds;

but my point is that aided schools were the chief sufferers.

Q. 18.—Can you instance any Missionary or other private society that either in 1876 or at any other time prior to 1882 has officially represented its willingness to relieve Government of part of its educational work?

A. 18.—I do not think any society has ever entertained any such idea. There has been nothing on the part of the department to encourage such an idea.

Q. 19.—Is it a fact that the department a few years ago abstained from opening an Anglo-vernacular school at Alibág because a mission school was already established there?

A. 19.—I am not acquainted personally with Alíbág, but I know something about it.

Q. 20.—The Educational Department registered a large number of mission schools in the North-East Division last year, including a high school at Ahmednagar which will be a rival of the Government school there. What definite facts have you to adduce in support of your statement that if you had recently tried to establish a high school at Násik, in the adjoining zilla to Ahmednagar, the measure would have been treated as a hostile act by the Educational officers?

A. 20.—The high school in Ahmednagar has been registered since the Commission was mooted. We have often talked the matter over, and our opinion has been that opening a school at Násik would be regarded unfavourably.

Q. 21.—Did your Society ever give the Educational Department any intimation that you wished to re-open an English school in or near Násik?

A. 21.—We felt it would be hopeless.

Q. 22.—Is it a fact that when the Ahmedabad College was re-opened in 1879, the people of Ahmedabad were asked to take over the entire management of the institution, and that the college trustees declined the responsibility?

A. 22.—I know nothing about Ahmedabad.

Q. 23.—You have stated that the Educational Department has always looked upon aided institutions with more or less of suspicion and distrust. Can you substantiate this with any facts, or is it only a general impression in your mind?

A. 23.—I think that the whole policy of the Department, as proved by its acts, has been to establish a compact Government system, instead of an aided system, and antagonism is inherent in such a system.

Q. 24.—Have you ever heard that Dr. Murray Mitchell and other Missionaries engaged in education were invited by the Educational Department to assist in the examinations in Government institutions, and that the invitation was accepted?

A. 24.—I had not heard it. In fact I have reason to believe that Dr. Murray Mitchell never received such an invitation. But were it the case, a solitary instance would not establish the fact of good feeling.

Q. 25.—Did the Educational Department show any distrust towards the aided institutions during the time that one of the most influential Missionaries in Western India was Vice-Chancellor of the Bombay University, and during the years that he and other Missionaries held high office in the Syndicate?

A. 25.—I do not understand the drift of the question. The University is a different matter from the Department.

Q. 26.—You have stated that the Educational Department has gone on multiplying its own higher schools. Are you aware that the number of Government secondary schools in 1880-81 was 18 less than the number open in 1871, and that the total expenditure on them in 1880-81 was Rs. 528 less than in 1871, while the Government expenditure on them was R31,000 less?

A. 26.—I have not examined that class of schools separately.

Q. 27.—You have strongly recommended that Government should at once announce its intention to close all its high and middle schools. Would you do this in the face of strong protest from the people of any town in which there was no other school or no other than a denominational one?

A. 27.—If a suitable grant-in-aid system were established, I do not believe that there would be any opposition.

Q. 28.—Has the Government or has the Educational Department ever officially stated or implied in the last 15 years that withdrawal from their own institutions in favour of Missionary schools would be to hand over education to a propaganda?

A. 28.—The Government as a Government and the Department as a Department would not make such a statement, but I quote their supporters, and I refer to the Educational Record in which Mr. Lethbridge's letter occurred. I cannot state in what number.

Q. 29.—You state in answer 18 that schools and colleges from which all religion is excluded will never be supported on any large scale by the willing offerings of the people. Do you think that the foundation of the Elphinstone professorships in 1827 and of the voluntary cess school system in 1865 are not instances to the contrary? How else do you account for the Native States in Káthiáwár and the Southern Marátha Country founding purely secular schools and colleges?

A. 29.—The schools you refer to are maintained by a Government.

Q. 30.—In your 19th answer you state that Government institutions should not receive larger assignments of State funds than aided institutions. Are you of opinion that the present efficiency of the Government institutions could be maintained if the salaries of the employés were reduced to what the Managers of Missionary schools are for exceptional reasons willing to accept?

A. 30.—I do not think the salaries need be unduly reduced. The Native community is, I think, quite able to maintain their own colleges and schools.

Q. 31.—The Government of India in 1867 declared that the principle of the grant-in-aid system was to supplement private resources that were of themselves insufficient to maintain a useful institution in a state of efficiency. Can you quote any passage in the Education Reports which argues that a school, however excellent, that affords a livelihood to the staff of teachers, should not be aided?

A. 31.—The policy of the Education Department has been against the support of aided institutions.

Q. 32.—Are you aware that on page 109 of the Annual Report for 1869-70 Mr. Peile expresses entirely contrary views to those you have attri-

buted to the Department, and that he aided some of these schools?

A. 32.—Whatever opinions have been expressed, support has not generally been given.

Q. 33.—In your answer 37 you say that a more liberal policy prevailed towards the private institutions before 1872—76. Will you kindly explain what that policy was?

A. 33.—There were grants for masters and for Matriculation Examination which were withdrawn.

Q. 34.—In your 37th answer you say that the number of Government Anglo-vernacular schools rose in 1879-80 to 107. Are you aware that 72 of these were local cess English classes opened by the District Committees for the agriculturists, and that the Government middle schools were 11 fewer in 1879 than in 1871?

A. 34.—No.

Q. 35.—In your 64th answer you deprecate the retention of Government schools and colleges as exemplars to the country at large. Would you maintain that the organisation of the Fort High School, Bombay, and of the two Native High Schools in Poona, is not modelled on that of the Government high schools in which the Managers had themselves been educated?

A. 35.—What I have said is that it is unnecessary to maintain high schools for models. The Mission schools have been a model.

Q. 36.—In your 11th answer you state that the study of the vernacular is not compulsory in Government high schools. Are you aware that translation exercises from and into the vernacular are compulsory in every class of a high school?

A. 36.—I expressed myself carefully. I used the term "high schools" generally. I know that in aided schools the vernacular is given up, and in Government schools I have heard that such is the case.

By Mr. Lee-Warner.

Q. 1.—In reference to your answer 49, do you not consider that if in Poona there is ample room for half a dozen high schools there is room in Násik for a second high school, without any fear of incurring any conflict with the official element? Did not the Násik mission owe at least part of its early success to the assistance given by Government for the education of rescued slaves; and does Government now aid the Sharanpur schools of the Násik mission?

A. 1.—I think that there is room for an aided high school, but we could not afford to open one without the support of the Department in Násik, and on the present system.

To the second question I answer—no: and to the last question—yes.

Evidence of the Honourable Badrudin Tyabji, *Barrister-at-Law.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I do not profess to have had any special opportunities of studying the question of general education in India. My personal knowledge is limited to the Presidency, or rather to the city, of Bombay. I may however say that I am fairly acquainted with the state of Muhammadan education in India. My knowledge and experience have mainly been derived from the difficulties I myself and many members of my family have had to encounter in acquiring English education;—and from my connection with the Surmaya Jamati Sulemani,—the Madrasa-i-Anjuman Islam, and the University of Bombay. I have been a somewhat active member of the Anjuman, which has taken great interest in the cause of Muhammadan education. I have been a Secretary of the Anjuman for several years, and have taken a leading part in the foundation and management of the Anjuman schools. I was myself educated partly in India and partly in England, partly at home and partly at public schools and colleges. I was about 7 years in England for the purposes of my general and professional education.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction?

Ans. 2—Confining myself to Muhammadan education, I do not think that the system of primary education amongst Muhammadans has been placed on a sound footing. Indeed, no system at all has been adopted with any reference to the requirements of the Mussulman community. I would suggest the establishment of Mussulman schools in all the centres of Muhammadan population. These schools should have Mussulman teachers; Hindustani and Persian should be taught in addition to the vernacular of the place, and the other usual branches of knowledge. Special regard should be paid to the feelings and ideas, and even in some respects to the prejudices of the Mussulmans. From a report presented to the Anjuman by a Committee specially appointed for that purpose, I find that in August 1879 there were about 110 private schools for Muhammadan boys in Bombay, giving instruction in the Korán, Hindustáni, and Persian to about 3,000 pupils; 70 out of these 110 schools taught nothing but the Korán. The aggregate amount of the salaries of the teachers appears to have been about R1,000 per month. This subject is more fully dealt with by me in answer to question 36.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3—Speaking generally I think primary education is sought for by the people in general. The higher classes of Muhammadans are to a great extent excluded from Government schools by reason of no attention being paid to their special requirements. They attach great importance to a knowledge of Hindustani, Persian, and Arabic, and are therefore unwilling, as a rule, to go to a school where instruction is only given in Gujarathi or Marathi and English. I think that the influen-

tial Muhammadans would support a system of education suited to the requirements of their community. They are at present perfectly indifferent, if not averse, to the cause of English education, because they consider it inconsistent with sufficient, instruction in their own classical languages. The proper remedy, therefore, is to combine Oriental learning with instruction in Western Literature, Arts, and Sciences. (See also my answer to question 67.)

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—I believe that indigenous schools exist in almost every part of the Presidency. So far as the Muhammadan indigenous schools are concerned, they are generally attached to a mosque or are conducted by a Kari or a Mulla, where little more than reading the Korán and perhaps a little Urdu is taught, all other subjects being, as a rule, entirely excluded. No discipline is observed. No separate classes are formed. As a rule, there is but one teacher in each school. No registers or catalogues of attendance are kept. Very slight fees are charged. Sometimes no remuneration is paid to the teacher except a present on the completion of each chapter of the Korán, &c. The poorer boys are admitted entirely free. The qualifications of these teachers are next to nothing. They know little more than what they actually teach. They have no idea of arithmetic, or geography, or history. Many of them are unable to write. These indigenous schools could be easily incorporated into a general national system by bringing them into connection with higher schools and by offering a small reward, say one rupee, for each boy sent up from these indigenous schools at stated periods after having passed a satisfactory examination in the subjects actually taught.

There are some indigenous schools of higher description kept by learned men, where Persian and Arabic and logic and philosophy, as well as religious books, are taught. These it would be almost impossible to incorporate into the national system, owing to the religious character of the instruction given and the utter inability of the teachers to adapt themselves to Western ideas. The grant-in-aid system has not, so far as I am aware, been extended to any of these indigenous schools, but it might be extended with great advantage to some of them at least in the manner above indicated. The Anjuman-i-Islám has had for some time past under its consideration the important question of incorporating the indigenous schools in Bombay into the educational system established by the Anjuman itself, by offering a small reward to the teacher for each boy sent up from his school to one of the recognised central schools, as suggested above.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—I attached the greatest value to home instruction when combined with instruction at a public school, but otherwise I think the advantages of a public school are far greater: a boy educated merely at home would not, in my opinion, be able to compete with boys educated at a public school.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—I do not think the Government can depend very much on private efforts for the supply of elementary education of a satisfactory kind in rural districts. The private agencies for Muhammadans would seem to be schools attached to mosques and other charitable institutions—private teachers who make a living out of the instruction given to their pupils, and learned men who open private classes in the higher branches of Oriental learning and philosophy. To this must be added schools opened by the different Missionary Societies, and which are only resorted to by the people when no other schools are available.

Ques. 8.—What classes of schools, should, in your opinion, be entrusted to Municipal Committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal Committees failing to make sufficient provision?

Ans. 8.—It seems to me that some of the Municipalities in the Bombay Presidency are sufficiently advanced to take charge of the lower as well as the higher schools. We have, however, no practical experience to guide us on the subject, but I can see no reason to apprehend that the Municipal Corporation of Bombay, for instance, would be unable to manage even the higher schools to the satisfaction of the people, as well as the Government. If the provision of elementary education is to be a charge on the Municipal fund, the only security that I can suggest is that a stipulation should be made that a certain percentage of income, not less than the amount now expended, should be spent by the Municipality, and that such expenditure should be gradually increased according to the requirements of the people.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and specially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—Speaking of Muhammadans only, I certainly think that the introduction of Hindustani and Persian, together with mental arithmetic as taught in indigenous Gujarathi schools, would make the schools more acceptable to the Muhammadan community than they are at present (see answer to question 67.)

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect

of the people? And if not, are the schools on that account less useful and popular?

Ans. 11.—Speaking generally the vernacular recognised and taught in the schools is the dialect of the general Hindu population, but not the language of the higher class of Muhammadans; and that is one chief reason why they have hitherto held aloof from resorting to such schools.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—Considering the great poverty to which the Muhammadan community has been reduced, I would suggest that all poor boys should be admitted entirely free, and that fees should only be charged to those who are able to pay them without inconvenience. Such fees should, of course, be always moderate (see answer to question 67.)

Ques. 14.—Will you favour the commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—I think that the number of indigenous primary schools could be easily increased by giving them the benefit of the grant-in-aid system, and they could be rendered more efficient by proper inspection and supervision, and by the introduction of some of the rules in regard to keeping of registers and catalogues. A little arithmetic might be insisted upon with advantage.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—I do not know any case in which Government institutions of the higher order could be closed without injury to the cause of education, nor am I aware of any institution which could be transferred to any private agency without causing serious harm to the progress of mental culture in this Presidency. I cannot approve of the suggestion that the Arts College at Poona should be closed.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—I think that if the Government or any local authority having control of public funds were to withdraw from the maintenance of any higher educational institution, such institution would cease to exist, or would exist only in a very inefficient condition. I can suggest no measures which would obviate these disastrous consequences. I do not think that the people at present sufficiently appreciate the benefits of education so as to relieve Government of its burdens and responsibilities in this respect.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—I think that the educational system as at present administered is one of practical neutrality, and to my mind it would be dangerous in the highest degree to depart from it.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Educated Muhammadans have the greatest possible difficulty in finding remunerative employment either under Government or otherwise. The reasons for this are obvious; first, because little value is now-a-days attached to their accomplishments as Persian or Arabic scholars; and, secondly, because, although perfectly well educated in their own way, they have not, in consequence of the practical difficulties I have already and shall hereafter point out, the same facilities for acquiring English education as their other more favoured fellow subjects; and, thirdly, in consequence of political prejudices which have practically excluded them from all public service whatever. I know several Muhammadan graduates of the University, belonging to the most respectable families, who are unable to get any employment, although most strenuous efforts were made on their behalf by men of position and influence.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—I think that some branches of knowledge are taught in secondary schools which are comparatively useless to people if they do not prosecute their studies further, and which are generally forgotten soon after they cease their studies. I refer to the details of geography and history, as well as to Euclid and Algebra, &c. I think that mental arithmetic and book-keeping might be introduced with great advantage to the commercial classes.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—I think it is perfectly true that the attention of teachers and pupils is unduly directed to the Entrance examination of the University, and that this circumstance to a certain extent impairs the practical value of the education in secondary schools for the requirements of ordinary life. If there were two distinct public examinations, one for those who wish to enter the colleges, and the other for those who do not desire to pursue their studies further, I think it would give room for a more various, as well as a more practical, course of instruction in the different schools, (see also answer to question 26.)

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—In my opinion the University curriculum affords a fair training for teachers in secondary schools, and I do not think that special Normal schools are absolutely needed for this purpose, though such schools would, of course, be very valuable.

Ques. 32.—What is the system of school inspection pursued in your province? In what respects is it capable of improvement?

Ans. 32.—As a rule, there is no system of school inspection in Bombay, except in regard to Government or aided schools. I would recommend inspection and supervision by an independent Committee of competent and influential citizens. The present mode of inspection by the educational authorities is insufficient to do any real good to these schools.

Ques. 33.—Can you suggesst any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—I think there ought to be no difficulty whatever in securing the services of distinguished gentlemen, both European and Native, for the inspection and examination of schools. There are a large number of perfectly competent gentlemen in Bombay who would deem it a pleasure, as well as an honour, to undertake this task. The Anjuman schools are daily inspected by prominent members of the Muhammadan community, and I think their efficiency is greatly owing to this circumstance.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—Speaking generally, I see no objection to the text-books ordinarily used in the schools in Bombay. It is highly desirable to secure as great a variety as possible. In regard to Muhammadan schools there is no series of text-books which can be adopted with perfect satisfaction. The compilation of such a series is one of the great aims which the Educational Department ought to keep in view. The Anjuman-i-Islám is also directing its efforts to attain this end. The Urdu Series lately issued by the Punjab educational authorities is a great improvement upon its predecessors, and might be adopted with advantage in the Muhammadan schools until a better one is produced. As to Persian there are no satisfactory text-books at all.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—I am afraid that in the present backward state of India the whole responsibility of educating the people must fall upon the State. The Government could not with any safety or without the certainty of prejudicing the cause of education withdraw from its present liberal policy of providing schools and colleges for the people. It would be impossible to rely upon any voluntary agencies. Such agencies would be very good auxiliaries, and might supply any deficiencies in the Government system of education, but I think it would be a fatal mistake on the part of the Government to rely exclusively upon them. Any high schools or colleges established by Missionary or other religious bodies would always be looked upon with grave suspicion by the people, and a withdrawal of Government in their favour would lead to serious misapprehension in the mind of the people in regard to the general policy and intentions of Her Majesty's Government. This in itself would be a grave evil and a political blunder of the first magnitude, but I think there are even higher considerations which make it imperative on the Government to continue their present policy in regard to education. Her Majesty's Government has repeatedly given pledges and assurances that the Natives of this country would be allowed a larger and larger share in the administration of India. The present Viceroy has, by the numerous Resolutions recently issued, given practical proof of his determination to carry out those assurances. It is now the settled policy of the Government of India that the blessings of self-government should be conferred upon the people of this country to as large an extent as practicable. If therefore the Natives of India are henceforth to take a more active part in the administration of their own country, it follows that they must at least be fairly educated, and it is obvious that they could not be so educated without proper facilities being afforded to them. It seems to me, therefore, that a clear responsibility rests upon the Government to provide, not only primary education for the masses, and secondary education for the middle classes, but also high education for the future generations of those into whose hands the administration of the country must henceforth be more or less committed. The happiness, prosperity, and contentment of the people of India depend far more upon the civil administration of the country than upon its military system, and no civil administration can be satisfactory unless it is largely carried on by properly educated and enlightened Natives of the country. To obtain the services of such gentlemen, however, it is necessary to continue and even to increase the facilities for sound education. It must further be borne in mind that the persons who most appreciate the blessings conferred upon India by the British Government are the people who have received good education. It is to the educated Natives of this country that the Government must look for moral support, and it is they alone who are, on the one hand, the interpreters to the masses at large of the feelings and intentions and policy of the Government, and, on the other hand, the exponents to Government of the sentiments, aspirations, thoughts, and prejudices of the people. Surely, then, it would be a very unwise policy on the part of the Government to do anything which would have the effect of alienating the sympathy of the educated classes or of giving them room to suspect that the Government was averse to the progressive enlightenment of the people. On the whole, therefore, I am strongly of opinion that both the interests of the people and the interests of the State imperatively demand the continuance of the present liberal policy of Government in regard to education in all its branches. I am, of course, hopeful that in course of time education will be so widely spread in India, and its blessings so universally appreciated, that its absence would not be tolerated by the people, and voluntary and perfectly efficient machinery would be forthcoming to provide it even without the support of Government. In that case it might be well for Government gradually to withdraw from the direct support or management of the high schools and colleges and leave them to the operation of the law of demand and supply. At present, however, the people in general do not appreciate the value of high or even secondary education; there is not sufficient spontaneous demand for it, and the withdrawal of State support would mean the complete collapse of the whole educational system. I am afraid there are no grounds for hoping that our wealthy citizens or noblemen would, at present at least, be willing to come forward with contributions of sufficient magnitude for the foundation or endowment of high schools or colleges. If, however, the present system continues in force for some time yet, and if the light of education penetrates to the upper and wealthier strata of Native

society, as it will undoubtedly do in course of time, then we may hope that large schools and colleges will be gradually established in all parts of the country by charitable donations, and the burden of the Government will be gradually lightened and ultimately removed. The large endowments, both by Muhammadans and Hindus which exist everywhere in India show that the people of the country are disposed to be charitable according to their lights. Such charity, however, at present finds vent in the establishment of mosques, temples, dharamshalas, &c. From charity for religious purposes to charity for intellectual purposes is, however, but one step, and I entertain very little doubt that in the course of a few years, provided only the Government pursues its present policy in the meantime, rich Hindus and Muhammadans will begin to make the same munificent donations for educational institutions as they have hitherto done for purely religious purposes. My objections, therefore, to any change in the present policy of the Government may be summarised as follows :—

(*a*) That it would lead to the educational system practically passing into the hands of missionary or other similar bodies and thus shake the confidence of the people in the religious neutrality of the Government.

(*b*) That it would raise grave suspicions in the minds of the educated classes of the Natives of this country in regard to the policy and intentions of the Government as to the moral, intellectual, and material progress of the country.

(*c*) That it would retard, if not completely stop, the progress of education in India, as there are at present at least no other agencies capable of taking the place of Government with anything like the same efficiency.

(*d*) That the supply of educated Natives would gradually fail, and it would become impossible for Government to give effect to its declared policy of conferring the blessing of self-government upon the people of this country.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—There is no definite instruction in duty and the principles of moral conduct in Government colleges and schools except incidentally in the course of general instruction. I do not think it necessary to teach this as a special subject otherwise than by the instruction to be derived from good examples set by the teachers, &c. In my opinion intellectual training of a high order, combined with college discipline in itself, operates as a great teacher of duty and moral principles.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—As a general rule, there are no special steps taken for promoting the physical well-being of students in the schools and colleges in the Presidency of Bombay. Some of the schools and colleges have a play-ground and gymnasium, &c., attached, while others do not possess either. I would recommend that a gymnasium should be attached to each institution of any importance. A prize might be awarded for proficiency in athletic sports, &c., in order to direct the attention of the students to their physical improvement.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—There are very few indigenous schools for girls in the Bombay Presidency. Amongst the Muhammadans, however, females belonging to respectable families are usually taught at least how to read, if not how to write. There are some *Karis* or Mullas in the chief centres of Muhammadan population who teach the Korán and perhaps a little Hindustani and Persian to girls. Every Muhammadan of the higher order thinks it his duty to teach his daughters how to read the Korán if nothing more; and, as a general rule, women amongst the genuine Muhammadans are far more generally and far better educated than the women of other Native communities in India. All the remarks which I have made on the subject of the education of Muhammadan boys apply more or less to the education of Muhammadan girls also. There are about 70 schools for Muhammadan girls in Bombay containing about 850 pupils. But very little more than reading the Korán is taught in these schools.

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—So far as I am aware, very little progress has been made by the Educational Department in instituting schools for girls. It is highly desirable that such schools should be established on a proper basis in Bombay at least. At present Native girls have either to remain ignorant, or be educated at home at great expense, or to attend Missionary schools, where, as a rule, Christianity is taught as a necessary part of the curriculum. There is not a single school for Muhammadan girls in Bombay where English is taught, although such a school, if established on a proper basis, would certainly be a great success, and would be supported by the respectable classes of the community. This important subject is at present engaging the attention of some of the prominent members of the Anjuman-i-islam, and I am not without hope that some practical result may ensue from it.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—I do not think that mixed schools are desirable in the present state of Native ideas and feelings. There is an insuperable prejudice in the minds of the Native community against boys and girls mingling together in the schools.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—I think the chief defects of the present educational system are, that it tends to produce scholars of one stereotyped kind; that it leaves little room for the development of different styles of education in different schools in India, that it teaches a number of subjects which are of little practical utility; and that it omits to teach other subjects of far greater practical importance. I think some schools ought to be opened with the

special view of assisting those who, for instance, wish to adopt a mercantile career. In the elementary classes more importance should be attached to mental arithmetic than has hitherto been done. Book-keeping might be introduced with great advantage in some of the schools. Classes for agricultural and technical instruction ought to be opened.

Ques. 48.—Do you think that any part of the expenditure incurred by Government on high education in the Presidency of Bombay is unnecessary?

Ans. 48.—I do not think that any part of the expenditure incurred by Government on high education in the Presidency of Bombay is unnecessary. On the contrary, I consider that the facilities for high education ought to be extended no less than for primary education, and so far from considering any portion of this expenditure unnecessary I am of opinion that it ought to be gradually increased so as to keep pace with the progress of primary and secondary education—until at least institutions of a high order are voluntarily established by the people themselves to take the place of the Government colleges. I have, however, no reason to hope that this will be the case for many years yet to come.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—I think that the fees ought to vary according to the means of the parents or guardians of the pupil, and I am of opinion that great consideration ought to be shown to deserving pupils whose parents are unable to pay the usual fees; and especially in the case of Mussulmans whose ignorance and poverty have now become almost a danger to the State and for which it has become imperatively necessary to provide a remedy.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—I think 30 to 40 is about the number that one instructor can teach with advantage in schools, and about 50 to 60 in colleges: this must, however, greatly depend on the mental development of the students and the amount of individual attention required in each class.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools.

Ans. 60.—In my opinion a strict interpretation of the principle of religious neutrality does not in any way require the withdrawal of the Government from the direct management of colleges and schools, provided only that Government itself does not in any way identify itself with any particular system of religion. It seems to me that the withdrawal of Government in the manner suggested in this question would simply be fatal to the cause of education in India, as the whole management of such institutions would then practically devolve upon the Missionary bodies, and the people would be put to the alternative of either not receiving a liberal education at all or receiving it at the hands of persons whose primary object in this country is to detach the people from their religion. I do not think that Natives of this country would care to run this risk in the case of their children, and the inevitable result would be that liberal education would gradually cease to exist in India.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—I am unable to see why promotions from class to class at different stages of school education should depend on the results of public examinations extending over the entire province. The present system seems to me to work very well. The teachers of each class in conjunction with the examiners seem to me to be the best authorities on the question as to whether a particular pupil should or should not be promoted inasmuch as a variety of matters may have to be taken into account with which the examiners acting merely as such would have no concern at all.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—There are no arrangements of the kind that I am aware of, nor do I consider any such special arrangements necessary. I presume that each institution makes what it considers sufficient enquiries before admitting a pupil who has apparently received instruction elsewhere, and this seems to me to be sufficient for all practical purposes.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard.

Ans. 65.—I do not consider it absolutely necessary for European professors to be employed in colleges educating up to the B.A. standard for every subject, though I consider such a course highly desirable in regard to some subjects at least. Native gentlemen of exceedingly high qualifications can, without much difficulty, be found to teach some subjects, while for others European gentlemen would be the best. I consider that at present at least English professors ought to be employed to teach English literature and history and the classical languages, and perhaps mathematics and the natural sciences, while Native professors might with advantage be employed to teach all branches of Oriental learning. These remarks are made without reference to the merits or qualifications of particular individuals, because in certain special cases this rule might be departed from with benefit to the students.

Ques. 66.—Are European professors employed, or likely to be employed, in colleges under Native management?

Ans. 66.—I see no reason why European professors should not be employed in colleges under Native management when their services would be necessary or desirable. The general tendency in the native community is to exaggerate rather than under-rate the value of European agency in giving instruction. European professors might, perhaps, be dispensed with in course of time when our Universities have sent forth a sufficient number of able and competent Native scholars, but I fear that such a desirable consummation is yet far distant.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muham-

madans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—I am convinced that the Muhammadans in the Bombay Presidency do require exceptional treatment in the matter of English education. It is quite apparent that they have not participated in the general prosperity of the empire, or in the diffusion of knowledge, to anything like the same extent as the other classes of Her Majesty's subjects. The schools, the colleges, the liberal professions, the public services, are all almost exclusively filled from classes other than the Muhammadans. No one has ventured to suggest that, as a body, Muhammadans are wanting in ability, for wherever they have made their appearance they have shown themselves quite capable of holding their own. What, then, is the reason of the general depression amongst the Muhammadans? I am clearly of opinion that it is capable of being traced to the following causes:—

(1) A feeling of pride for the glories of their past empire, and the consequent inability to reconcile themselves to the circumstances of the present.

(2) Love and pride for the glorious literature of India, Arabia, and Persia, and the Oriental arts and sciences to which they have been so long attached, and the consequent inability to appreciate the modern literature, arts, and sciences of Europe, or to bear the former being supplanted by the latter.

(3) A vague feeling that European education is antagonistic to the traditions of Islam and leads to infidelity and atheism, or to conversion to Christianity.

(4) A feeling that the Government of the country takes no notice of their reduced position and does nothing to extricate them from it.

(5) Failure or neglect, or inability on the part of the Educational authorities, to provide anything like the same facilities for the education of Muhammadan youths as the other classes of Her Majesty's subjects.

(6) Poverty which prevents them from availing themselves even of such schools as have been already established for the subjects of Her Majesty in general.

(7) A feeling prevailing amongst the trading classes that English education as given in Government schools is of little practical value, and that some of the subjects taught are useless in ordinary life, while others (in their opinion) of greater importance are neglected in Government schools.

Now, as to the remedies—

The first above specified cause seems to me to be beyond the power of the Government to remove. It will, however, work its own cure in course of time, as the Muhammadans must gradually be convinced that the only way to vindicate and to be worthy of the past is to make the most of the present opportunities, and that a policy of sullen indifference will not in the least ameliorate their condition, but will, on the contrary, make their position worse and worse every day. The more thoughtful portion of the community are already convinced that, while they have been wasting their time on useless regrets for the past, their Hindu and Parsi and Christian neighbours have been making rapid progress towards civilisation and prosperity, and that it is now high time to wake up and make amends for time and opportunities so long thrown away. As I said before, the removal of this cause, that is to say, the awakening of the conscience of the community and making them feel ashamed of their indolence and apathy, is a task not so much for the Government or the Education Commission as for enlightened and influential Muhammadans themselves, who by holding public meetings, delivering lectures, writing in the press, establishing societies for the promotion of knowledge, &c., can alone convince their co-religionists of the fatal results of their present indifference. The Mussulmans ought to be gradually convinced that while the glories of their ancestors were achieved by the sword, and in the field, the prosperity of themselves and the glories of their posterity will depend entirely, or almost entirely, on the pen and the desk, and that it is high time for them to exchange the former for the latter. I rejoice to think that this conviction is gradually forcing itself upon the Muhammadan community, and that it has begun to bear some beneficial fruit already.

As to the second cause, there is great justification for it. The Muhammadans have every reason to be proud of their glorious literature and to cling to it with love and affection. They have no more right, however, to despise the literature of the West than Europeans have to despise the literature of the East. In each case this feeling of contempt is the direct offspring of ignorance. The two classes of literature are, moreover, by no means antagonistic to each other. Oriental learning can well go hand-in-hand with Western literature, and the true solution of the difficulty is to combine the two together and to make the Muhammadans feel that while they are acquiring English education they are not by any means compelled to give up their Persian and Arabic classics. This course has been adopted with wonderful success by the Madrasa-i-Anjuman-i-Islám at Bombay, and on a larger scale by the Muhammadan Anglo-Oriental College at Alligurh, and I earnestly commend it to the most careful consideration of the Commission. If good schools and colleges are opened where Indian, Persian, and Arabic classics are taught in addition to the different branches of European learning, I feel convinced that the Muhammadan youths of the Presidency would flock to them, and it would be clearly demonstrated that the present backwardness of the Mussalmans is due, not so much to their own faults as the inability of the educational authorities to understand the real cause of the disease and to provide the proper remedies.

The third cause is again one which is not in the power of Government to remove. Government has hitherto very wisely refrained from taking the side of any religion whatsoever so far as educational matters are concerned, and it would be extremely mischievous to depart from this policy even in the smallest degree.

The feeling that English education is antagonistic to the traditions of Islám is, however, founded upon a gross misconception of facts and upon an utter ignorance of the true nature of all liberal education. In reality Western education is inimical to Islám at the utmost in the same degree and

no more than it is to Christianity, Hinduism, and any other religion whatever on the face of the earth. Muhammadans have, therefore, no greater reason to avoid the European arts, sciences, and literature than have Christians, Hindus, Parsis, and other communities.

This feeling of dread is, however, so widely spread that it can only be eradicated by the examples and precepts of educated and influential Muhammadans themselves. Already there are signs of its gradually giving way, and I entertain little doubt that it will completely disappear in the course of a few years if the other causes which hinder Muhammadan education are removed and to which I invite the most careful and earnest attention of the Commission.

As to the fourth cause, I think the complaint of the Muhammadan community, though exaggerated, is not altogether without foundation. I am far from attributing the whole blame to Government; indeed, I think that the largest portion of it must fall upon the Muhammadans themseleves. No one is more ready to admit than I am that the Muhammadan community could never have been reduced to their present wretched condition if it had not been to a great extent for their own indolence and bigotry, and for the operation of causes 1, 2, and 3, for which they are themselves more or less responsible. After, however, making all due allowance for these considerations, I cannot help thinking that the Muhammadans have hitherto been very hardly treated; that until recently they have not received anything like the same consideration as the other classes of Her Majesty's subjects; and that for some reason or other they have been practically excluded from a share in the administration of the country. These facts have naturally produced a feeling of despair in the minds of the community and made them think that it was no use acquiring education or doing anything else as the Sirkar was not favourably disposed towards them, and that political justice was not to be had when they came into competition with more favoured communities. This is a most dangerous feeling, and not the less so for being largely founded upon mistaken notions as to the policy or intentions of Government. It is a feeling, however, which it behoves Government to take into its most careful consideration and to try and remove if possible. That it can be removed to a very great extent no man who has studied the question can doubt for a moment. Why should not Muhammadan languages, for instance, be recognised by Government? Why should they be supplanted by other and inferior dialects? Why should Muhammadan literature be practically excluded from schools and colleges? Why should not the claims of Muhammadans to State patronage be recognised in the same manner as the claims of the other communities? Let me give an example. There have been Hindu, Parsi, and European Sheriffs of Bombay, but not a single Muhammadan. Is it pretended that there is not a single gentlemen amongst the Mussulmans fit to hold that sinecure office? Are Muhammadans much to blame if they consider this as a gross neglect of their community? If, therefore, Government do really desire, as I have not the least doubt they do, that the Muhammadans should stir themselves and should acquire European education, let them distribute the State patronage in a just and impartial manner; let them organise the educational system on a proper basis and with fair consideration for the feelings and the requirements of the Mussulman community, and the desired result will unquestionably follow, and the complaints about the ignorant and depressed and discontented condition of the Mussalmans will cease to exist.

As to the fifth cause. The matter seems to me to be so clear that it would almost be a waste of time to discuss it at any length. It is enough to state that until the Anjuman-i-Islám of Bombay appealed directly to the Government and got a special grant of ₹500 a month for the purpose of establishing an institution for Muhammadan youths in Bombay, there was not a single school in the whole of the Bombay Presidency where Hindustani-speaking Mussulman boys could learn English through the medium of their own mother-tongue. They had first to learn either Gujarathi or Marathi, and then to attend one of the ordinary schools for Hindi or Parsi boys, where English was taught through one of those languages. But in order to learn either of those languages, not only was a great deal of time wasted for nothing, but the ordinary, as well as the classical, languages of the Muhammadans had to be given up. What wonder, then that only a few Muhammadans could be found who would be willing to give up ther-own mother-tongue and their own classical literia ture for the purpose of acquiring a language like Gujarathi or Marathi, which was of no value to them in ordinary life, and possessed but small literary attractions, and could only be useful to those who wished to enter into Government service, and that too in those places only where those languages prevailed.

The absurdity of compelling Muhammadan boys either to remain ignorant of Western literature altogether or to learn Gujarathi or Marathi in order to acquire a knowledge of English, was repeatedly pointed out to the Educational authorities. The Anjuman-i-Islám strongly appealed to the Director of Public Instruction to open a school suitable for Muhammadan boys where English education might be imparted through the medium of Hindustani, which is the mother-tongue of the Muhammadans of India as a body, but to no purpose. The Educational Department could not be convinced that many Muhammadans remained ignorant because there were no suitable means provided to educate them. At last the Anjuman-i-Islám appealed direct to Government and succeeded in obtaining from them a grant of ₹6,000 per annum for Muhammadan education only. With the assistance of the Government grant, aided by private subscriptions, the Anjuman-i-Islám started a school under the name of the Madrasa-i-Anjuman Islám of Bombay on the 20th September 1880. The success of this institution, notwithstanding some persistent efforts to injure it and to depreciate its advantages, has been most encouraging. In less than a year it had 450 pupils on the rolls. So rapid was its growth that the funds at the disposal of the Anjuman were wholly insufficient for its increasing wants.

The Anjuman accordingly appealed to the Director of Public Instruction to apply a portion of the Municipal grant for primary instruction in aid of the Muhammadan education, but to no purpose. The doctrine of "first come first served" was deemed a sufficient answer to the appeals of the Anjuman. The Anjuman then applied direct

to the Municipality with the gratifying result that a special grant of R5,000 per annum was made in aid of schools under the management of Anjuman, and we are now educating 450 boys at Peydhoni and 75 at Nagpada, although the Nagpada branch was opened only on the 20th June last. I may add that no portion of the Municipal grant has yet come to the hands of the Anjuman, although frequent applications have been made for them.

The above history of the struggles of the Anjuman on behalf of Muhammadan education and the success of the Madrassa, combined with my own knowledge and experience of Muhammadans, have established in my mind the following conclusions:—

(*a*) That no suitable schools for giving English education to Muhammadans existed before the Madrassa was opened on 20th September 1880.

(*b*) That the Educational authorities were either indifferent, or unable, or unwilling to make any suitable arrangements for Muhammadans, even after the necessity for such arrangements had been clearly pointed out to them.

(*c*) That the success of the Madrassa-i-Anjuman Islám proves that Muhammadans are just as willing and able to learn as the other classes of Her Majesty's subjects when proper schools are established for them.

(*d*) That the ignorance prevailing amongst Muhammadans is to a great extent due to the absence of all educational facilities for them, and in particular to the absence of instruction through the medium of Hindustáni.

(*e*) That Muhammadan schools to be a success must teach Hindustáni, and perhaps Persian, in addition to the other usual branches of knowledge and the vernaculars of the provinces.

(*f*) That a committee of educated and independent Muhammadans is the best machinery for establishing and conducting schools for Muhammadan boys.

(*g*) That such a committee is forthcoming without much difficulty in Bombay, although, of course, great caution must be exercised in selecting men who really take an interest in educational matters.

(*h*) That the ideas, feelings, and sentiments, and even the prejudices of Mussalmans, must be carefully taken into account in founding or managing schools intended for them.

(*i*) That the Muhammadans have not hitherto been treated with sufficient consideration in regard to educational matters, and that a fair share of the Government, as well as Municipal, grants should be applied specially for their benefit.

(*j*) That their ordinary Gujarathi and Marathi schools are utterly unsuited to Muhammadans, most of whom do not understand or care for either of those languages, and that instruction must be imparted to them in Hindustani.

(*k*) That Muhammadan teachers and Muhammadan Inspectors or supervisors are necessary for Muhammadan schools.

Before I leave this subject I am anxious to point out that, although the Government and the Municipal grants have enabled the Anjuman-i-Islám of Bombay to place elementary education within the reach of a considerable number of Mussalman boys of Bombay, yet the funds at our disposal will not be sufficient to enable us to carry our institution up to the Matriculation standard. We have now gone as far as the fourth, and we may perhaps go as far as the fifth standard, but there we must stop unless further funds are forthcoming. I would, therefore, strongly urge that some means should be devised by which the education of Muhammadan youths should be carried up to the Matriculation standard, and I respectfully submit that to provide such instruction for Muhammadans is no less the duty of Government, and should be no less a part of the general system of education, than to provide the same for Gujarathi and Marathi-speaking boys. The Muhammadan population of the city of Bombay is about 160,000, and it is, therefore, not asking for more than justice to say that the expenditure on the education of Mussalmans should at least be in proportion to their numbers, if not in proportion to their requirements. The ignorance of Muhammadans must lead to their poverty, and their poverty to discontent, and no thoughtful politician would deny that the discontent of such a large community as the Mussalmans of India would be a grave source of danger to State, and ought to be removed at all cost and without delay.

The sixth cause is again a very important one, and must be carefully borne in mind when considering any scheme for the education of Mussalmans. Special provisions must be made for admitting poor but respectable boys to schools free of charge. So extreme is the poverty of the community as a whole that, although the fees at the Anjuman schools are little more than nominal, yet we have been obliged to admit a large number of boys free of charge. Many of these boys, though poor, are very deserving, and belong to respectable families who, but for the indulgence shown to them, would grow up in ignorance and become a burden and certainly not an honour to the community. I have recently received letters from the head master of the high school at Nariad, lamenting the extreme poverty of the Mussalmans of the place, and asking the Anjuman to take some practical measures for giving education to the Muhammadan youths of the district who, he says, are willing to learn, but cannot afford to pay the school-fees. This is a state of things which, I submit, the educational authorities ought to remedy at once.

Another result of the poverty, combined with the bigotry and indifference, of the community is that Government cannot at present at least reckon upon the foundation of English-teaching schools for Mussalman boys by Mussalmans themselves. My late experiences in connection with the Madrassa Fund are not quite satisfactory, and the persistent efforts which have recently been made to depreciate the schools established by Anjuman—to prevent people from subscribing fresh funds, and to deter ignorant people from availing themselves of the advantages offered by the schools—show the enormous difficulties with which the true friends of Muhammadan education have to contend. These circumstances, however, only make the duty of the Government still more plain because they show

that the very community which needs education most is the one which is least capable of helping itself.

The seventh cause is one of general operation, and applies to the other communities just as it does to the Mussalmans, though perhaps in a less degree. With regard to the Muhammadans, however, its operation is more obviously and extensively mischievous, because it operates precisely on those classes which are not barred from availing themselves of European education by the force of causes 1, 2, 4, and 6. The Muhammadan community may be roughly divided into the trading and the non-trading classes, the former consisting of Memons, Khojahs, and Borahs, and the latter of Dekhanees, Konkanees, &c., and the descendants of the old noble and official classes, &c. Now it will scarcely be denied that the education imparted at Government schools is of a less practical character than that required by the mercantile classes. It is the right sort of education for those who wish to pursue their studies further—for candidates for the public service or the liberal professions,—but it is not exactly the kind of education that the merchants themselves require. Good mercantile and technical schools, therefore, where real practical knowledge is imparted, seem to me to be great desiderata in India.

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—I can see no reason why schools under Native management should not compete successfully with corresponding institutions under European management. All depends upon the gentlemen in charge of the institutions, and *primâ facie* I would say that (*cæteris paribus*) Native gentlemen would understand the peculiarities and the requirements of Native boys better than Europeans could be expected to do. As to colleges, the case is perhaps different, as it may be difficult to find Native gentlemen of sufficiently high qualifications who are both willing and able to take charge of such colleges. For a long time yet to come I think it would not only be desirable, but even perhaps absolutely necessary, that the management of colleges should be entrusted to Europeans. I hope the day may come when European agency in this respect may be gradually dispensed with, but to dispense with it at this moment would perhaps be to postpone that happy day for ever.

Cross-examination of

By MR. LEE-WARNER.

Q. 1.—Can you tell us the history of the decline of the Arabic College founded in Surat in 1809 by Muhammadan Borahs, and do you think it could be revived?

A. 1.—I am not very well acquainted with the circumstances, but one cause of its failure was a want of funds. It was a college originally founded, I believe, by the Daudi Borahs, the head of which community got involved in debt. I think it could be revived on a partially secular basis with a grant-in-aid from Government. I shall be happy to obtain information and furnish it in a statement to the Commission hereafter.

Q. 2.—What is the monthly income of the Anjuman-i-Islám raised by (i) private subscriptions, and (ii) by fees?

A. 2.—The monthly fees realised are about ₹100. Our subscriptions nominally amount to ₹50,000, out of which about ₹10,000 have been paid and invested. This is exclusive, of course, of the grant from Government of ₹500 a month, and ₹416 from the Municipality, which has not yet been paid. Our endowment fund may be raised when we apply to the Native Chiefs and Princes.

Q. 3.—You recommend that the course of study in primary schools be made to include mental arithmetic and book-keeping. Has the Anjuman-i-Islám introduced the subjects, and if so, what is the system of instruction?

A. 3.—We have partially introduced mental arithmetic up to multiplication-tables, but not the book-keeping. In the Baroda State schools book-keeping has lately been introduced.

Q. 4.—In reference to answer 4 of your evidence-in-chief, can you tell us the decision regarding incorporating indigenous schools at which the Anjuman-i-Islám has arrived?

A. 4.—We have decided to incorporate the indigenous schools, if we have funds. We are about to enter into correspondence with the masters of such schools in Bombay city, and we intend to propose the payment of a special grant of ₹1 for each boy sent up by them into our Hindustani department.

Q. 5.—In reference to your answer 8, what do you mean by the amount "now expended"? expended by Government or by the Municipality? The case is this,—Municipalities do not contribute 10 per cent. of the cost of primary schools, the cess income raised in the town is very small, and practically the cess raised in the villages, or the Provincial assignment which belongs to it as a grant-in-aid, is spent in the towns. The rural boards regard this as a spoliation of the rural cess fund, and I want to know if you would advocate that this inequality be rectified before the present expenditure incurred by Government is handed over to Municipalities.

A. 5.—I think that there should be a financial arrangement between local District and Municipal Boards before the ways and means of primary education are handed over to the other, so that any unequal assignment of funds, which at present exists, may be rectified at the outset.

Q. 6.—In reference to your answer 67, do you mean the Commission to understand that there were not Hindustani schools in every district in the Presidency?

A. 6.—I allude to the fact that there was no school in which boys could learn English through their own Hindustani.

Q. 7.—In your answers 2 and 32, and generally throughout your evidence, when the context does not show that you are speaking of the whole Presidency, is not your use of the word "Bombay" meant in the narrow sense of Bombay city?

A. 7.—It is.

Q. 8.—When you speak in your answer 67 (J) of the vernacular of the Muhammadans not being taught and of Gujarathi being useless to them, have you studied the figures? I under-

stand that in Sind, out of nearly two million Muhammadans, only 16,000 speak Hindustani. In Gujarath the great mass of the trading classes speak Gujarathi, and although in the Deccan the Muhammadan gentry use Urdu, Marathi, or Marathi and Hindi is the common language used.

A. 8.—I considered these facts before I gave my evidence. Those who speak the vernaculars are practically the illiterate classes of Muhammadans and outside our system of education. Those whose educational wants are now pressing speak Hindustani.

Q. 9.—When you talk of the Muhammadans being depressed and more or less left outside our educational system, have you ever compared the percentage of Muhammadans educated or under instruction in each division with Hindus? I make it to be as follows: In Bombay Island 19 per cent. Muhammadans and 17·6 per cent. Hindus; in Northern Division 9 per cent. Muhammadans and 7 per cent. Hindus; in Central Division 8·7 per cent. Muhammadans and 4·1 per cent. Hindus. In the North-East Division the proportion is the same. In the Southern Division the Muhammadans are still behind the Hindus, and in Sind the Muhammadans are entirely illiterate. If you compare these figures with the last census, I observe a marked improvement in the Muhammadan community.

A. 9.—I had not worked out the figures in this way. I am very glad to hear of the progress, but I would illustrate the present backward state of Muhammadan education by the following figures:—

As to high education, for instance—

The Deccan College has 133 students, and not a single Muhammadan.

The Elphinstone College has 175 students, out of whom only 5 are Muhammadans.

The Ahmedabad College has 24 students and no Muhammadan.

The St. Xavier's College has 71 students and only 1 Muhammadan.

The General Assembly's Institution has 85 students, but not a single Muhammadan.

Again, as to scientific or special education—

The Government Law School has 152 students, out of whom only 3 are Muhammadans.

The Grant Medical College has 282 pupils, out of whom only 3 are Muhammadans.

The Poona Engineering College has 159 pupils' out of whom only 5 are Muhammadans.

Again, as regards Matriculation—

During the 23 years from 1859 to 1881 no less than 15,247 students matriculated, but only 48 of these were Muhammadans.

Again, as to high schools—

The Poona High School has 574 pupils, out of whom only 12 are Muhammadans; the Sholapur High School has 110 pupils, and only 2 are Muhammadans; the Ratnagiri High School has 179 pupils, and only 10 are Muhammadans; the Elphinstone High School has 795 pupils, and only 17 are Muhammadans; the St. Xavier's High School has 675 pupils, and only 19 are Muhammadans.

As to secondary education, the case is no better, inasmuch as out of a total of 6,735 boys learning English in the city of Bombay, not more than 220 are Muhammadans.

Total of scholars learning English in the Central Division is 9,586, out of whom only 307 are Muhammadans; in the North-East Division, 977, with only 39 Muhammadans; in the Northern Division, 4,459, with only 182 Muhammadans; in the Southern Division, 2,801, with only 62 Muhammadans; in Sind Division, 19,965, with only 795 Muhammadans.

The above figures are taken from the Report of the Director of Public Instruction for 1880-81.

By Mr. Telang.

Q. 1.—Do you think that the Managers of the Muhammadan indigenous schools will consent to keep registers, &c., as required by the Education Department?

A. 1.—I think they would. It would merely require explanation.

Q. 2.—With regard to answer 16, do you approve of the suggestion to reduce Deccan College to the status of a college teaching up to the Previous Examination only?

A. 2.—I do not.

Q. 3.—Have you any objection to state the general nature of the difficulties raised against the employment of the Muhammadan graduates referred to in answer 25?

A. 3.—I never could ascertain what the objections were. But I understood the feeling to be a fear that Hindu susceptibilities would be wounded by the employment of the Muhammadans in Gujarth for instance.

Q. 4.—In reference to answer 26, what is the practical course of instruction which you would recommend for those students who do not wish to enter the colleges?

A. 4.—I would recommend the omission of algebra, Euclid, and the details of geography and grammar. I would add book-keeping and mental arithmetic, also object-lessons and letter-writing.

By Mr. Jacob.

Q. 1.—In your 2nd answer you suggest that Mussalman schools under Mussalman teachers should be opened at all the centres of the Muhammadan population. Do you know that at the end of March last the Education Department was maintaining 99 schools and classes at such centres, and that Hindustani only was taught in them?

A. 1.—Yes; I am aware of the fact. But I think those schools do not meet the exact wants of the Muhammadans.

Q. 2.—Are you aware that in the whole Presidency, including Native States, except Baroda, the number of Muhammadan children in the departmental primary schools last year was nearly as large in proportion to the Muhammadan population as that of the Hindu pupils in proportion to their population?

A. 2.—I had not worked out the question of percentage.

Q. 3.—You suggest in the same answer that special regard should be paid to the feelings and ideas of the Mussalmans. Are you aware that early in 1881 two special Muhammadan Deputy Inspectors were appointed to supervise Hindustani schools, one for Gujarath and one for the Maharashtra?

A. 3.—I am well aware of the fact, as it was the direct result of our own negotiations on the subject with Government.

Q. 4.— But would you maintain that the Department had not tried for several years previously to secure the necessary funds for creating these Deputy Inspectorships?

A. 4.—I do not think the Department had been pressing the matter so earnestly.

Q. 5.—Is it the fact that there are special Persian and Arabic teachers employed at the training colleges for Muhammadan students, and that

the conditions of entrance to the training colleges are easier in the case of Muhammadans than in the case of Hindu students?

A. 5.—I am not aware of the fact.

Q. 5.—In connection with the same answer, are you aware that the masters of the Local Fund Hindustani schools are permitted to teach the Korán in the school-house, provided they do so out of the ordinary school hours?

A. 6.—I was not aware of the fact, but if they teach out of school hours, I suppose it does not make much difference.

Q. 7.—With reference to answer 13, have you ever heard that in several districts the Local Fund Committees have reduced the fee-rates by 50 per cent. for Muhammadan pupils, and that the number of free students is allowed to be 20 and in some districts even more than 40 per cent. of the total number on the rolls?

A. 7.—I was generally aware that some allowances had been made for Muhammadans. But I consider them inadequate.

Q. 8.—In your 67th answer you recommend that Indian, Persian, and Arabic classics should be taught in addition to European learning. Is not this already done in the Elphinstone College and at a considerable number of high schools. At Elphinstone High School, *e.g.*, there are four Persian teachers employed and more than 400 students learning under them. At Poona High School there are nearly 100 students of Persian, and so on.

A. 8.—That does not meet my point at all. What they teach in the Elphinstone College is mere elementary knowledge to any educated Muhammadan; the educated Muhammadan undergraduates do not even care to attend the lectures, as they already know more than what is taught there.

Q. 9.—Then would you maintain that the University standard is far too low and does not touch the standard works of great Muhammadan authors?

A. 9.—Certainly, speaking from a purely Muhammadan point of view.

Q. 10.—In your answer 67 you state that there was not a single Anglo-Hindustani school in the Presidency before the Anjuman-i-Islám School was opened. Are you aware that the Government were then maintaining Anglo-Hindustani schools or classes at Poona, Nasik, and Ahmednagar, and that an attempt has been made by the Department in 1870 to maintain one in the city of Bombay?

A. 10.—I was aware only of the attempt made in Bombay in connection with the class at the Gokuldas Tejpal School.

Q. 11.—You state that the Anjuman-i-Islám has not been permitted to draw any of the Municipal grant. Is it a fact that the Educational Department expressed its readiness to disburse as much of the grant as was necessary to meet the actual net expenditure incurred by the Society? Is it also a fact that the Director offered the Society the services of some of the best Government school masters?

A. 11.—Both these are facts.

Q. 12.—In your 40th answer you state that no special steps have been taken for promoting the physical well-being of students in schools and colleges in the Presidency. Is it not a fact that nearly all the high schools and colleges have gymnasia, that the Deccan College has a boating-club, that Elphinstone and several other high schools have cricket-clubs, and that there are public gymnasia and swimming-baths in the vicinity of most of the schools in the Island of Bombay?

A. 12.—I was speaking generally of all classes of schools, specially those of the primary and lower secondary kind.

Q. 13.—With regard to your 43rd answer about mixed schools, is it not a fact that the Muhammadans freely send their daughters to the mosque schools?

A. 13.—They do; but the boys are taught in separate classes from the girls.

Q. 14.—If the Department were to offer grants-in-aid for pupils in the mosque schools and Madrassas who could read and write from the Korán, do you think that the school Managers would be willing to accept such aid?

A. 14.—I think so.

Evidence of Mr. W. Wedderburn, *Bombay Civil Service.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—Since I came to India in 1860, I have held appointments in the Southern Maratha country, Gujarath, Sind, and the Dekkhan. I was for some years connected with the Educational Department of the Secretariat, and I have at different times served on the Syndicate of the Bombay University. I am at present Judge of Poona and Agent for Sardárs. My opinions have been formed by visiting schools and mixing with the people, and from information supplied by educated Native friends.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—I do not think that primary education has been placed on a sound basis in this Presidency. The system depends too much on departmental machinery, and does not sufficiently stimulate or support private enterprise. Of the 7 lakhs spent on primary education, 6 lakhs go to support Government schools, while only 1 lakh is spent on aided (mostly Missionary) schools. Such a system contains no elements of natural growth, and can only be extended by the mechanical process of increased establishments and increased expenditure. I am told that to give moderate completeness to the existing system it would be necessary to open about 15,000 additional Government schools, at a cost of 20 lakhs per annum. Even then it could not be said that the system had been developed up to the requirements of the community, because it is inelastic, and fails to adapt itself to the special requirements of various classes and localities. Experienced Native gentlemen suggest that the Bengal

system should be adopted, and I concur in this suggestion. In Bengal, out of a Provincial grant of 12½ lakhs, 8 lakhs are spent on aided schools; and the result has been that in ten years the number of aided schools has risen from 3,839 to 37,665. It is proposed that the existing indigenous schools should be incorporated in a national system, (1) by a small capitation grant for every boy in regular attendance, and (2) by an additional grant on the payment-by-results method for every boy sent up for the free scholarship examinations. By this arrangement the 15,000 additional primary schools required might be provided at a cost to the State of about 4 lakhs, instead of 20, as indicated above. Such a system would, I think, stimulate private enterprise, instead of tending to crush it by competition. Also by its elasticity it would allow scope for originality among the teachers, and preserve those local hereditary peculiarities which naturally commend indigenous schools to the rural classes. Instead of all working rigidly in accordance with one standard model, the aided teachers would find it to their profit to adapt themselves to the tastes of the parents. This would tend to make the schools popular, while the payment-by-result would secure sufficient attention to the subjects considered essential by the central authorities.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—I think both these questions must be answered in the affirmative. The Scottish Universities' Commissioners are totally opposed to any University Entrance Examination which excludes those who fail; and their reasons will be found set forth in detail at page 43, &c., of their Report. And as regards India I think it is a great misfortune that education in secondary schools should be directed, as it now tends to be, to training boys to struggle through the Matriculation Examination, instead of steadily developing the capacities of each boy according to his character and inclinations, so as to fit him to take his part in life. F. A. Wolf, one of Wilhelm von Humboldt's educational colleagues, used to say "Perversé studet qui examinibus studet," and Mr. Matthew Arnold (Higher Schools and Universities in Germany, p. 58) has pointed out that this is a leading doctrine in the German system under which the examinations are passed on leaving the high school, not on entering the University: "so well do the Prussian authorities know how insufficient an instrument for their object,—that of promoting the national culture and filling the professions with fit men—is the bare examination test; so averse are they to cram; so clearly do they perceive that what forms a youth, and what he should in all ways be induced to acquire, is the orderly development of his faculties under good and trained teaching. With this view all the instructions for the examination are drawn up. It is to tempt candidates to no special preparation and effort, but to be such as a scholar of fair ability and proper diligence may at the end of his school course come to with a quiet mind, and without a painful preparatory effort tending to relaxation and torpor as soon as the effort is over. The total cultivation of the candidate is the great matter, and this is why the two years of 'prima' are prescribed: that the instruction in the highest class may not degenerate into a preparation for the examination, that the pupil may have the requisite time to come steadily and without over-hurrying to the fulness of measure of his powers and character, that he may be securely and thoroughly formed, instead of being bewildered and oppressed by a mass of information hastily heaped together." It appears to me that the evils which the German method seeks to avoid are produced by the present system of Matriculation examinations; and that the hardship to candidates is increased by the uncertainty of the test, and by the fact that the examination has to be passed in a foreign language.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—I think that the withdrawal of Government from the direct management of the colleges, at the present time, would seriously check the spread of education, besides having other effects of a mischievous kind. Some of the reasons for retaining departmental management of higher education may be stated as follows:—

(1) Government now exercises a salutary control over the training of those classes which influence public opinion throughout India. Government is thus in a position to guide the educational stream at its source; and as trustee of the nation I do not think it would as yet be justified in abandoning this control. The principles of toleration, freedom, and enlightenment must be more firmly established as the basis of national education before the State can safely give place to private agencies, many of which will necessarily be of a sectarian character.

(2) The existing system is a success from a political point of view. Some Europeans, who are accustomed to the more obsequious bearing of the older generation of Native officers, are offended by the independence of the educated men, and think that they are ill-affected to our rule. No mistake could be greater. The fact is that the educated men form the only class which, both by principle and self-interest, is sincerely attached to our rule. By their training they have acquired a strong sympathy with advanced western ideas; the labour of their lifetime has been invested in European learning, which would be useless under any other Government; and they understand the great material resources of England, and recognise the fact that British dominion is the only safeguard against anarchy. The criticisms of this class, instead of being resented, should be accepted as friendly warning of unseen rocks and shoals.

(3) The present system of high education has had a most striking effect in raising the moral tone of those who have come under its influence, and this success should not be endangered by any premature changes. Nothing gives me so much hope for the social future of India as the public spirit and high principle of the men whose character has been formed under the bold and liberal

policy followed since the despatch of July 1854. In every department of life the influence of the new ideas is observable. But I can speak with some special knowledge as regards the subordinate Judges, who now nearly all belong to the class of highly educated Natives. The Indian courts used to have a bad name, but now the subordinate judges as a class are above suspicion, although much isolated and little supervised in the performance of their responsible duties. The same superiority is noticeable among those who take service in Native States and carry with them an influence hostile to corruption and intrigue.

(4) The free and fearless grant of high education stands out as the most worthy and unselfish among England's acts in her dealings with India. This is fully felt by the people, who regard it as a mark of confidence towards themselves, and as a guarantee that the administration will be conducted on broad principles of justice, such as will commend themselves to a community trained to independent thought and criticism. The reversal of this policy would lead to misunderstanding as to the intentions of Government.

(5) Education is only really desired by the hereditary literary and mercantile classes, who fill the colleges and high schools, but who form but a small fraction of the whole community. It is through them alone that the mass of the people can be reached, so that any discouragement to them would be a check to the general spread of education.

(6) There are as yet no organised public bodies ready to take charge of the colleges and high schools if Government were to abandon them. The nearest approach to the required organisation is to be found in the Municipalities. But, as the great majority of the rate-payers are small shopkeepers, they cannot be expected to take a sufficient interest in higher education. When local self-government is placed on a firm footing, the urban and rural committees will be in a position to relieve Government of much departmental work, but it appears that they could deal better with primary schools than with high schools and colleges.

(7) From a financial point of view it does not appear that the withdrawal of Government from the direct management of the colleges would effect any important saving, such as would suffice to give material support to primary education. The present cost to the State is moderate, and does not tend to increase at a rapid rate. In 1870-71 the six Bombay colleges cost the Provincial funds R1,46,304, and in 1880-81 the cost had only increased to R1,59,708; while the contribution from fees and endowments rose from R44,235 to R84,020. It must also be borne in mind that if the colleges continued efficient under other agencies, there would be a considerable charge for grants-in-aid payable by the State. To sum up my conclusions: I am of opinion that the existing system of higher education is working well, and that no change should be made unless upon the strongly expressed wish of the people themselves.

I wish to add to the answer just given the following remarks. I have not had leisure to put in writing my views on female education, to which I attach the highest importance. I concur entirely in the views expressed by Mr. Modak on this subject in answer 42—46. I would also add that I am indebted to friends for the figures given in my evidence which I have not had time to verify.

Cross-examination of Mr. W. Wedderburn.

By Mr. Jacob.

Q. 1.—With regard to your 2nd answer that the present system of primary education depends too much on departmental machinery, does not that machinery comprise in the zilla, taluka, and village school committees almost every local officer and almost every private Native gentleman of influence in the small towns and villages who is able or willing to assist education? Is not also the agency of every Missionary Society engaged in education associated more or less usefully with that machinery?

A. 1.—I think it is so far as it fits in with the departmental machinery. When it does not fit in, the power is lost.

Q. 2.—Looking to the fact that the people of this Presidency at first voluntarily paid the educational cess, that they still willingly defray by direct contributions the greater part of the cost of the cess schools, and that their applications for more schools of this class are every year increasing, would you maintian that the cess-school system contains no elements of natural growth?

A. 2.—I give my reasons further on. So much of its effect depends on expenditure. Although there was no legal enactment ordering the levy of the cess, it was paid as a matter of obedience to authority.

Q. 3.—In some districts in which the voluntary cess was not levied, did not the people come forward and offer to pay it?

A. 3.—I am not aware.

Q. 4.—Has not the cess-school system developed entirely according to the growing desire of the people for this class of schools?

A. 4.—I think the people are very well pleased as far as the Department is able to open schools for them. I do not deny merit to the existing schools.

Q. 5.—Looking to the admitted popularity and efficiency of the cess-school system, would you now stay any further development of it and trust for future expansion to the chance of the indigenous schools consenting to be organised and improved?

A. 5.—I believe the present system has been very well worked, and a great deal has been done, but more is wanted now in another direction, *viz.*, indigenous schools. I would be inclined to stay the further development of the cess-school, and spend any additional funds on indigenous education without closing any of the existing cess-schools.

Q. 6.—Since 1870 the indigenous schools have been offered special lump grants, not exceeding R50 per annum, on the condition that each school keeps an attendance roll and submits to an annual examination by the Department. Throughout the Presidency, the Inspectors find that the first of these two simple conditions is so strongly objected to by the masters that they hold aloof. How would you meet this difficulty if your pro-

posal to give the indigenous schools a capitation grant for every boy in regular attendance is to be acceptable to the indigenous schoolmaster?

A. 6.—That is a matter of departmental detail. But I understand that the regularity of attendance and rigid system required by the Department threatens the popularity of the school with the parents.

Q. 7.—With regard to your answer 27, is it not a fact that, though the Scottish University Commissioners refused to exclude unpassed men from attendance at the lectures of professors, they would not allow them to appear at the higher examinations till they had passed the Entrance Examination?

A. 7.—No. I sent to the President a very full memorandum on this subject. There is no Entrance test.

Q. 8.—You state in your 2nd answer that 7 lakhs are spent by the Department on primary education. Would you kindly mention what year you refer to? I find from the official returns that in 1880-81 the total Provincial and local expenditure, excluding the cost of direction and inspection, amounted to nearly 12½ lakhs.

A. 8.—The figures were supplied to me, and I have not personally verified them.

By Mr. Lee-Warner.

Q. 1.—If the extension of education amongst the masses is to depend hereafter on indigenous schools, do you anticipate a check to the rapid advance made by Muhammadans since the cess schools were opened, or to the spread of female education and education amongst the backward tribes? On what principle do you advocate so strongly that the State should maintain its direct control over higher education and give it up over primary education?

A. 1.—If the indigenous schools were developed, the Department would watch the effect, and be free to render special assistance in any direction where a want of self-help was manifested. I think, as regards the second part of the question, that in primary education you have already an existing indigenous machinery, and I think the lower classes of society have special requirements which are readily manifested, and would form the best guide to the action of the Department. I agree with much Mr. Croft has written on this subject.

Q. 2.—Will you kindly mention a few of the indigenous schools which you have yourself visited, and consider the best "exemplars of hereditary peculiarities," stating what those peculiarities are?

A. 2.—I have no personal knowledge of the institutions to which I have alluded, and cannot state their peculiarities. My attention has only lately been called to this subject.

Q. 3.—Would not the extension of indigenous schools involve increased cost of inspection? How would you secure reliable returns?

A. 3.—It would involve some cost, but from the information given me, a less cost than in the Government schools. I should secure the returns by interesting the local committees and local residents interested in education in supervising them.

Q. 4.—Will you explain the features of the Bengal system which you would like to see applied to Bombay—first in regard to inspection; second, in regard to obtaining reliable returns; third, as to examination.

A. 4.—These are departmental matters. I refer rather to the general principle of securing what actually exists, and developing it. I cannot detail the features referred to.

Q. 5.—Do you consider it important that the masters of indigenous schools should gradually be trained men?

A. 5.—I think so. I mean trained to do the work expected of them. The more trained they are, the better.

Q. 6.—Have your read the statement made before the Commission by the Magistrate of Burdwan, that in that large Bengal district, after several years of the Bengal system which you approve, there were only 50 "trained" masters in 1,228 schools in the district?

A. 6.—I have not seen his evidence.

Q. 7.—When you state in answer 37 (5) that "it is only through the hereditary literary and mercantile classes that the masses can be reached," do you imply that the large aboriginal races or even the masses of the agricultural classes in the districts can be reached by these few residents of rural Bombay?

A. 7.—I think the progress of education proceeds largely from above. As the untrained men are turned out by the trained, they will push into the backward district.

Q. 8.—Are the fees in indigenous schools higher than in cess-schools? If so, how much higher?

A. 8.—I believe they are. They are sometimes as high as 2 rupees a month. They are, I believe, however, arranged to suit the convenience and means of the parents.

Q. 9.—Would not the cost, then, of education for the masses be increased by the withdrawal of Government in favour of these indigenous schools, and thus increase the cost of primary education to the cess-payers, who have a special claim on cheap instruction?

A. 9.—I do not think so. I presume that with increased aid from Government and attendance, the fees in indigenous schools would be reduced. At present the fees are accommodated to the circumstances of the parents.

Q. 10.—Are you aware that the present cost of a pupil in a primary cess-school is 8 annas a month, and Government receive the fee? Do you think it possible to give an equally good instruction at a cheaper rate?

A. 10.—I do not know.

Q. 11.—Is it not some proof of the superio elasticity of the Bombay cess-schools that, comparing 1881 with 1871, at an increased cost of 19 per cent., the attendance in Government primary schools has increased by 65 per cent., notwithstanding the severe famine? The attendance in 1871 was 129,653 and in 1881, 215,144. In Bengal, at a total Government expenditure on primary education, which in 1881 was ₹24,00,440, or 3¼ times greater than the expenditure in 1871, the attendance in Government and aided schools was in 1881 only six times as great as in 1871, the number of pupils being, if the figures are correct, 751,443. Thus, in Bombay a proportionately equal increase of expenditure has more than trebled the attendance in primary schools, whilst in Bengal it has not doubled it.

A. 11.—I cannot speak for the figures. If they are accurate they speak for themselves. My

point, however, is to indicate a new direction of extension of primary, education, in which more rapid progress may be expected than in a direction of which the limit is nearly reached.

By THE PRESIDENT.

Q. 1.—You have mentioned that, if you had time, you should have wished to add further evidence on female education, and that you agree substantially with Mr. Modak's views. Do you know of any non-Government agency, apart from the Missionaries, for spreading female education in the Bombay Presidency?

A. 1.—I do not know of any such agencies in rural districts. I have no special knowledge of the agencies at work in Bombay city.

Q. 2.—We have been told by a witness that the Municipalities in this part of India take no interest in female education, or are opposed to it. She mentioned, for example, that the Poona Municipality did not even give a prize or a distribution of sweetmeats to her Normal and practising schools in this city. How would you explain this alleged indifference to female education as contrasted with the Municipal grants to girls' schools in Northern India?

A. 2.—I do not think that any special indifference exists in the Bombay Presidency. If proper arrangements were made, if good female teachers were provided, and if the aid of the enlightened Natives were enlisted in the work, there would be no indifference. If liberal grants were given to the wives of schoolmasters, they would go far to solve the problem. The difficulty of providing female teachers, in whom the respectable Natives would have full confidence, is much greater than the difficulty of providing good teachers for boys' schools. That is the root of the matter.

Q. 3.—Can you favour the Commission with any practical suggestions with a view to the extension of female education?

A. 3 (a).—I would suggest a very liberal grant to girls' schools from the day of their opening. I should consider the attendance of the girls sufficient at first, without testing their progress. The education of boys was started in this Presidency by actually paying the pupils for attendance. We have passed that stage as regards boys; but the stricter system now applicable to boys' schools we are also applying to girls' schools, to which it is not yet properly applicable.

(*b*) Native committees should be appointed to supervise the work of female education. Care should be taken to appoint men on these committees who are really interested in girls' education. Some of the members of the present nominal committees for girls' schools are not interested in female education, and they should not be expected to show an interest which they do not feel.

(*c*) I would solve the great fundamental difficulty of the supply of female teachers in the way mentioned in my last answer.

Q. 4.—Reference has been made to the rural cess. Is that cess levied entirely from the agricultural classes? Is it expended entirely on those classes, or is a part of it diverted to the education of the non-agriculturists and to Municipal schools?

A. 4.—The figures which, I have seen on this subject have not been sufficiently sifted to enable me to reply to this question at the moment. The question, however, is a most important one, and should be carefully considered.

Q. 5.—You have recommended that any further funds which may be made available for primary education should be devoted to the development of such education on the indigenous basis, and not to Government schools. Would you recommend an Education Act which should give such further funds under a definite legislative provision that they should be expended only upon the exact purposes for which they are assigned?

A. 5.—I would recommend this,

Evidence of MR. WORDSWORTH, B.A., *Principal, Elphinstone College, Bombay.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have been a member of the Bombay Education Department for rather more than twenty years. My experience has been gained exclusively in the Bombay Presidency, and that experience does not extend to questions which lie outside the circle of collegiate and academical education. On some of these questions I have, of course, my own opinions or impressions, but not that kind of knowledge which would justify me in obtruding my opinion on the Commission. On these questions, therefore, I shall say little or nothing. Since 1862 I have held the office of College Principal in Poona or Bombay, and for some years, as a member of the Syndicate, I have had some share in the administration of the University. But I have no direct knowledge of the aided Government colleges, and can only, therefore, speak with hesitation about these. I have carefully read the interesting and able evidence of Mr. Mackichan, and I should like to say that if I appear to controvert rather too openly some of his opinions, it is simply from the feeling that the Commission would like to hear how some of the statements which he puts forward with so much confidence strike one whose experience has been gathered in another field of educational effort.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—There are very few cases of young men in our colleges who have received their education at home. The class which could afford to give their sons such an education is not a numerous one, and is not very strongly represented in Elphinstone College. Such an education may be thoroughly successful when *both* parents have and adequate appreciation of the value of education, and the paramount importance of habits of steady application. But rich people in this country have, at present, I fear, only an imperfect apprehension of the importance of these objects. It is for this reason that institutions like the Rájkoomar College at Rájkot are so important and valuable.

Ques. 15.—Do you know of any instances in which Government educational institutions of the

higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854? and what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—The paragraph referred to in the despatch of 1854 speaks (1) of the time when any "general system of education *entirely provided by the Government* may be discontinued," and (2) when "many of the existing Government institutions, especially those of the higher order, may be safely closed, or transferred to the management of local bodies under the control of, and aided by, the State." But there are no institutions of higher education in this Presidency which are entirely provided by the Government. The two colleges with which I am best acquainted possess considerable revenues derived from private munificence, and they owe their handsome and convenient buildings in part at least to the same source. Both of them are, it is true, largely assisted by Government; and it is, of course, within the competence of Government to withdraw or reduce that assistance if it thinks fit. If this has not been done, I can only conjecture that those who have been responsible for the government of this Presidency have not judged that it would be just or expedient to do so; and with this judgment I am disposed to agree. It is difficult, I think, to argue seriously that the necessities of primary education in the Bombay Presidency are so urgent that they require the sacrifice of the very moderate sum which is now annually devoted to the support of the two Arts Colleges. The people of this country would never, I am sure, be persuaded that that argument was a sincere one. They regard the expenditure on higher education as a convincing proof that the English Government is sincere in its professions that it wishes its Indian subjects to enjoy all the advantages that Englishmen enjoy. Among those advantages are the very general facilities for education which the wise liberality of kings and ecclesiastics and wealthy citizens in former ages provided for the English middle and upper classes, and which all enlightened Governments now provide from the general revenues of a country when endowments are found to be insufficient. The endowments available in this country are at present insufficient for the support of higher education, and if the assistance of Government should be now withdrawn, it would be universally interpreted as a breach of faith and described as a great practical wrong. The sacrifices which Hindu parents make for the education of their children are very considerable; any increase in the cost of education at the time when its advantages are beginning to be understood would be felt to be a great hardship.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—I have partly anticipated my answer to this question in what has been said above. Probably if Government aid was withdrawn in its present shape from Elphinstone College, the deficiency would ultimately be made good from private resources. But I am sure that the economical advantages would be outweighed by the mistrust and resentment which such a step would provoke. The sum saved would not furnish any considerable assistance to primary education, and it would be difficult to get people to believe that anxiety for the spread of popular education was the real motive for the change in the policy of Government.

Poona is a city which, within the memory of living persons, was the capital of a State which held a high position in India. It is not now a wealthy city, but it has a large population and popular leaders of great intelligence and energy. The cost of the Deccan College to the State is about ₹50,000—a sum, I suppose, about equal to the salary of a single member of Council. If any one maintains that this is an extravagant sum to be devoted by the State to providing the opportunities of European education to a poor but intelligent class in a city where the highest offices of Government were once open to members of their caste, I must express my respectful dissent from that opinion. I think that the withdrawal of the grant to Deccan College would be impolitic and unjust, and would provoke legitimate discontent.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—I think that an appreciation of the value of education is beginning to be widely diffused among all classes in this country, but it would be impolitic on that ground to impose obligations which would be felt as a burden, or to expect an amount of co-operation which is hardly forthcoming in England. The large resources available for secondary education in England have been often miserably misused, and the apathy of those whose interests were so shamefully sacrificed has been at least as remarkable as the abuse. The Universities have also required the stimulus of Government inquiry and rebuke. I do not think that the establishment and control of schools and colleges can properly be left at present to private persons in India. In France or Germany such a proposal would be understood to mean that the Government preferred ignorance to knowledge. The place left vacant by Government would in actual fact be occupied in this country by those powerful religious bodies whose primary objects are rather religious conversion than intellectual improvement,—a result which might at no remote time be attended with political inconvenience and danger.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—I conceive that religious neutrality is maintained, or very nearly maintained, in the present dealings of the State with education, so far in short as neutrality is really possible. The schools and colleges supported or assisted by Government are open to persons of all creeds. No one is excluded from them by the fact of his professing any particular religion, and no one, so far as I know, has ever complained that his religious convictions and sensibilities have been wounded or outraged in any Government institution. The existing system is one which unquestionably possesses the confidence of the people.

The Muhammadan body attaches great importance, I believe, to the study of their sacred books,

and holds aloof from a system in which the Korán forms no part of school instruction. Accordingly, some provision has recently been made in Bombay to assist Muhammadan schools in which the Korán is taught, and from which, I suppose, non-Muhammadans are practically excluded. There are sufficient reasons, I suppose, for this slight deviation from the general principles on which Government acts.

It is, I admit, possible that Educational officers may sometimes have dealt rather hardly, or spoken harshly, of what the late Mr. Howard once described as "proselytising schools." But I cannot believe that unfriendly sentiments are now at all common, or that these schools are treated unfairly, for the simple reason that they devote a portion of their day to introducing their pupils to a knowledge of Christian dogma and the Jewish and Christian scriptures. It is not disputed that Hindu and Parsi boys have no objection to listen to an exposition of the tenets of Christians, and as few conversions, if any, follow from this method of propagating Christian truth, there seems to be no alarm felt by the parents of the pupils. Whether these schools and colleges suffer any injustice from the mode in which grants-in-aid are made for the secular instruction they impart, is a question on which I do not feel confident to express an opinion. Speaking as Principal of a college which is under the direct control of Government, I would observe that I should wish the aided colleges to be as efficient as possible, and their professors to be actively associated in University business with the educational servants of Government. The existence of independent colleges, the friendly rivals of the institutions supported by Government, is a valuable element in our educational system.

But I cannot for one moment admit that neutrality is violated by the mere existence of Government institutions from which religious teaching is expressly excluded. In a country so divided in religious belief, what other course is possible, unless the State, in obedience to the dogmatic sensibilities of the competing sects, is to abandon its direct educational activity altogether? The mere statement of this sectarian claim in a country like India, where education is so much needed, must shock every impartial mind: and the matter becomes more serious when it is recollected that that claim is put forward, not as in England by a portion of the population in behalf of a religion which nearly all Englishmen profess, but by strangers whose primary object is to detach the people of the country from their hereditary faiths. No one disputes that religious instruction may be fitly and profitably introduced into schools and colleges when the population is united in religious belief, and the teachers have a living faith in the doctrines which they are employed to teach. But these conditions, if they exist anywhere, certainly do not exist in India. "I admit," said Sir Robert Peel in 1845 in the debate on the third reading of the Bill for Irish colleges, "that secular instruction is imperfect unless accompanied by religious instruction as its basis, but I have thought (it may be erroneously) that the best way of providing that religious instruction, when there is so much jealousy of interference, is to give every facility, and call on parents interested in the moral culture of their children to provide the means, and to call on the respective churches to give their aid in providing that education. At any rate, the *principle of perfect equality has been preserved*, and I must say that it has been preserved for the first time." To this view of religious equality which was accepted by moderate and sensible men of both parties, it seems to me that no exception can be made: it is that principle to which the Government of India is committed, and from which, I hope, it will never recede.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—Considerable confusion is, I believe, created by a misleading use in this country of the term "upper classes." The upper classes of this country do not exactly correspond with the upper classes of England. The Brahmins are an upper class, so far as they enjoy, for special reasons, the veneration of the people and the influence which arises from that veneration. But they have not the influence which springs from wealth. They are generally poor, and they undoubtedly possess great intellectual aptitudes. In a country without educational endowments and without any aid extended by Government to higher education, they would to a great extent be excluded from the benefits of education, and condemned to ignorance. For many reasons such a result would be disastrous; although there are persons, I am aware, who would contemplate such a result with equanimity, or rather with positive pleasure.

The classes which principally avail themselves of Government or aided schools and colleges for the education of their children, are the official, the mercantile, and professional classes. There are very few scholars who can be described as the sons of wealthy persons, or whose parents could afford to pay more than they do for the education of their children. I believe that many parents make great sacrifices for the education of their children. The fees paid for attendance on lectures at Elphinstone College amount to ₹60 a term. I have a nephew who is a member of the Prussian University of Bonn. He is attending 18 lectures weekly this term, and he writes to me that his fees amount to ₹70 marks for this term, which one may estimate at 35 rupees. Most of the lectures he attends are gratuitous. The fees he is now paying are for lectures in law and Italian literature, which are really extras. I fancy that the son of a small official or merchant in Germany enjoys the advantages of academical education at a much cheaper rate than the Hindu or Parsi in Bombay does, and has also, I must regretfully admit, a much superior article for his money. But it is not considered in Germany an injury to the rest of the community, or a religious injustice, that a superior education should be available at the public cost to the middle classes on whom the stability and improvement of every modern State principally depends. The University of Bonn was established in 1815, in order that the inhabitants of the Rhine provinces, which at that time were ceded to Prussia, might enjoy the same advantages which the famous University of Berlin conferred on the older provinces of the Kingdom.

I consider that the rate of fees is quite adequate, and that any increase would be felt as a great hardship. The fees in the Missionary colleges are, I understand, slightly lower than those in the Government colleges. The teachers in these institutions are also content with a smaller remuneration. The zealous Jesuit Missionary is content with food and raiment and the occasional luxury of a few cheap cigars. The Missionaries of the Scottish churches do not, I believe, expect a higher remuneration than they would command as chaplains. They are inspired by the zeal of conversion, and in many cases, I do not doubt, bring to their work acquisitions and talents which would command a much higher remuneration in the open market.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—I should doubt whether any proprietary school or college in this Presidency was supported *entirely* by fees. The institutions in Poona, which have been referred to, receive, I suppose, some aid in the shape of subscription or gratuitous assistance in teaching from their well-wishers.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—I am informed that non-Government institutions in Madras and Calcutta are not only influential and stable when in direct competition with similar Government institutions, but that they claim to rival or, perhaps, surpass them in efficiency and success. I do not see why this should not sometimes be the case, so long as funds are forthcoming for their support. In France, till the recent changes, the colleges supported by the religious orders were often remarkably successful in public competitive examinations, like those for admittance into the Polytechnic School. Judged by University tests the aided colleges in this city do not appear to hold so high a position as those of Calcutta or Madras. I do not know how far the commencements and former history of these institutions afford an explanation of this difference.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—I do not think that the cause of higher education is injured by unhealthy competition. I rather wish that there was more competition.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—I think that educated Natives have not much difficulty in finding employment which may fairly be described as remunerative. By educated Natives I must be understood to mean those who have completed their University course. Those who from poverty or ill-success in the examination leave college before their education is completed, do not easily find employment. But this is the case in all countries with which I am acquainted.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—I think that it would be more fair if the money which the Government devotes to college scholarships were open to general competition, or given away in connection with the University examinations. The successful candidates should have the choice of joining any college for which they felt a preference. This is a point on which I can understand that the aided colleges may feel that they are not quite fairly treated.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—I quite agree with those witnesses who have recorded their opinion that in a complete scheme of education for India the help of voluntary agencies, secular and religious, is now, and must always probably be, indispensable. I am no advocate for a uniform State education of the Napoleonic type, without variety or spontaneous life. But, as I hold strongly that the English Government in India would commit a political mistake by now withdrawing the direct support which it gives to higher education, and probably at the same time impede the growth and impair the quality of that education, I shall venture to take this opportunity of expressing very fully and candidly my own judgments, or prejudices as some may choose to call them, on these two points.

In a country so intellectually backward as India, it is not open to dispute that education deprived of State support and control would make very slow progress. No one, I believe, disputes this in the case of primary education. The poorest and most helpless portion of the community has certainly the strongest claim for aid from the State—a claim which may further be defended on economical grounds not less strong than those moral ones which all uncorrupted minds acknowledge.

It is urged, however, that secondary and higher education should now be left to the natural laws of supply and demand. The author of the *Wealth of Nations*, as is well known, advocated this view in the last quarter of the last century. His authority has not, however, prevailed to secure any wide acceptance for so extreme a doctrine. The application of this doctrine to India would certainly be premature, and, as I believe, also dangerous.

There are many persons, I am aware, who entertain a contrary opinion. They think that the diffusion of education among the middle and upper classes of India means the diffusion of political discontent. They detect overt treason in all criticism of the acts of Government.

They compare the decorous and submissive bearing of the older class of Native officials with the independence of younger men, and bewail the insane imprudence of a Government which is steadily undermining the foundations of its own power. These opinions are not confined to stupid and unfeeling persons, although they find in that class their most uncompromising advocates. They are also held by able and zealous men who sincerely desire the happiness of the Indian people. These persons are deeply penetrated with the Napoleonic maxim of "*Every thing for the people,*

and nothing by the people." That history has set the seal of its condemnation on this doctrine in every land where it has been fairly tried, is a consideration which they put aside with optimistic indifference.

I believe that these persons are quite right from their own point of view. If the happiness of India depends on the permanent supremacy of a foreign bureaucracy, it is surely a sagacious policy to maintain as wide a chasm as possible between the rulers and the ruled. Machiavelli would never have counselled his Prince to put arms in the hands of his conquered subjects. But intellectual and moral education in the modern world, where public opinion is always in the end more powerful than bayonets, is the most powerful of all arms. An educated people will never submit to have no lot or part in the government of their own country. The diffusion of education in India is, therefore, only intelligible and defensible if the foreign rulers are prepared to admit their subjects to a large and increasing share in the government of the country. To many Englishmen in India this idea is simply intolerable. Their imperial pride is outraged by the mere suggestion of such a policy. Like their ancestors in the days of George III and Lord North, they are determined to maintain their plenary authority unimpaired, and to govern their subjects according to their own conceptions of what is right and expedient. But these ideas are not, I rejoice to think, the ideas which will permanently determine the policy of the English nation towards India. The classes with whom political power now rests have taken too deeply to heart the lesson which our former dealings with America and Ireland have engraved upon their conscience and understanding.

The conviction that no power can be permanent, and that no power is worth possessing which does not rest on the sympathy and willing support of the people, is one from which the English nation is not now likely to recede. It cannot, therefore, be a matter of indifference to the English Government in India that the classes which must always have a great influence with the Indian people should be dissociated from all active sympathy with their rulers and all intelligent appreciation of the grounds and issues of their policy. It is for these reasons that I have always thought that it would be a fatal mistake for the English Government to withdraw the helping hand which it now holds out to those classes, or to mark in any way its indifference to their intellectual advancement. I believe that these classes now regard the efforts of Government in the direction of higher education as affording the most indisputable proof of the genuine good-will of the English nation and government, and their desire to associate the Natives of the country hereafter to a greater degree with the government of the country. I do not believe that the same effect would be produced by indirect support given to local efforts, by which plan a heavy burden would certainly be imposed on a few enlightened persons, and a fresh impulse given to efforts which, however disinterested and laudable, are certain to promote hereafter the disturbing element of religious rivalries. I am further deeply persuaded that the class of educated Natives is not hostile, as is sometimes said, to the British Government. I am certain that no class would lose more in the event of that Government being overthrown. In the military anarchy, and the recrudescence of ancient superstition which would inevitably follow, there would be no place for them. I believe that with few exceptions they are thoroughly persuaded that the connection with England is an indispensable condition for the regeneration of their country. But they are not disposed—and no Englishman should blame them for this, to be condemned for evermore to have none but a subordinate share in the noble task of working out that regeneration. They are very properly filled with the praiseworthy ambition to be instruments of service to their own countrymen; and they have also learned from history that there is an evil even worse than anarchy—that deadly torpor of soul which too often has been the cruel legacy of foreign Governments to a conquered people. It is quite within the power of the English Government to win the attachment of this part of the population, and to use them as instruments for promoting its own beneficent purposes. But there can be no doubt that their confidence and attachment will be rudely shaken by any reversal of the present generous educational policy of the British Government.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—I value very greatly a "spirit of reliance upon local exertions," but I cannot think that the time has come when we can trust to that spirit in India to provide adequately for either popular or academical education. There is much wealth and public spirit in Bombay, but even here the maintenance of a single college by voluntary subscriptions would devolve principally on a few public-spirited individuals. Municipal taxation, I apprehend, could not equitably be devoted to the support of a college which draws its pupils from every part of the Presidency. I do not think that it is politic to encourage local spirits by imposing on local bodies a heavier burden than they can conveniently bear.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—The "withdrawal of Government to a large extent from the direct management of schools and colleges" would certainly, I think, depress the standard of instruction in both institutions. I conceive that this result would certainly follow in Bombay, whatever might be the result elsewhere. The first consequence would be to strengthen very considerably the status and influence of Missionary schools and colleges. These institutions possess an organisation and resources which would give them great advantages over all their competitors. I will assume that they now impart an education not inferior in quality to that given in schools and colleges under the direct management of Government. It is certainly open to dispute whether such is the case in Bombay, but I am not indisposed to accept the most favourable view that can be taken of their operations. But I should hesitate to believe that they would maintain this standard of efficiency if they were relieved, as their

supporters apparently wish to be relieved, from the competition of the Government institutions, and if the control of the University passed, as it probably would, into their hands, I believe that the religious objects which the supporters of these institutions have most in view, would in this case assume a much more important position in their programme than they now occupy. I believe that experience shows that an education conducted by clergymen, with the object of promoting particular religious opinions and practices, is seldom, if ever, efficient, where it is not under the indirect control of a system which values and pursues knowledge for its own sake. The services which the Jesuits rendered to European education in the sixteenth century were cordially recognised by Bacon. But Bacon did not live to see the final outcome of their system. It would be unbecoming and ungenerous to enlarge here on this subject. I will, therefore, content myself with saying that the intellectual poverty of those countries in which they had their own way may without any gross unfairness be principally, if not exclusively, attributed to their misdirected activity. In Austria and Southern Germany intellectual life in the last century was almost extinguished, and the Governments in that part of Europe were sometimes compelled to send their servants to the Prostestant Universities of the North to acquire that instruction which was nowhere attainable within their own territories. I am aware that the Calvinistic clergy, who in the field of education are perhaps the only serious rivals of the Catholic clergy in India, cannot generally be taxed in the past with an excessive fear of the free exercise of human reason. The organisation of popular instruction in Scotland by the preachers in the sixteenth century forms one of the noblest episodes in the history of our country. But I think they would be exposed to the temptation of subordinating intellectual improvement to the interest of religious propaganda if the institutions now maintained or supported by Government in this country were abandoned or materially weakened. This danger would be, of course, proportionally lessened if independent institutions were able to occupy and hold the ground which is now occupied and held by the Government institutions. I have touched elsewhere on the dissatisfaction which would probably be aroused by the support given from the public revenues to institutions which exist for distinctly proselytising purposes, if the colleges and schools directly maintained by Government were abandoned to the precarious and inadequate support of private energy, unassisted as yet by the ample endowments which the liberality of many generations has provided in England.

The opinions here expressed are not inconsistent with a very high estimate of the services of colleges supported principally for religious objects, when they are exposed to the strenuous and healthy competition of secular institutions. In France, as I have already observed, the course of study in the institutions supported by the Religious Orders was really controlled by influences outside their walls. To hold their ground they were compelled to employ lay teachers, and in Paris at least they had the command of the highest lay talent. Had they been supreme in the University, and not exposed to competition, the quality of their instruction would perhaps have been no better than it was in Spain or in Austria.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—If "definite instruction in duty" is understood to mean any formal exhortation, or comments on "right conduct," there is nothing of the kind in Elphinstone College, nor is anything of the kind in my judgment desirable. The "principles of moral conduct," of course, occupy the attention of young men who take up moral philosophy as their selected study. The opinions of speculative persons on the ultimate grounds of right conduct are widely divergent; and though the subject is an important and an interesting one, it has only an indirect and partial influence on practice.

Speaking generally, young men do not require to be told what right conduct is, or why right conduct is desirable, but to be helped to act rightly. They need influences and motives addressed to the feelings and the will. Certainly, I could wish that these were more numerous and more powerful than they are in India, but we cannot change the fixed condition with which we have to deal by simply wishing that they were otherwise, or acting as if they were otherwise. It is impossible to have anything in an Indian college corresponding to the public worship or preaching of an English college whose members all profess the same creed. In Oxford public worship has ceased in most colleges to be an obligatory part of college discipline, and young men practically, I suppose, now make their own religious arrangements. In India we are necessarily compelled to carry the same system further, for here the teachers in most cases profess a religion which is not the religion of their pupils. There are persons who are sanguine enough to believe that dissertations or exhortations on what is called natural theology might have a good moral effect in our colleges—a proposal which seems to me hardly deserving of serious discussion.

Are there no aids then given, it may be asked, to the moral life of young men in our Indian colleges? I reply that such aid is given. The discipline of college life lends, or ought to lend, a powerful support to habits of industry, truthfulness, courtesy, and temperance. The example of teachers may be, and ought to be, a most powerful and permanent influence for good. If I may appeal to my own recollection I would say that the example of two or three persons with whom my contemporaries and myself were brought into relation at my own college in Oxford had much more influence on our conduct than all the formal teaching we received in chapel or elsewhere. Again, the course of study in our Indian colleges is surely fitted to elevate and enlarge the moral ideas and sympathies of our students. I am convinced that young men in all countries gain more helpful moral knowledge from their own experience, reflection, and study, than they do from any other source. I believe that those colleges in which activity and independence of mind receive most encouragement will generally be found to be distinctly superior in morality also. Such certainly was the case at Oxford in my youth. There are persons, I know, who are courageous enough to maintain that young men who enter Elphinstone College are corrupted by an education which excludes formal religious teaching; that we make them, in short, worse men and worse citizens than they otherwise would have

been. I believe that no proposition could be stated more opposed to fact. The evidence of the moral progress of Indian society during the last quarter of a century seems to me irresistible. Conservative minds abound in this country as elsewhere, who think that all is at an end when the form is at an end. Nor would any reasonable person deny that epochs of intellectual transformation and emancipation have generally been accompanied by a marked relaxation of morals. The European Renaissance and the Reformation furnish abundant proofs of this. But I think it a remarkable fact that these phenomena of disturbance at present are less apparent in India than might have been expected. Native journalists, I know, often lament over the moral degeneracy of the times; but this has always been a favourite topic for random rhetoric. It has been said by a great writer on education that men as constantly exaggerate the intellectual progress of their generation as they undervalue or misrepresent its moral progress: and in India, where social and family discipline has possessed such extraordinary cohesion and power, it is easy to understand how any change or modification of the form appears to some minds an annihilation of the substance.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—I think that an increased expenditure on physical training in Indian schools and colleges would be morally, as well as physically, advantageous. The sedentary and lethargic habits of Indian students are not favourable to health or mental vigour. We have a gymnasium at Elphinstone College and a paid instructor who attends two or three times a week. Some of the students also exhibit a taste for cricket and other athletic games. The Parsis are, I think, the leaders in movements of this kind. A wish has often been expressed that prizes for athletic proficiency were given, and I have called attention to this matter in my annual reports. I think that a not very considerable outlay would promote the health of the students. In an English school the masters frequently share in the sports of their scholars. Sometimes here a young professor, fresh from English school or college life, gives a healthy impulse to athletic activity by joining in the games of the students. But I must admit that few professors above thirty years of age retain much taste for athletic pursuits in the climate of Bombay.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—I cannot think that the total sum devoted to higher education in this Presidency is unreasonably high. The amount annually spent by Government on the two Arts Colleges is a little over ₹86,000. If these colleges are to be maintained, it might, however, be urged that a considerable saving could be effected by reducing the present scale of payment to the college professors. It might be plausibly said that the salaries received by professors in Missionary colleges command the services of gentlemen who are quite as efficient as those employed in the Government institutions. A distinguished Native gentleman who gave evidence before the Commission in Calcutta appears to be perfectly scandalised at the cost of the Presidency College in that city. He referred to the salaries paid to the teachers in the Hindu College more than thirty years ago, and seemed to think that those salaries represented what would still be a just and adequate remuneration or very nearly so. He called attention in a very marked manner to the salary of the Principal of the Presidency College as something outrageous. I suppose that that salary is about the equivalent of £1,500 per annum. Now, no one who knows anything of English scholastic and University life can doubt that a gentleman as academically distinguished as the present Principal of the Presidency College in Calcutta would have been a very unfortunate or a very incompetent person, if, having accepted employment twenty years ago in a public school in England, he were not now in the enjoyment of a larger income than he is receiving in India. I am willing to believe that the salaries of all public servants in India, from His Excellency the Viceroy downward, might submit to some reduction without injury to the State. But I do not believe that the Educational service calls more loudly for retrenchment than any other. You cannot expect to attract men of ability and academical distinction to India on a scale of remuneration which is not higher than that expected and obtained by the intelligent foremen and assistants of European shops in this country. I do not know how the services of professors in Missionary colleges are remunerated. But I think that those gentlemen would be the first to admit that that remuneration was not governed by the ordinary laws which control commercial transactions. A large part of the consideration which they deservedly enjoy in this country is derived from the fact that their services and attainments are in part gratuitously given, or given at less than cost price. The Hindu shares to some extent the Socratic prejudice against all payments for intellectual services. His ideal of a teacher is one who imparts his hoary wisdom for nothing, or for nothing more than bare subsistence. A mediæval schoolman from the ranks of the ragged children of Francis or Dominic would inspire him with more admiration and confidence than Gorgias or Protagoras ever won from the youth of Athens. But if educational service cannot now be got on these heroic terms, it need not, therefore, be advertised on contract to the lowest bidder. I think the Government of India has taken a very just estimate of what is a proper scale of remuneration for its Educational officers, and that important reductions could not be effected without injury to education. I believe that educational officers have only one legitimate grievance, and that is the great inequality, compared with other similar services, of the time they have to serve in India. The existing arrangements with respect to pensions are felt to be an injustice; and they are certainly neither economical nor conducive to that efficiency which is so desirable in this Department of Government.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—I do not think that it would be very easy to work such a system, though it would be one in accordance with the ideas of the people. In Elphinstone College a certain fixed proportion of free-studentships is given every year to poor and deserving scholars, but it is never an easy matter to make out which claims on the score of poverty

are really the strongest. Junior scholars who do not receive more than R10 a month are excused a moiety of the fee.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—I consider that 35 or 40 is the maximum number which can be taught efficiently as a class by one master in a high school. In Elphinstone College it sometimes happens that the Freshman Class consists of one hundred members. It is impossible that so large a class should be satisfactorily taught by one professor. The members of the class are still really school-boys and require individual attention and supervision. In the higher classes the lectures may approximate, without disadvantage, rather more closely to the professorial type: but even in this case I think a class of 25 or 30 can be taught more efficiently than a larger one. Under the present system which gives a large scope to individual choice of study in the last year of a student's course, some of the classes in Elphinstone College do not exceed four or six members. If the University was provided with one or two professors whose lectures were attended by the most advanced students from all the colleges in Bombay, the college professors or tutors would be able to give more attention to the younger students than they do now.

Ques. 59.—In your opinion should fees in colleges be paid by the term or by the month?

Ans. 59.—In Elphinstone College the fees are paid by the term. This plan has hitherto, I believe, worked successfully, and I have no wish to change it.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—I observe that persons who value Missionary education sometimes maintain that "principle of religious neutrality" is violated by the mere existence of Government institutions in which religious instruction is not given. They contend that the exclusion of religion from Government institutions has a tendency to lower the prestige or credit of their schools, in which religious instruction occupies a prominent position. It is possible that this is, to some extent, the case; but it would be an astounding inference from this fact that Government should wholly withdraw from the direct management of schools and colleges; that it should close institutions which it has deliberately established for the benefit of the people of this country, because a certain number of teachers whose primary object is to detach the people of that country from their ancestral beliefs, think that these institutions are an impediment to the success of their own plans. If India possessed the privilege of self-government, would it be possible even to discuss seriously such a proposal? If a "strict interpretation of the principle of religious neutrality" requires the withdrawal of Government from the direct management of schools and colleges, does it not much more require the withdrawal of all aid from institutions whose professed object is the extinction of the religion of the country? Many Hindus, I know, entertain this opinion, but they do not urge it now, because they think that the practical advantages which Missionary schools and colleges confer on the country outweigh altogether the theoretical wrong. They respect the Missionaries for their religious zeal, and their manifold efforts for the moral improvement of the Indian population. The superior races of India, who possess a philosophy, a theology, and sacred books of their own, have apparently very little fear that their children will ever lose their faith in schools or colleges conducted by Missionaries. The conversion of an educated Native to any form of Christianity in Bombay would be an event almost as surprising as the conversion of an educated Englishman to Muhammadanism or Hinduism. But I have no hesitation, in saying that the present temper of the country would be very materially changed if the British Government, in obedience to the cry for religious neutrality, should close its own schools and colleges, or hastily transfer these to local bodies. I do not think that the leaders of public opinion in India, under these circumstances, would regard with the very creditable equanimity which they now display, the large subsidies from public taxation which are paid to those whose efforts are ostensibly directed against the religious beliefs of their countrymen.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—Candidates for the degree of M.A. who have passed through the previous course, and even some candidates for the B.A. degree, might certainly attend with advantage the lectures of a University professor. There is, in fact, very little provision for the instruction of the M.A. candidates. College tutors—for such our professors really are—cannot, without neglecting their other duties, give much attention to the candidates for this degree. The junior students would not derive much profit from attendance on University lectures delivered in a language which they only imperfectly understand. But I look forward to a time when professorships in connection with the University of Bombay shall be founded either by the State or by private persons. If these were endowed with salaries sufficient to attract to India, for a period of four or five years, men of established reputation in their several departments of study, a great impulse would be given to the intellectual life of Bombay. Those who have seen in Paris the crowd of eager students collected round the chair of a famous professor, and the enthusiasm which he awakens, must wish that something of the kind could be witnessed in India.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—No one is admitted into Elphinstone College from any other college without a certificate from the Principal of that institution that he bears a good moral character, and has the Principal's permission to leave. He is also required to show that he has paid all the fees due, and has no books from the college library in his possession.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—I think that no "college educating up to the B.A. standard" could at present dis-

pense with the aid of European professors. It is possible to find natives of this country who have a complete mastery of the English language and an extensive acquaintance with English literature. Such persons can accomplish a great deal; but they cannot, unless they possess extraordinary genius, assist their pupils in the way which an English teacher can do. They cannot assist them effectually to penetrate into the inner spirit and purposes of English thought, or discover its connections with the imposing developments of English political life. I do not believe that any Hindu can teach English or Roman history as it ought to be taught, unless he has lived for many years in Europe and mixed freely with the people. Mathematics and logic, and experimental physics, can all be taught, I should suppose, as effectually by natives of this country who possess the necessary qualifications as by Englishmen. I think that the Chairs of Sanskrit ought at present to be pretty equally divided between Native and European scholars, the balance inclining, if inclining at all, in favour of the former. The natives of this country are very generally accredited with a remarkable aptitude for metaphysics. This subject is not ordinarily taught in our colleges, nor is it likely that there will hereafter be much demand for it. The history of European philosophy might be taught effectually by a native of this country, but only by a person who had an extraordinary interest in the subject and unusual industry. At present I believe the rule is observed in the India Office with some strictness to select none but men who have obtained academical distinction at home for appointment to the professorships in Indian colleges. Some safeguard of this kind is really needed unless these appointments are to become the prey of patronage. There are doubtless many cases of persons who have not taken honours or even a degree at a University who yet possess the most indisputable qualifications for such posts, but any relaxation of the rule, unless most carefully guarded, would lead probably to abuses. Capable natives may be excused for feeling considerable indignation when they are superseded by persons from whom they are not long in discovering that they have really nothing to learn.

Ques. 66.—Are European professors employed, or likely to be employed, in colleges under native management?

Ans. 66.—I think that European professors of English literature would be preferred in colleges under native management, wherever sufficient funds to secure their services were forthcoming.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—This is a question of practical politics. I have already expressed my opinion that discontent would be excited if proselytising schools, largely assisted by public money, were the only alternative open to parents in towns or districts where the people had formerly enjoyed the advantages of non-sectarian education.

Ques. 69.—Can schools and colleges under native management compete successfully with corresponding institutions under European management?

Ans. 69.—I do not think that they can as yet in this part of India.

Cross-examination of

By Mr. Lee-Warner.

Q. 1.—Would the personal influence of the staff of professors in the Elphinstone College be greatly increased if they lived in the college grounds?

A. 1.—I should be inclined to answer the question in the affirmative. The question was raised and discussed in connection with the Deccan College, and it was considered advisable that the professors should live near the scholars. Financial considerations, I believe, prevented the proposal being acted upon, although plans were drawn up.

Q. 2.—Do you see any breach of religious neutrality in awarding to Missionary schools grants by result of examination in secular subjects?

A. 2.—I think I have implied that I do not share that opinion. One must take a practical view of the whole question of religious neutrality, as affecting the free action of Government in many directions.

Q. 3.—Considering the strict interpretation of a policy of religious neutrality and the obligation which it imposes upon Government professors, do you consider that the selection of Sedgwick's Ethics by the University as a text-book places the teacher in any position of difficulty?

A. 3.—No. I do not.

Q. 4.—It has been stated that the Sind scholarships of R20 per month are entirely inadequate to meet the expense of a Sind scholar in your college. Do you hold that opinion?

A. 4.—I have heard complaints from the Sind scholars arising from the distance they have to travel and the paucity of their numbers, so that the expense of messing together is increased. I think R30 would be a more adequate provision.

By Mr. Telang.

Q. 1.—Am I right in understanding from your 16th answer that you disapprove of the withdrawal of the grant to Deccan College, whether in whole or in part?

A. 1.—Yes. I do, for the reasons stated in my answer.

Q. 2.—Do you not consider that there is a violation of the principle of religious neutrality in giving grants-in-aid to Missionary institutions, where religious education is compulsory on all students?

A. 2.—It must be admitted that there is a certain violation then of the strict principle of neutrality. I should not, however, be anxious to raise the question, unless a practical difficulty was raised by the parents and by public opinion. It is our object to secure as many agencies as possible in the field of education.

Q. 3.—Is there any tendency on the part of the Syndicate of the University of Bombay to entrust the work of University examination more to the professors in Government colleges than to those in aided colleges?

A. 3.—My own experience is against that view. We are anxious to distribute the work as

fairly as possible, and I think a reference to the calendar will show that we have done so, with due regard to the special qualifications of those who are available.

By the PRESIDENT.

Q. 1.—Do you think there is any truth in the statement sometimes made that young men educated in the Government colleges are apt to fall into habits of intemperance or immorality, or into courses which lead to the rupture of family ties?

A. 1.—No examples of that kind have come under my observation. I should certainly have heard of such cases if they existed in the college. I should also have heard of them, if immorality had been prevalent among the educated youths after they left college. I can only follow the careers of some of the students; but I have personal knowledge of a sufficient number of individual cases to warrant me in drawing this general inference.

Evidence of THE REVEREND F. ZIEGLER, *Basel, German Mission, Dharwar.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—After my arrival in India in 1862, I had charge of an Anglo-vernacular school, a vernacular boys' school, and two vernacular Bráhmin girls' schools at *Mangalore, in South Kanara, in the Madras Presidency*, and continued in this capacity for 5 years; for about 4 years of these I was an Inspector of all the Basel German mission schools in the district of South Kanara and Coorg, and had many opportunities of becoming acquainted with the subject of education in primary and secondary boys' and girls' schools, some of which were grant-in-aid schools.

Since January 1868, I have been occupied in a similar capacity at Hubli and Dhárwár, in the Dhárwár District, Bombay Presidency, having immediate charge of Anglo-vernacular schools and boys' (or girls') orphanages and the inspection of all the mission schools in South Maratha country, including 2 Anglo-vernacular, 9 vernacular boys', 4 vernacular girls' schools and orphanages, 11 of them being grant-in-aid schools. For some years I have been a member of the Vernacular Committee at Dhárwár, and have had occasion to become acquainted with Government school-books.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—I do not think that in this province the system of primary education has been placed on a sound basis so as to be capable of development up to the requirements of the rural districts. and I believe this is the cause (*a*) of the comparatively limited number of primary schools, (*b*) of the fact that these are not so popular nor so well attended as might be desired. The following are probably some of the causes:—

(*a*) Of the limited number of schools—

1. The masters cannot be provided in sufficient numbers.
2. The necessary funds are wanting—
   (1) because the knowledge and training required of the masters is such as to make them expect a higher salary;
   (2) because as strangers to the place of their employment they cannot live on a low salary.
3. In many cases masters do not like to be sent far away from their homes or to outlying districts.

(*b*) Of the unpopularity and small attendance of schools—

1. The high fee of two annas per month (see my answer to question 13).
2. The reluctance of the villagers to miss the little help their children can give them at stranger home.
3. Their objection to innovations.
4. Their distrust of a master who is a to them.
5. The want of sympathy, encouragement, and supervision from the side of the people of rank at the place.

The improvements I would suggest are—

1. A Board or Committee of Education should be created in each taluka, or sub-division of a taluka, composed of the Collector or Assistant Collector as president (without burdening him, however, with details) the Mámlatdár as vice-president, a Sub-Deputy Inspector of Schools to be nominated in each taluka, and a number of honorary members to be appointed by the Collector or Assistant Collector, and whose membership should be made as honorary as possible by giving them some rank or title.
2. This Taluka Board of Education should have the management of that portion of the local cess which is allotted to schools, and it should be their duty to erect schools in all the villages or group of villages in their district.
3. The Taluka Board appoints Local Boards in the several villages, consisting of the village authorities and some independent inhabitants, whose care it is to induce the villagers to send their children to school, and to superintend the latter in a general way; also to encourage the master and to settle any difficulties that may arise between him and the parents of his pupils.
4. The Local Board are the managers of the school funds and the keepers of the accounts.
5. Where villages are too small to have a school of their own, a common school should be erected for several villages in a central position, having one common Local Board for them all.
6. The master should be a native of the village itself or its neighbourhood, because as such he will be able to live on a smaller salary than a stranger.
7. He should get a small fixed salary of, say

4 to 6 rupees per month from the Local Fund, some fixed part of the fees, and grants-in-aid according to the results of periodical examination held by the Taluka Inspector in the presence of the Local Board.

8. The fee should not be more than one anna per month, and be fixed by the Local Board, who may make poor boys half or entirely free.
9. There should be only one master for each school, but he may use his wife or another female relation as an assistant in case he can collect a girls' school.
10. For girls he should receive double grants; but an extra salary should not be given to the female assistant unless she has passed a Fourth Standard Examination.
11. To enable the master to teach four standards successfully, and to enable even poor parents to send their children to school, the four standards should be taught in two divisions, each having three hours' instruction only, two standards in the morning and two in the afternoon. This arrangement is very common in rural districts in Germany, especially in summer, where school-time is even limited to two hours for each division, from 7 to 9 and from 9 to 11, or 6 to 8 and 8 to 10.
12. Common village schools should have only four standards, and these should be somewhat reduced so as to bring them to the level of the standards for female schools; grammar, geography of the Presidency, and fractions being left out entirely. In geography, the district, India, and the World should be taught.
13. As to the way how to provide masters for these schools, see my answer to question 9.

Ques. 3.—In your province, is primary instruction sought for by the people in general or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—The cultivators in many instances hold aloof from primary education, saying they do not want it. Some of the serving classes in towns hold aloof from it, because the standards are not suitable, or are thought by them to be unsuitable. They are forced to learn much that they do not need, and to get what they do need requires more time than they can afford. They, therefore, prefer to pay high fees and go to private schools. It is chiefly the Bráhmins, the Lingáyats, and the Artizans (carpenters, weavers, &c.) who seek for primary instruction.

The lowest classes—tanners, shoe-makers, &c. —are practically excluded. If they attempt to come, masters and boys unite to make things unpleasant for them.

The higher castes, as a rule, are averse to the extension of elementary knowledge to every class of society for obvious reasons.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Indigenous schools are, it seems, gradually dying out in this part of the country; I have never heard or observed anything to make me conclude that they are a relic of an ancient village system. The subjects taught in them are reading manuscripts, writing, numeration, and notation, and a lot of multiplication and reduction tables; few go further than this; the way of teaching these subjects is this: when a boy comes to school, he has to sit behind his letters the whole day, and day after day, and has to write them in sand on the ground, or on a wooden tablet. In many cases, this takes a whole year or more, as the number of letters or rather syllables is more than 500. The letters being mastered, the figures are begun, and different addition, multiplication, and reduction tables are learned; meanwhile copy-writing and manuscript-reading too are begun and continued alongside with the arithmetical tables.

There is no class system in these schools; each boy forms a class for himself, and is taught by himself; there are only some exercises, as the oral recitation of the alphabet while being written down, and of the arithmetical tables, which, the last half-hour every day, are done by all the boys together, one being the leader.

The discipline is said to be very strict, though in entering one of these schools the deafening noise and confusion prevalent there would make you rather doubt if there be any discipline at all.

Pinching the ears, caning, sitting down in awkward postures, hanging up by the joined hands on a rope, are the common punishments chiefly administered to lazy or dull-headed boys.

The fee is from 1 anna to 1 rupee,—generally, however, from 4 to 8 annas.

The masters are generally either Brahmins or Jangams, but there is no rule; any one who fails in getting any other employment and yet does not like to beg, may take to the business, generally, as a last resource; the qualifications are consequently very little, though there are exceptions.

I do not think that any arrangements have been made for training or providing masters in such schools; the method is so simple, the subjects to be taught, as far as they go, are so well known to every one who has been in school himself, that no training is necessary; nor do I think that these schools can be turned to any good account as part of a system of national educational. Printed books, new coinage, imperial measures, and similars things, if nothing else, have upset the old schools. Few of the masters seem willing to conform with existing rules, even for the sake of grants-in-aid; yet I know of a few grant-in-aid schools kept up entirely by Natives. Gradually, I think, others will follow them, and thus the system will spread. But these schools are not properly called indigenous schools; they are modelled upon the Government school fashion.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools?

Ans. 9.—The present system for providing teachers in primary schools is to let the candidates, who must have passed the so-called Second Class Certificate Examination, go through one, two, or three years of training in the training college, and then to give them certificates entitling them to higher or lower places, according to the result of their examination. This system should remain in force, and will supply schools of a somewhat higher grade, such as towns and larger villages require, with competent masters. But to supply village schools of the lower grade with masters, this system seems to me to be too costly and too slow. To meet the wants of these schools I should propose the following plan :—

1. Young men above 18 years of age who wish to become village schoolmasters in their own or neighbouring villages, should be invited to come to their taluka town on an appointed day to pass an examination according to the 5th (or, if it should prove necessary, the 4th) standard vernacular.
2. Successful candidates are to receive a course of instruction and training for 6 months in their taluka towns by one or two competent masters, who are in charge of schools at those towns.
3. This instruction is to consist—(1) in a revision of the subjects they have already learnt with the view of teaching the most approved methods to be used by them afterwards in their schools; and (2) in practical course of training by letting them attend pattern lessons and making them give lessons by themselves.
4. After this candidates who have regularly attended have to pass an examination, chiefly in method and teaching, and receive a village-school certificate.
5. By letting half the number of candidates attend this practical course for six months and the other half for the other six months; the training masters, whoshould receive an extra gratification, can arrange to use the candidates as pupil-teachers in their schools.

There has as yet been no system at all for getting schoolmistresses, and there are great difficulties in the way of female training colleges. Meanwhile a limited number at least of female assistants may, perhaps, be provided in the way suggested in my answer to question 2, paragraphs 9 and 10.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—There is one subject which, if introduced into primary schools, would make them acceptable to most people, at least to the large number of the thoughtless, I mean some Purana or other, or one of the old epics. This is, of course, out of the question in primary schools, and would be impossible even if there were no principle of neutrality to be observed. So much as is reasonable in this wish is gratified by the subject of native poetry, which is taught from the 2nd standard upwards. Besides this, most of the parents are delighted when their children can repeat the several hundreds of letters of the Kanarese alphabet (I am speaking of the Kanarese country) the multiplication-table up to 30—30, and numberless other tables of old coinage, measures, &c. I do not think that even this wish should be gratified, as its gratification is a great bar to any progress; and there is no doubt that parents will soon be converted to the new system when they see that by the new method their children learn to read and to do sums in half or one-fourth of the time it took themselves to learn it. But there is another wish, especially of the rural population, which should be gratified by all means. They wish that their son or daughter (I have heard it thus expressed by a farmer) should be able to read any letters, receipts, deeds, and the like which occur to them, and should, if possible, be clever enough to write them himself. As a rule, the villager gets these things done by the Shanbhog of his village, whom he has to pay for his services, but he will be delighted if his son can do them for him, and, perhaps, even for his neighbour. And then his son should be able to keep the simple accounts he has, should note when cow calfed, and when it will calf again, should be quick in computing the interest his father has to pay to the money-lender, or the money he is to receive for his corn, and the like. It is with the view of enabling the pupils to do this that manuscript reading has been introduced and made a subhead of several standards; but little has been done as yet to make them able to write those documents themselves, and yet a good deal may be done in schools, even in primary schools, towards the accomplishment of this object. Let a collection of different kinds of letters, business letters, receipts, deeds of sale, mortgages, agreements, petitions and the like be written in an easy style by a competent person; let this be lithographed by autography in different handwritings—some fair, some current-hand, some larger, some smaller. Let every school have a number of these collections partly bound, partly in loose papers, and let the younger pupils learn to read and the older ones to copy and imitate them. If every boy, on leaving school, takes with him a fair book in which he has copied all these papers, he can afterwards use them as patterns whenever he has to write a similar paper. If a few simple rules and directions as to the titles to be used in, the stamps and tickets to be attached to, these papers were added, it would make the collection still more useful. There remains another subject, which, if taught in Kanarese schools, would render them more acceptable to people, namely, Marathi. The Marathi language, of course, cannot be taught in primary schools, but Marathi letters may be taught, just as in English schools different kinds of writings are taught, or in Germany both German and English writing is practised in every school. Most parents would be satisfied if their children were able to decipher a Marathi signature or to sign their name in Marathi.

Ques. 12.—Is the system of payment-by-results suitable in your opinion for the promotion of education amongst a poor and ignorant people?

Ans. 12.—If existing rules and standards be modified so as to meet the wants of schools for the very poor and ignorant, I think the system of payment-by-results is the best. As to the modifications which are, in my opinion, required, I have elsewhere given particulars, See my an-

swers to questions 2, 10, 14, 11, 20, and 24.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—It is customary in this province to take 2 annas per month from boys whose parents do not pay any Local Fund cess, and half an anna from those who pay the cess. I am of opinion that this system should be abandoned, and that in village schools a uniform fee of, say, 1 anna per month, or in poor districts half an anna, should be introduced; for, as a rule, it is the well-to-do people who pay the cess, and the poor who pay no cess, and 2 annas fee per month is a bar that effectually prevents the poorer classes from sending their children to school. In town schools, and the upper division of large village schools (standards 5 to 7) a higher fee may be taken—2 to 4 annas per month.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—I have already, in my answer to question 2, stated my views as to the ways how the number of primary schools may be increased, and shall only summarily repeat them here.

1. Taluka and Village Boards of Education should be founded.
2. Sub-Deputy Inspector of Schools should have his residence in each taluka to inspect the schools and to give yearly courses of instruction for the improvement of the masters.
3. Every village or group of villages should have a school.
4. This school is to have only four standards, which are to be somewhat lower than those now in force.
5. The four standards are to be taught in two divisions.
6. Fees should be reduced.
7. The master should be a native of the place itself or its neighbourhood.
8. He should receive only a small salary, and the rest in grants-in-aid according to result, and in fees.
9. Some practical subjects of instruction should be introduced to make the use of schools more conspicuous to the villagers.
10. Schoolmasters should be encouraged to train their wives or other female relations to assist them in their school-work, especially in collecting any instructing girls.
11. A sufficient sum of money should be awarded from the Local Funds or the fees to give a small present, consisting in school-books, to pupils who pass their examination.
12. These presents should be given by, or in presence of, the Local Board.

As to the way of rendering these primary schools more and more efficient, I would suggest an arrangement which is in force in many parts of Germany, and has been successfully tried by myself in our mission schools, both in this province and in Kanara. It is the system of *yearly course of instruction and improvement* held by the Taluka Inspector for the masters of his taluk. The way in which I manage these courses is the following:—

1. The course is held once a year at a time convenient for travelling, and lasts a whole week.
2. The masters are invited some time before, and if they have to come from abroad receive a fixed sum for travelling expenses, and 4 annas batta per day of attendance.
3. They have to send me a written essay on some subject connected with education some months before the meeting. This subject is one which had been discussed in the previous meeting.
4. The morning of every day of the meeting, excepting Saturday, is given to a discussion on the essays received, read, and commented on beforehand by me, to a discussion on a new scheme, and to an oral instruction on some educational subject or other, chiefly on method; new school-books are read and explained, sometimes I dictate something. The afternoon is given to practising, three of the masters daily having to give half an hour's lesson each to one of the classes of a school, care being taken to let different classes and different subjects be called by turns.
5. Saturday morning is usually given to natural science, experiments, physical instruments, and apparatus being shown and explained.
6. I must not forget to mention that every day is begun with an address on the religious and moral duties of the masters, especially with respect to their school-work; in this I try to impress them with the high responsibility they are under, the beneficial effects which a faithful discharge of their duty will have, and the assistance they may expect and ought to seek from on high.

I have no doubt that a similar arrangement may be made in India and will gradually be conducive to a marked improvement in masters and schools, that it will give encouragement to the masters, and prevent them from falling into a thoughtless jog-trot, injurious to themselves and to their schools. But care must be taken to get good, sincere, and faithful Inspectors.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I do not know of any instance of the kind in this province; but in Telicherry, in Malabár, a Government Anglo-vernacular school has recently been transferred to the management of the Basel German mission. The reason, at least one of the chief reasons, of the inoperativeness of the provision mentioned above, is its opposition to the interests of the Educational Department's teachers, who would get such high pay under no other management.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) Normal schools?

Ans. 19.—Some of the remarks I have offered in my answer to question 35 belong to this question also. I shall, therefore, only summarily repeat them here. On the whole, it seems to me that the basis of the grant-in-aid system is a sound one, but to make it such as to meet the requirements of village schools, it must still be simplified and the standards must be lowered; the returns also which are to be furnished yearly to the Educational Department should be somewhat simplified.

2. But to come to particulars, I have mentioned (answer to question 35) (1) that rules 7 and 9 of Part I of the grant-in-aid rules are, in my opinion, too vexatious and should be omitted.

3. Rule 10, paragraph 2, seems not to be expressed clearly enough; for we have had cases in which Inspectors refused to examine schools and award grants under it without any palpable or specified reason. The paragraph seems to be capable of a twofold interpretation:

(1) That schools which take two years, instead of one, to finish each standard, should nevertheless receive a grant for those years in which they only finish half the standards; or

(2) That schools, to receive a grant, must have finished their standards; but every second year the examination may be carried on in a more superficial style, without examining each pupil in each of the subjects.

If the second interpretation be correct, the paragraph has only the object of relieving the Inspectors of part of their work without any particular advantage to the Managers of schools; but if the first be the correct interpretation, schools may distribute the work of one standard over two years, without losing their grant; and a real benefit will be conferred on them. Otherwise, the standards (of vernacular schools at least) are too difficult for village schools, schools for lower castes, and also for Christian schools, which have to teach a good many things besides the standards, such as Bible stories, Bible verses, catechism, hymns, and singing. I strongly recommend that the paragraph be officially defined in the first manner.

4. The rules in Part II, referring to grants-in-aid of school-buildings, are, in my opinion, too strict, especially Rule (*h*), which has, I think, chiefly prevented our Society from applying for grants in aid of school-buildings. But the rule might be changed, or another rule might be added, to meet those cases in which Managers are not in the position of complying with it, by Government promising to pay a yearly grant for the school-building, regulated according to its size and accommodation. If this grant amounted to about half the interest of the cost of the building, it would be the same as paying half the cost in a lump, and would in many cases be more convenient and less troublesome to Managers.

5. The grants are, in my opinion, adequate in the cases of boys' schools; of colleges and Normal schools I have no personal experience; as to girls' schools I beg to make some proposals:

(1) Capitation allowance should be double the present amount, *viz.* R1 per head instead of 8 annas.

(2) The standards should be made somewhat easier, as specified afterwards.

(3) One or two new heads, with extra grants, should be added to some of the standards.

(4) It would be a great help to orphanages if some extra grant were given them, it being clearly in the interest of Government that orphans are well educated, and the cost being rather high for private parties.

6. As to the details of the administration of the grant-in-aid system, I wish to make *some remarks on the standards*

(1) On vernacular schools—

1st Head.—Arithmetic.—Masters should be permitted to follow a different method from that presupposed in the Government standards. See my remarks to question 8 (3). Fractions should not be taught in girls' schools (see answer 2.)

2nd Head.—Vernacular, Poetry. In Christian girls' schools,—that is to say, in schools in which the majority of the girls are Christians,—Christian hymns should be allowed instead of the usual Hindu poetry, Hindus claiming as a right that the names of Hindu deities be not left out from the poetry which is learned in schools, it is only just that in Christian schools Christian poetry be admitted as a standard subject, the more so since native poetry as it now is (at least in Kanarese) is so very difficult (see answer 20).

Grammar should be entirely dispensed with in girls' schools (see my answer to question 34).

Prose.—The Kanarese Vth and VIth Book are too bulky to be read intelligently; school should not be required to have read the *whole* book.

4th Head.—Geography.—Schools that have only four or five standards should be permitted to substitute general geography of the world for geography of the Presidency in Standard III of boys' and Standard IV of girls' schools.

I am even of opinion that this substitution should be made in Government schools too; see my reasons for this proposal in my answer to question 35—2 (6).

As new heads to be introduced in vernacular schools with extra grants, I propose *object-lessons* and *singing*, the first compulsory in Standard I of boys,' and Standards I and II of girls', schools, the latter optional.

Object-lesson is a rather difficult subject for native masters, but with the help of a well prepared picture-book, such as are now much used in Germany and Switzerland, there is no difficulty. I have now before me Bohny's New Picture Book (Bohny's Neues Bilderbuch) containing 36 coloured tables. Each table contains three rows of pictures, and there is a number of questions printed below, which are to be asked by the master and answered by the pupils. As an instance, to show of what nature these questions are, I shall translate some of them here:—

What kind of animal is this? (A donkey.)
How do you know that it is a donkey?
What is its colour?
How many legs, ears has it?
How many bags did it carry?
How many is it carrying now? (None.)
Why? (They have fallen to the ground.)
Where has the donkey come from? (From

a mill visible in the back-ground.)
Who is coming behind? (A boy.)
What is the donkey kept for?
What is its cry?
If two be taken from two, how much will remain?

Besides these picture tables there is one which shows how the most elementary exercises in arithmetic, of which the last of the just-mentioned questions gives an instance, can be executed on slates (without figures). The book is comparatively cheap (less than three rupees); there exists an English edition too; and it has spread widely in more than 12,000 copies already. If generally introduced, there might be Kanarese (and other) editions prepared with very little trouble. The pictures are of course European, but this circumstance would only make the lesson more interesting and instructive to children, and those pictures are very few which could not be understood by Indian children. If this or a similar book were prescribed for the first or the first two (in girls' schools) standards, masters would without difficulty learn to give the object-lesson with intelligence, and the examiner, by putting a few questions out of the book, would easily ascertain whether and how it had been taught. One copy of the book would be sufficient for the whole school.

Singing might be made a voluntary subject, and Managers should have the option to teach either Native or European singing.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—Theoretically a school or college has no advantage from the religious principles that are taught in it, but practically Government schools have vast advantages over schools founded on religious principles, because the latter have to give part of their time to religious instruction, while in the former all the time is given to secular instruction. The disadvantage is still greater in schools for Christian boys and girls, in which still more time must be dedicated to religious instruction. The poetry which, to Hindu pupils, is as much as an instruction in the subjects of their religion, counts in the examination, while Christian hymns do not. Kathá Sangraha, a prose collection of Kanarese literature, which is not only imbued throughout with Hindu ideas and morals, but contains extensive extracts from Rámayana, Mahábhárata, and Shivapurána, among others an account of the Ten Incarnations of Vishnu, the Reward of Worshipping Shiva, and the like,—is an acknowledged reading-book, while even in thoroughly Christian schools no Inspector would acknowledge the Bible as such, not even its historical parts. But these are trifling things compared with the one fact that a whole educational system has been established and is maintained with large sums of money for buildings, masters' salaries, school material, prizes, &c., in a way that private schools have the greatest difficulties to compete with it—a system which practically leads to atheism or at least to religious indifference.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—If this question mean what it says, "by fees without grants-in-aid or other support from Government or private parties," I know only of one school, and this only of some months' duration, of this kind—I mean a private high school recently opened at Dhárwár in opposition to the Government High School, when some low-caste boys were admitted into it. It is said to be supported entirely by fees, though I am not sure some native gentlemen or others do not support it in other ways also.

Of schools supported by fees and Government grants we have several instances in the Basel German mission, *viz.*, an Anglo-vernacular school of the high school character at Calicut, and a first grade Anglo-vernacular school at Mangalore.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—The experience of the Basel German mission in Malabar has shown that it is possible; for there has been in existence there an Anglo-vernacular school[1] of the mission in direct competition with a Government Provincial school, (*i.e.*, high school) for years, with an attendance of above 300 boys at present; there is a similar institution at Mangalore too, in competition with a Government Provincial school, but it has not been in existence for more than about four years; it is attended by nearly 200 boys. The conditions under which these institutions have obtained this influence are:—

(1) a great demand for English education prevalent in those districts,
(2) no lack of competent masters;
(3) careful and conscientious superintendence;
(4) kind treatment of the students.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Excepting the comparatively small percentage of those who get employment under Government, educated Natives do not easily find remunerative employment in this district. A few are employed by merchants, others as vakils, some have found employment in the cotton factories at Hubli, Gadag, &c.; but the majority are without employment. The railway, I think, will make a change for the better.

Ques. 27.—Do you think there is any truth in the Statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—The first of these questions I must, without any hesitation, answer in the affirmative. Passing the examination is so much the all-absorbing object of masters and teachers that they want to hear of no other subject but those prescribed for the examination, nor of even a page of the text-book more than prescribed. At the beginning of my Indian life I repeatedly tried to interest the pupils of the school in my charge in

[1] Of the high school character.

other subjects but those of the standards, and endeavoured to induce them to read other books besides the text-book used in their class, but always failed. I have even found that boys treat those subjects, or those portions of a subject, carelessly, of which they have concluded from previous examinations that only a few and easy questions are given in the examination. And a few weeks before the examination, boys will often leave school, or try to leave it, in order to be better able to cram. But hasty cramming causes superficial knowledge, which is soon forgotten and is of no practical use. I repeatedly found this to be true when I had occasion to examine candidates (even of the 7th Anglo-vernacular standard) for any vacancy in my school. They had forgotten, or never known, the most elementary facts in history or geography or rules in Kanarese grammar.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—In this part of the country scholarships are only given in Government schools. Formerly those that wished to get a scholarship had to pass an examination, and the successful candidates got the scholarship irrespective of their circumstances. Now, I hear, only poor students who pass the examination get scholarships. In the Dhárwár High School there exist 25 scholarships of R84 per mensem altogether, some more, some less. Aided schools get nothing of the kind. Besides this, Government schools have another advantage over aided schools in having considerable sums at their disposal for prizes to the best students.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—Neither in this district nor in that of South Kanara or Malabar, where our Society have schools, have I ever heard of any Municipal support extended to grant-in-aid schools whether belonging to Missionary or other bodies.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—I shall try to answer this question with respect to primary and secondary schools.

I.—Primary Schools.

1. Reading Series—

The Kanarese Reading Series of the Educational Department in the Bombay Presidency has recently been very much improved. Excepting a few things that require change or correction in a future new edition, I am of opinion that the first four books are now quite suitable. The 5th and 6th books I have now with me in manuscript for revision, but have not yet been able to read them. They seem very bulky; and supposing that not the whole of either of the two books is to be read within one year in school, but only part of it, and that the remainder is intended to furnish useful material for home reading, I can only approve of their size, but not under the supposition that the whole is to be read in school. The lessons are of such a nature as to require a good deal of oral explanation to make them intelligible, and cannot be disposed of by superficial and cursory reading. A reading book of the size of the 4th book is quite enough for one year.

2. The text-books for poetry have likewise been newly compiled, and are now, as far as seems possible, purged of all matter offensive in a moral or religious point of view; still, there are some things in them which Christians, for instance, or even strict Hindu sectaries or Muhammadans, might object against; and grant-in-aid schools ought to have liberty—as they have had up to this time—to use other text-books of a similar nature.

3. In arithmetic we have translations of Colenso's arithmetic, of which that by the late Deputy Inspector, Mr. Channabasappa, is now generally used in the Kanarese schools of this district at least. I consider this book very well adapted to secondary schools; but we are in want of a better graduated compendium of arithmetic for the first three standards of Kanarese schools, because by the method now followed the pupils become clever in slate arithmetic only, but deficient in mental arithmetic. That this has been generally the effect of the common method of teaching arithmetic is proved on the one side by the fact that the Educational Department have found it necessary to introduce mental arithmetic as a separate sub-head into the standards, and on the other side by the fact that some of the active members of the educational staff have advised and endeavoured to introduce again the old native method of learning by rote endless tables of multiplication and reduction, both integral and fractional, containing monstrosities like this (all committed to memory) 23×29, 83×83, 97×97; $87 \times \frac{3}{4}$, $93 \times 1\frac{1}{2}$, $47 \times 1\frac{1}{4}$, &c. Several small treatises on mental arithmetic have recently been published to supply the want felt, but generally they are nothing but a series of rules to be learned by heart and practised by the pupils, such as this:—

In multiplying by 12, Pies will become annas,
Annas . . 12 Annas.
In dividing by 12, Annas will become pies,
Rupees . . 4 Pice.
and so on by 24, 48, 96, 192, 384, 768, 1,536.

There are rules to find the price of 1 seer, ½ seer, &c., the price of 1 Kánduga, &c., being given, and so on almost endless.

It is self-evident that in this way arithmetic will never become a mental property of the pupil. The writer of this years ago compiled a little book teaching arithmetic to the first three vernacular standards in such a way as to make the pupils ready with their numbers, both mentally and on their slates. The plan followed in this little book (Arithmetical Exercises for Beginners, 1st Book, pp. 31, 2nd Book, pp. 30, 3rd Book, pp. 65; Answers, pp. 29) is as follows:—

1st Chapter.—Numbers within ten.

Addition, subtraction, multiplication, and division are practised within this space both mentally and in writing; and at the end of the chapter there are questions like these: Find the price of 2 (3, 4, 5) seers at 2 annas per seer, or divide 3 (5, 6, 9) pice among 4 persons, &c.

2nd Chapter.—Numbers within twenty.

The four simple rules are taught within this space in a similar way, first mentally and afterwards in writing. There occur such questions as the following:—

How many yards can be bought for 20 pice at 5 pice per yard?

11 (12, 16, 18, 19) quarter rupees are equal to how many rupees?

3rd Chapter.—Numbers within 100 treated in the same way.

4th Chapter.—Numbers within 1,000.

Seven hundreds are equal to how many tens? units?
30 tenths " " " hundreds?
300+600=?
500— 70=? 590×243=?
3×300=? 4×200=? 3×300=?
½ of 500=? one-third part of 600=?

and similar questions, to be worked mentally, occur in this chapter.

5th Chapter.—Simple and compound addition and subtraction of numbers within 1,000 to be worked on the slate, the necessary simple reductions being done mentally.

6th Chapter.—Mental multiplication and division to practise the multiplication-table.

7th Chapter.—Numbers above 1,000 to be practised mentally.

8th Chapter.—The four simple rules.

9th Chapter.—The four compound rules.

This book was originally compiled for schools in the Madras Presidency, chiefly in South Kanara, and is consequently adapted to the weights and measures there in use; but it might easily be adapted to the Bombay Presidency, and we feel convinced it would, if used intelligently, silence the cry for more mental arithmetic. Besides this, the exercises are so arranged that even children who frequent school only for one or two years will derive the full benefit of the arithmetic they learn in school, whereas with the method now in use they can scarcely use their arithmetic in every day life, unless they have finished three standards.

4. As a text-book in geometry in vernacular Standard VI the First Book of Euclid has been translated. I consider it to be a most unfortunate thing that Euclid has been introduced into our Indian schools; a purely scientific work like Euclid's Elements being ill-fitted for primary and even secondary schools. The subject-matter of the first three books of Euclid, and even more than that, might easily be taught to boys of 14 to 16 years within two years, if given in a condensed practical form, as experience in Germany and Switzerland shows, whereas Euclid's first three books are mastered with difficulty in the upper four classes of our Indian high schools. It is therefore very desirable that some new text-book on geometry be compiled and introduced into our primary and secondary schools.

5. In geography we have now a Kanarese translation of a text-book, which, I am told, has been compiled by the Director of Public Instruction of Bombay, and which is well adapted to the wants of our primary and secondary schools. We only object to the unjustifiable tendency for Anglicising names and terms that appear in the translation, *e.g.*

It spells Ghâta = Ghaut instead of ghatta.
Kánadá = Canara, instead of Kannada.
Divó = Din, " Díva.

It transliterates "Upper Sindh Frontier" into "Appara Sindha Phrántiara" instead of translating it; the same is done with the terms Police Superintendent, Subordinate Judge, Civil Surgeon, Dispensary, Political Agent, Custom Commissioner, &c.

A history of Karnátaka is still wanted, but it is in course of preparation.

II.—Secondary Schools.

1. Mathematics—

In arithmetic Colenso's, Cornwell and Fitch's, and Barnard Smith's compendia are mostly used in our schools. All of them have the drawback that they are purely English. We are still in want of a book in which Indian coins, Indian weights and measures, Indian accounts, &c., are made use of.

The same is the case with *algebra*. I am of opinion that Native students would find the study of algebra much more congenial, if some notice were taken of the native way of doing algebrical sums. With respect to *geometry* I have given my opinion above. I think it holds good for Anglo-vernacular schools too.

2. Vernacular.

The Anglo-vernacular standards prescribe some Kanarese author for the standards above the second. I am of opinion that this practice is not advisable for secondary schools. Kanarese poems, and I suppose it is commonly the case with vernacular poetry, generally contain a good deal of useless, uninteresting, and even offensive stuff, besides much that is really fine and beautiful. Instead of reading and explaining all that in schools, it would, I think, be much preferable to have anthologies, containing the cream of Kánarese poetry, and leaving the dregs.

There have been published several Kanarese anthologies—besides the departmental 1st and 2nd books of poetry for vernacular schools—that are well fitted to answer the purpose.

(1) There is an expurgated (even of all the names of Hindu deities) "Kanarese Poetical Anthology" or "Karnataka Kavyamale" printed at the Mission Press at Mangalore.

(2) There is a very good "Kanarese Poetical Anthology" or "Prakavyamalike," printed at the Mysore Government Press, and compiled by the late Reverend Mr. Wurth, a Kanarese scholar of the first order. This one does not go so far in expurgation; it has nowhere changed the original text, but gives long and coherent extracts of the most celebrated Kanarese authors of different periods and creeds containing—

1st—Brahmanical Literature.
2nd—Literature of the Jains.
3rd—Literature of the Lingáyets.
4th—A few pieces (three hymns) of Native Christian Literature.

3. English—

The departmental English series by Mr. Howards is now generally acknowledged to be not suited to the wants of our Anglo-vernacular schools; I do not know if they are to be superseded by better ones or not, but I know of a new English series which seems to be very well adapted and which I have introduced in the Mission schools—I mean the "Madras Reader's English Series" of the Madras Educational Department, published by Mr. Warden and Mr. Garthwaite. They (chiefly the 1st and 2nd books) contain a sufficient quantity of well-chosen English reading, besides copious notes, hints, exercises for translation (into English and Kanarese), conversation, &c.

In higher classes, easy English classics are used, such as "Robinson Crusoe," "Sandford and Merton," the "Vicar of Wakefield," and the like.

Though I approve cordially of this practice, I do not think it ought to be followed in *poetry* too, at least not in the standards below the 7th Anglo-vernacular. It seems to me that the plan followed in the schools of the Madras Presidency is preferable, *viz.*, to have well-chosen selections. In these it is possible to have a greater variety of metre and of subject, to choose the very best pieces of poetry, and thus to make the study of English poetry at once pleasant and useful to the students. The two "Selections in Prose," a minor and a large one, that were in use in the Madras Presidency some fourteen years ago, and probably are so still, are very good and suitable, I think.

Summing up the results of the foregoing deductions, I am of opinion that we are still in want of—

(1) A good methodical guide for elementary instruction in arithmetic.

(2) A clear and practical compendium of geometry with a different arrangement from that of Euclid's Elements, for the sixth standard of vernacular and for Anglo-vernacular schools.

(3) Compendia on arithmetic and algebra that take some notice too of native coins, measures, accounts, &c., for Anglo-vernacular schools.

(4) A history of Karnataka.

(5) A good and comprehensive but purified selection of Kanarese poetry for Anglo-vernacular schools.

(6) One or two selections of English poetry.

Ques. 35.—Are the present arrangements of the Educational Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—The Basel Evangelical mission of which I am a member, is now, in all the provinces in which it has schools—South Maratha, South Kanara, Kurg, Malabar, and the Nilgiris, connected with Government, and draws grants-in-aid. But the question has repeatedly been raised and discussed in our Missionary conferences, whether it was not better for the development of our schools to withdraw entirely from this connection with Government. Though I am one of those who advised the contrary, yet I too am of opinion that the grant-in-aid rules and standards interfere somewhat too much with the free development of private institutions.

I adduce some instances.

1. Rule 7 of the grant-in-aid rules now in force is rather hampering. It is customary in many schools, and in orphanages the household business makes it a necessity, to give one or even two half holidays a week. But, as a rule, school begins at 7, and ends at 10 A.M., lasting three hours only, which cannot well be increased to four, as Hindu children frequently come to school without breakfast; the consequence is, that those days cannot be counted as school days. But where grants are given by the results of periodical examination this rule seems quite unnecessary, a regular attendance being in the interest of the Manager. The only intelligible cause for this rule seems to be to prevent Managers to draw grants for children who have not learned in his school. But the few cases in which the rule has this effect are not worth the while and the trouble necessitated by keeping double registers.

Rule 9, too, is of a similar kind, forcing the Manager to have double registers, one in which the hours of presence are marked, and in which other particulars, such as caste, age, &c., of the pupils are recorded, and one of the form prescribed in Schedule D. Let the "red tape" remain in the Government offices; in schools it will do more harm than good.

2. The standards too in some cases are hindering a healthy development of schools and masters, by forcing the master to follow a certain method prescribed or supposed in them; for instance—

(*a*) In *arithmetic* I should have made the schoolmasters under my management to follow a method quite different from that supposed in the standards, if I had not been prevented by the rules. I should have introduced the method suggested in paragraph 3 of my answer to question 19, from which I expect far better results.

(*b*) In *geography* the standards force grant-in-aid schools to teach—

Geography of the district to Standard 2nd of boys' and Standard 3rd of girls' schools; geography of the Presidency to Standards 3 and 4 of boys' and girls' schools respectively; and geography of India, Asia, and Europe, and of the World to Standards 4th to 6th of boys' schools. Girls are supposed to need no more but a knowledge of their Presidency.

This arrangement is based on the principle that instruction should begin with the things that are near and familiar to children, and thence proceed to the unknown.

Though I quite agree with this principle, I object to the manner in which it is applied here. If I were not forced to follow the Government course, I should indeed begin with the district also, but I should thence proceed to teach some elementary geography of the whole world for these reasons—

1st.—That the fundamental principles of geography, the necessary terms, &c., are learned in the first year.

2nd.—That the rest of the Bombay Presidency is as unknown and foreign to children who have learned the Dhárwár district, for instance, as is China or America, and may be even more so, for children have eaten China sugar, may have heard of American cotton, and use English needles, French paper, &c., but probably have not so much as heard of Sind or the Kheda district.

3rd.—That some knowledge of the geography of the world is, in my opinion, much more useful for the mental development as well as the every-day life of pupils than the knowledge of the geography of the Presidency, and even of India; and as very few boys and no girls remain longer in school than to the end of the 4th standard that, knowledge should imparted first.

I do not wish to force these views on any one else, but I do wish that Managers be allowed more freedom in this respect.

(c) The standards prescribe some vernacular *poetry* for each standard beginning from the second, and they seem quite justified in this, as also in England and other European countries poetry is learned and understood even by the smallest children. But vernacular poetry—at least in Kanarese—is generally so full of Sanskrit and old and difficult words and forms, that it is quite unintelligible to children, and must be taught with the greatest trouble and pains. This may best be seen from the way in which poetry is taught in most of the schools: first, the piece is learned by heart to accustom the children to the foreign sounds; then the unknown words are dictated to, or made to be copied by, the children, together with their meaning, and committed to memory; at last a paraphrase of the whole is dictated or copied, and committed to memory.

Even the easiest pieces of Kanarese poetry, as it now is, are too difficult for any standard below the fourth or at least the third, and Managers of schools ought to have the liberty to dispense with this subject at least in girl's schools established for the lower classes or orphanages.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—It is clear that those parts of the educational system must be taken by Government that will not be taken up by other agencies, above all *primary education;* private agencies and even Municipal and other bodies being either unwilling, or, as is the case with Missionary Societies, unable to take in hand this most extensive and most important part of the system. Likewise should Government provide teachers for primary schools. This does not exclude, however, that Government withdraw from either of these parts, where private agencies can do the work, or that primary schools be partly left to the management and inspection of local boards.

Secondary schools may, as a rule, be left to private agencies, the classes who avail themselves of them being able to found and to manage those schools by themselves; and where they want to do so, or are too exclusive, Missionary bodies will be found willing to step in.

As to *colleges*, I have no experience, but I think that in provinces which are advanced in education they might be left to private agencies.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—I have answered part of this question in my answer to question 60. If Government were to withdraw from the direct management of schools and colleges in places where there are no Missionary or other philanthropic institutions, I think the effect would be that the Brahmins would get the monopoly of education again, and that other classes would be more or less excluded. But with schools in competition that are not influenced by caste spirit, and specially if there be no alternative left to people but to establish schools for themselves or to send their children to the mission schools, they will be stirred to do something for themselves, and there will be a healthier competition between Hindu schools and mission schools than there is now between Government and private schools—a competition in which one party, by its vast resources and overpowering influence, has all the advantages on its side. I know of several cases in which people invited Government to establish a school in direct opposition to a flourishing mission school, and where the establishment of the Government school ruined the mission school. If there be any flagrant violation of the principle of religious neutrality, it is a proceeding like this: Why not let people exert themselves, and do and spend something for their religion, if they think they have reason to fear for it?

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—As far as I am acquainted with Government schools, and could learn from such as are acquainted with them, I am afraid I must entirely negative the first part of this question. Not only does definite instruction in duty and the principles of moral conduct occupy no place in the course of Government schools (I am not acquainted with any college), but it seems that even occasional instructions of this kind are seldom thought of. At least this is the conclusion we must arrive at when we judge by results. I am living at a place where a Government high school has been established and well attended for about ten years. What are the results in a moral point of view? I will not inquire into the private life of the students, nor into their honesty as Government officials—the collectors and judges are better qualified to judge of the latter than I—I will only speak of a mere outside matter. It is a fact of which Missionaries have often complained that from no one do they meet with more opposition than from the pupils of the high schools,—not that kind of opposition which we meet with in those who are zealous for their own religion, or in those who are inquirers for truth, or in those who have become sceptics by scientific pursuits; but simply such as one might expect from uncivil, unmannered, and even rude boys, puffed up with their knowledge. When we are, as we often have been, hindered in street-preaching by ceaseless impertinent questions and rude contradiction, these come from high school students; when we are hooted at and bawled at, it is by their instigation. Even while passing by their play-ground behind the high school buildings, I have heard them hoot and bawl after me; though, invited by the head master, I was repeatedly present at the distribution of prizes in their hall. Of course a Missionary must be prepared for this kind of treatment, but not from educated students who ought to be taught better.

I have been told even that, as a rule, they show very little respect to their own masters. I do not mean to blame the head master, who is highly spoken of, nor the other masters, of whom, with one exception, I have not heard anything to their discredit; the cause of all this is lying rather

in the system than in individuals. The masters have not yet been sufficiently impressed with the greatness and the urgency of their duty to teach their students good morals and good manners also.

I cannot, however, refrain from mentioning a case where a decidedly pernicious influence is exercised by a master on his pupils, since he does not blush to use obscene language, and to pass the most scurrilous jests on them in school.

If I am to make any suggestions on this subject, I cannot but express my conviction that morality cannot soundly be based on any other foundation but religion; still something may be done to remedy the above-mentioned defects, at least partly.

1. No person should be appointed as a master in a Government school, especially in a high school, against whose private life grave objections can be raised.
2. Nor should masters who notoriously lead an immoral life be kept in a school.
3. Behaviour should form one of the items in the school certificates, and to prevent the character given in the certificates from being arbitrary, they should be based on the good or bad marks given by the head master once a month in a general meeting, after having consulted his assistants. Disobedience, rudeness, bad language, telling lies, cheating, and similar grave faults should be punished by giving bad marks.
4. It should be strictly enjoined upon masters that it is an important part of their duty to educate their students to morality and good manners; and it would be helpful to them to have a limited number of rules printed in large letters hung up in every school-room.
5. One, or if possible two, hours weekly of the time given to English instruction should be set aside in the higher classes for the reading of an English moral class-book; in lower classes and Kanarese schools the Kanarese reading-book should contain a well selected collection of good stories as examples of morality. But in either case these stories must be used to teach and to exemplify good conduct, not to teach the language.

Ques. 45.—Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—Girls get double the amount which is given to boys who pass the prescribed examination; they also get a grant of R2 each for creditable plain needle-work: the terms are somewhat less onerous in arithmetic and geography. Considering, however, that to teach girls the needle-work required for the standard will take at least six or eight hours a week (in our orphanages they have two hours three or four times a week), it seems to me that the distinction is not sufficiently marked; and our experience teaches us that to teach one of the four standards of girls' schools well, takes two years instead of one, as we think is the intention of the standards. It is especially in schools for lower castes that this is felt, whereas in those that are attended by the better classes the girls are more intelligent and learn faster. I am of opinion that grammar and fractions need occupy no place in primary girls' schools; they are seldom understood and soon forgotten. Capitation allowance should be double of that in boys' schools.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—There are a few European ladies who take an interest in the promotion of female education, attending public examinations of girls' schools, visiting schools when they are in the districts with their husbands, subscribing to orphanages, and showing their interest in various other ways. But, on the whole, I am of opinion, the share taken by them in the promotion of female education is very little, excepting the wives of Missionaries and some other ladies connected with Missionary societies; I am afraid there is a very small minority who prove their interest by anything more than occasional gifts of money. There are difficulties in the way, it is true, ignorance of the vernaculars being one of them. But these difficulties may be overcome, and many a lady who now perhaps complains of the dullness of Indian life would feel it less dull if she took an active part in some school or other. But how to win their interest? Perhaps an appeal written by some able person (especially if she be a lady) pointing out the means and ways how to show their interest, and widely circulated among European ladies, would do good, but of more use will it be if influential ladies or gentlemen take the lead and by example and persuasion try to interest them in the cause. As to the share Missionary ladies take in this cause, I can only speak of those connected with the mission of which I am a member. Those that have the charge of orphanages superintend the house-keeping business, personally instruct their girls in needle-work, sometimes give lessons in one subject or another, such as singing, Bible stories; others who have no orphanages teach the girls of the small parochial girls' schools of their respective stations chiefly needle-work; in some places where our mission has girls' schools for Hindu girls, they visit those daily or at least several times a week. Of course, to be able to do this work effectually, they must learn the vernacular, and they all learn it, so as to be able to converse in it and to read it; some write it too.

Ques. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

Ans. 57.—I think the principle is vicious. By giving a proportion of the expense, Government cripples poor worthy schools, and wastes money on a wasteful institution. A maximum should be fixed for each scholar. If Government grant half the sum that has hitherto been spent on a pupil of Government schools, taken in the average for each pupil of a private school that is deserving of grants, the managers of private schools will, I think, have no cause to complain.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—In colleges where the professors have only to lecture, the number of students has no limits but the walls of the lecture-room and the reach of the lecturer's voice. I have seen as many as 50 or more students in one lecture-room.

In secondary schools much depends on the standards; in higher standards 20 boys is the

maximum; in lower standards 30, or even 40, boys may be taught without much difficulty as a class.

In vernacular schools a good teacher will have little difficulty efficiently to teach even a class of 50.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—If religious neutrality mean non-interference with the religious opinions and practices of the people under Her Majesty's Government in India, its strict interpretation requires the withdrawal of England from India, for Government has already interfered, and is daily interfering, with the Indian religions. It being a religious principle of the Muhammadans that Islám must rule paramount of all the other creeds, England is hindering them continually in carrying out this principle. "The Brahmans claim supremacy alike over kings and people" as their birthright, but are prevented by Government from enforcing their claim. It was a religious practice of the thug to kill and rob his fellow-traveller in honour of Bhaváni, or of the Khonds to offer human sacrifices by hundreds to the deity of the earth, but Government interfered. In fact, in a country like India, every act of Government must be felt as an interference with some part of religion by one portion of the community or other. The suppression of the Sati, of infanticide, &c., must have violated the religious feelings of a large number; equality before the law—how has it quite recently outraged the feelings of a Vaishnava sect about Bombay? Nor can it be denied that the knowledge Government imparts in schools, or at least requires from those that wish to enter its service, materially interferes with their creed, in fact destroys it. Yet, in spite of these undeniable facts, England will not withdraw from her Indian Empire, nor will Government desist from enforcing its laws and making new ones, or from requiring the candidates for its offices to get a good education. It must be the duty of a Christian Government to let the millions whom God has placed under their charge, partake of all the blessings of a religion of truth and of the civilisation grown under its shadow, only restricted and guided by those considerations that lie in the nature of this religion itself, and therefore refraining from anything like coercion, which would only frustrate the object.

It follows from these considerations that Government is bound to procure a good education for its subjects; but the question is this—cannot this end be better reached if Government withdraw from the direct management of schools and colleges, fixing only the standards of education it requires of the candidates for its service, and leaving it to private parties to found and manage the necessary educational institution? For it cannot be denied that the knowledge which is and must be taught in Government schools cannot but destroy the hold which the religion of their ancestors has on the mind of the students, and with this the stays of their morals too, without giving something better for it. But what will be the consequences of the withdrawal of the Government from the direct management of schools? I asked a Brahman this question a few days ago, and got this answer: "The result will be that most of the other castes will be deprived of education; while the Brahmans, who have no other resources, will manage to get it anyhow." I think this answer quite right; and, as I think it is neither in the interest of the nation nor in that of the Government to keep up or restore the monopoly of education, which the Brahmans possessed till lately, or still possess in some places, Government should only withdraw in those places where it may be sure that there are private parties, besides the Brahmans, who are willing and able to establish schools for all castes. Under these restrictions Government should, in my opinion, withdraw from the direct management of schools, giving liberal grants-in-aid to efficient private institutions; the reasons are the following:—

1.—The reproach of training a set of young men who have neither fear of God nor of man, will be taken away from Government.
2.—Missionary and other philanthropic bodies will have more scope to impart an education based on a sound religious and moral foundation.
3.—Natives who object to the education their children get in Government or mission schools will be stirred to erect schools of their own, and by this a healthy public spirit will be created and fostered.
4.—As private institutions, as a rule, work cheaper than Government institutions, part of the money hitherto expended on middle and higher education may be used to establish more primary schools, and thus to let education pervade the masses of the nation.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—Though it is very injurious to schools when they receive boys who frequently go from one school to another, and very disheartening to masters to lose perhaps the most promising boys, yet this kind of thing has always been, and is still going on, at places where there are more than one school of the same kind. It is chiefly mission schools that have to suffer under it. Several expedients have been tried by my predecessors to make arrangements with the head master of the high school at Dhárwár to prevent this kind of vagrancy; they had not the desired effect, as, so my predecessors told me, they are not kept by the other side, for, though the head master kept his word, his assistants found means to elude it. One arrangement, for instance, was that no boy should be received who had no certificate from the head master of the school he came from; but if this arrangement be not considered binding on either side, it will be only injurious to the party who keeps his word; again, if masters of Government vernacular schools give no certificates to boys who wish to go to the mission Anglo-vernacular school, but only to those who go to the Government school, it is likewise injurious to one party. I would, therefore, rather have no arrangement at all.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population object to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—I am of opinion that, so long as the other institution is open to all the classes, Government is justified in withdrawing; for, if those who object to attend the other school really value their religion, they can establish a school of their own and get Government aid for it; if they be not willing to do so, their objections have little force. At Mangalore, in South Kanara, for instance, there existed an Anglo-vernacular mission school for many years, long before Government thought of establishing schools. Brahmans, as well as other castes, sent their sons to it, and many who are now in high employment as mamlatdárs, sub-judges, vakils, &c., received their instruction in the mission school; and it was not before a Government Inspector of Schools began to hold up hopes of a Government school to the people, that they began to complain of the mission school and to object to sending their sons to it. When the Inspector had gone the school would fill again; when the time of his coming to the place was near, boys would gradually fall off, and attendance would become lower. This was going on for some years till a Government school was established and the mission school ruined. But now, after the lapse of ten or twelve years, the mission school is as full as it ever was, though the Government school continues at the place.

Cross-examination of

By Mr. Jacob.

Q. 1.—In your 2nd answer you state that for various specified reasons the cess-schools in your province are unpopular. Do you not think that the increase of 32,000 children, which has occurred in these schools during the last four years, shows that the schools are increasing in popularity?

A. 1.—I think it shows that they are increasing in popularity. But as I learn from an Educational Inspector that they still desire a larger attendance, I presume that there exists a certain sense of disappointment in official minds as to the results.

Q. 2.—Would you kindly state what are the innovations which you say are objected to in the present system of primary education?

A. 2.—One innovation is that they commence from the first to read printed books instead of manuscript; secondly, geography is unpopular; thirdly, on the whole, the general course of instruction is different from the indigenous schools.

Q. 3.—In deference to this prejudice has attention lately been paid in Government high schools to the reading of manuscripts in addition to printed books?

A. 3.—There has.

Q. 4.—Are you aware that taluka committees of education and the local school boards, constituted almost precisely as you propose in your 2nd answer, have been in active operation in every district of the Presidency for several years past?

A. 4.—I was not precisely aware of that fact. I knew there was something of the sort.

Q. 5.—In answer 3 you state that the cultivators in many instances hold aloof from the Government primary schools. Is it not a fact that for the last four years their children have been attending in largely increasing numbers?

A. 5.—I know from my experience of our own schools that there exists some reluctance. I think the reluctance is gradually being overcome.

By Mr. K. T. Telang.

Q. 1.—When you say that the higher castes, as a rule, are averse to the extension of elementary knowledge to every class of society, do you mean anything more than that they are indifferent to it? If you do, what evidence can you adduce in support of that assertion?

A. 1.—I mean that the indifference—there are honorable exceptions to it I am glad to acknowledge—is the result of aversion. The evidences I can adduce in support of this assertion are:—

(1) When recently some Máhár boys were admitted to the Government High School at Dhárwár, about 150 boys of the higher castes left school.

(2) An educated Brahman, to whom I put this question, answered it in the affirmative, though reluctantly, saying his statement would not be relished by his caste-people.

(3) The evidence of a Missionary of long residence in India (not of my own Society).

Q. 2.—Do you mean the assertion about the attitude of the higher castes to apply to those members of them who have had an English education? If you do, can you adduce any evidence upon that point?

A. 2.—I mean it to apply to those who have had no English education, though the charge of indifference applies to a great extent to the educated members also.

Q. 3.—Would the reading of a Purána in a primary school containing Hindu pupils be, in your opinion, a greater violation of the principle of religious neutrality than the admission of Christian poetry as a standard subject in Christian schools for a grant-in-aid (as proposed by you in answer 35)? If that is your opinion, what are the grounds for it?

A. 3.—I beg to remark (1) that I did not lay any stress on the word neutrality in this case, and (2) that my request that Christian poetry should be admitted is based on the grounds that Hindu poetry, with a good deal of religious matter in it, or even entirely religious, that is, sectarian, is prescribed as a standard subject.

Q. 4.—Is not the chief reason of the inoperativeness of paragraph 62 of the despatch of 1854 this—that there have been no "local bodies" properly so called to do the work therein contemplated?

A. 4.—I do not think so; for, as far as my experience goes, it has been the tendency of the Educational Department to take educational matters into their own hands, to establish Government schools even at those places where schools existed that had been supplying the wants of the place for many years. I do not mean to assert that this has always been done on instructions from leading quarters, still it has been the tendency, though I readily acknowledge that there have been exceptions.

But even if I should have had to answer the above question in the affirmative, I am of opinion

that it was the duty of the Educational Department to endeavour to create those "local bodies."

I wish to take this opportunity of correcting a mistake in my answer 15: the institution in Malabar referred to has not yet been transferred as stated; the transfer is still under consideration.

Q. 5.—As a matter of fact, have there been any bodies, except Missionary Societies, ready to undertake that work?

A. 5.—I do not know of any, as far as my experience goes.

Q. 6.—On your interpretation of Rule 10, paragraph 2, how would you deal with a case in which one-half of the standard was done in the first year, but the second half not finished in the next year?

A. 6.—I should not give any grant, or not the full grant, as the particulars of the case would suggest.

Q. 7.—Is your objection to the present educational system based on the despatch of 1854, or on your own opinion independent of that despatch? If on the despatch, please point out the words in it which you think support your objection.

A. 7.—I do not remember having seen any clause in the questions sent to me intimating that my answers should be entirely based on the despatch of 1854. But in my opinion the words in paragraph 56 of the despatch, "no notice whatsoever should be taken by the Inspectors of the religious doctrines which may be taught in any school" and the words "secular knowledge" in the same paragraph, are sufficiently strong to exclude subjects like those mentioned in my answer.

Q. 8.—What evidence can you adduce in support of your statement that the present system practically leads to atheism or at least to religious indifference?

A. 8.—(1) Common sense leads me to draw the conclusion that a system which must of necessity undermine the foundation of the old religion without giving anything instead of it, must lead to that result.

(2) Cases that have come under my observation corroborate the conclusion.

(3) An influential native paper of this city last year contained the following quotation from a letter of an educated Native gentleman of this Presidency to a free-thinking journal in England:—

"Free thought is becoming the religion of India with a rapidity and thoroughness at once appalling to the orthodox, amusing to the free-and-easy careless gallios who govern us, and delightful to the sceptic. By a process as scientific and unerring as the transmission of sound by the telephone, the educated Natives of India are being turned into unbelievers by the same training which is extensively and successfully turning them into scholars. The Indian Government has established a thorough and wide-spread system of godless education, and the consequence is magical. The scales fall from the eyes and the disenthralled, undeceived, awakened Hindu rises from the study of Western science like the man dispossessed of the devil, with his house 'empty, swept, and garnished.'"

It is impossible not to admire the logical consistency of the acute Hindu mind in this emergency, particularly when we contrast it with the miserable drivelling of the European mind in like circumstances.

An "ex-student" of the Presidency College in Calcutta says (*Friend of India*, 27th March 1883): "If the Presidency College does not turn out Christians, it sends year after year scores of youths who believe neither in religion nor morality" ....."Many of the graduates who take their honours in mental and moral philosophy turn out scoffers and sceptics."

The *Indian Mirror* thus refers to the Government colleges:—

"We believe we are correct in saying that there is a pretty strong feeling amongst the more thoughtful and earnest portion of our educated countrymen against the materialising tendencies of the system of education pursued in Government schools and colleges. Experience has fully attested the evil effects of the system, and one has only to refer to the large number of graduates and under-graduates of our University in order to be convinced. It is a notorious fact that young men, fresh from college, imprudently parade their materialism and infidelity before their half-educated comrades, and pooh-pooh the sacred truths of religion and morality. Nothing is more disgusting than the effrontery and conceit with which our B.A.'s and M.A.'s scoff at God, immorality, and conscience."

Q. 9.—What is the number of pupils at present in the Government schools at Malabar and Mangalore referred to in your answer 23?

A. 9.—I have no means of ascertaining this at a moment's notice. But I recollect having been informed that the reason why the Government High School at Tellicherry is about to be transferred to the management of our mission there is this, that the Government school was suffering somewhat under the competition of the mission school.

Q. 10.—What subject would you like to add to the course prescribed for Matriculation, and with what object?

A. 10.—I should not add any new subjects, except so far as to make drawing, both free-hand and geometrical, a compulsory subject, and to let those lessons on natural philosophy which are generally disposed of in the vernacular reading-series be taught in a more regular course; but arithmetic, geometry, and the vernacular might, I think, be taught in a more practical way so as to enable the pupils to make use of their acquirements in after-life.

But it appears to me that to carry this out, those pupils who have no intention of going to college would have to be separated from those who have.

Q. 11.—As no text-book whatever is prescribed by the University for Matriculation, what do you mean by your statement that teachers won't hear of even a page of the text-book more than prescribed?

A. 11.—I did not mean "prescribed by the University," but by the school, and I was not thinking and writing of the Matriculation Examination only, but of the Previous Examination as well.

Q. 12.—Am I right in inferring from your answer 36 that in your opinion Government should, as a general principle, have no more to do with any branch of education than is absolutely necessary to keep education just alive in the country? If that is your opinion, please point out what words in the despatch of 1854 support it.

A. 12.—I do not think my answer implies that.

Q. 13.—What classes avail themselves of secondary schools, and what evidence have they given of "being able to found and manage those schools by themselves" with reasonable assurance of permanence?

A. 13.—Chiefly Brahmans, Lingáets, and artisans. I think they have scarcely had any occasion to give such evidence, there having been no necessity for it. But I should not like to speak so

disparagingly of Brahmans as to deny their ability to manage those schools, and of the wealthy Native gentlemen as to deny their willingness to come forward to help in the foundation of secondary schools.

Q. 14.—What "provinces" do you consider to be so "advanced in education" as to justify colleges in them being left to private agencies?

A. 14.—I cannot answer this question from my own experience; but from what I have heard and read, I think Bengal is one of them. But I leave the decision of this point to those that have more than mere local experience.

Q. 15.—What reason have you to think that the Brahmans would try to prevent other castes from obtaining the benefits of *English* education altogether, and not merely from obtaining them along with the higher castes?

A. 15.—I am of opinion that if the Brahmans want to remain Brahmans in the sense of their Shástras, they must do it. English education being against the Shástras, they cannot but oppose it, or they cease to be Brahmans in the strict sense of the word.

Q. 16.—*On your principles*, might not the other castes be left to fight out their own educational battle with the Brahmans, as you suggest that the whole Hindu community should be left to fight it out with the Missionaries?

A. 16.—I am afraid it would be a battle of the weak with the strong; and every gentleman will feel a strong inclination to interfere in such a battle. I am, however, not speaking of *battles*, but of healthy competition.

Q. 17.—Has the conduct of the master alluded to in question 39 who "does not blush to use obscene language" been brought to the notice of the head-master or any of the superior Educational authorities?

A. 17.—No. The matter only recently became known to me; and I am afraid, if it were made known the informants would, somehow or other, be found out and would have to suffer for giving an information which, in fact, was not given me with the intention of denunciation, but rather in the course of conversation. The state of affairs to which I allude is not merely of recent standing.

Q. 18.—Is there any reason to suppose that the first two rules you suggest in answer 39 are not observed by the Educational Department?

A. 18.—I think that whenever the Educational Department is *officially* made aware of any *facts*, these rules are observed.

Q. 19.—Is your view about religious neutrality based on the despatch of 1854; and if it is, on what words in the despatch is it based?

A. 19.—No. My object was rather to show that the principle of religious neutrality, as I think the majority understand it, is not tenable, and cannot but be constantly violated so long as England rules in India.

Q. 20.—If the principle of religious neutrality is violated by Government directly managing educational institutions, is it not likewise violated by Government giving grants for the support of schools which it does not directly manage? What difference is there in principle between the two cases?

A. 20.—The difference seems to me to be this, that in aided schools the managing bodies are at liberty to get their own religion taught to their children, and to appoint men as masters who have their confidence, while in schools managed by Government this is not the case.

Q. 21.—Is it not the logical conclusion of your argument in answer 60 that religious neutrality is impossible in Indian education?

A. 21.—Certainly, because in the Hindu Shástras tenets on secular branches of knowledge are so mixed up with religion that it is impossible to separate the one from the other; in fact, the Hindu religions are partly based on certain theories and views with respect to the natural constitution of this world, so that you destroy the whole building if you attack these theories.

Q. 22.—Do you think that there can be now or at any future time a Brahmanical organisation for the express purpose of monopolising education? Where do the Brahmans possess a monopoly now?

A. 22.—I do not say that there will be an organisation for that express purpose; I am only speaking of the practical effects which I think certain causes would have.

As far as I have seen, Brahmans possess that monopoly almost in every village where there is no Government or mission school. I do not mean to blame them for it, I am only stating facts.

Q. 23.—Can you adduce any evidence at all to show that pupils educated in Missionary institutions have more "fear of God and man" than those educated in Government institutions?

A. 23.—Comparison is rather odious in this case. The quotations given above (in answer 8) show what is thought of the result of Government education even among the Native community. As to the results of Missionary education, I can only say that I know of many cases of former pupils of mission schools who afterwards expressed themselves very grateful for the principles of morality and religion instilled in their minds while in the mission school, and who are now acting upon them in their official character.

Q. 24.—Don't you think it an objection to the course you propose that the "sound religious foundation" of which you speak will almost entirely be a foundation which the parents of children to be educated consider and will continue to consider to be highly dangerous?

A. 24.—I do not think the statement in the latter half of the question is correct. Otherwise, why should so many parents send their children to the mission schools knowing them to be based on such a foundation; I know that they do it, even in places where there are Government schools.

Q. 25.—Have you examined the figures with reference to your answer 60 (4) to see how much more money could, under your proposal, be applied in the extension of primary education?

A. 25.—I have, and will give one instance. The average cost of educating one pupil of a high school of a southern division is R93-4-8, in an aided school R17-8-1. There would be a saving of more than R70 for each pupil. One or two primary schools could be aided with that sum. The figures on which I have calculated require some modification as the case of the Kolhapur Rajaram College and High School is exceptional.

Q. 26.—Does not your answer 68 involve the principle that the conscientious scruples of people who are not wealthy ought to have no weight

with Government in the framing of its educational policy?

A. 26.—I do not think it does, since my answer does not say nor imply that *conscientious scruples* of people who *are not wealthy* ought to have no weight with Government, but simply that the objections of those who are not willing to make some sacrifice for their religion cannot be called conscientious scruples and are not worthy of much consideration.

Q. 27.—If your answer is correct, why should not Government now say to Christian Missionaries: "If you really value your religion you can establish schools of your own for teaching that religion and all that is necessary as a preliminary for teaching that religion, without asking any aid whatever from Government?"

A. 27.—What difference is there in principle, between Government refusing a grant altogether and offering a grant which can be earned only if the community to whom it is offered bears a burden which it is unable to bear?

Government can hardly be so ignorant of Missionary efforts as to say such a thing. We should answer: Why, that is just the thing we have been doing for half a century and longer with an immense cost of money, and, what is more precious than money, of life, health, family ties, etc. It may be easily seen from the printed reports of the different Societies what they have done and are doing in this respect. Our Society, which is German and Swiss, and can derive no secular profit whatever from the promotion of religion and education in India, spent nearly two lakhs of rupees on that object last year, of which upwards of R21,000 were spent on Native pastors and other agents of religions, R21,500 on schools, English and vernacular, of which we have 78 with 3,815 pupils, R20,763 on orphanages, boys' and girls', R7,754 on catechists and *Preparandi* schools, altogether more than half a lakh on educational purposes (independent of the salaries of Missionaries, cost of buildings, etc., of which we only got R3,584, that is, about one-fourteenth part from Government. If we ask anything from Government it is not to spare ourselves and our own money, but to be able to extend our labours and to bring greater numbers of the poor and ignorant under the influence of education and religion. Let it be borne in mind, however, that we never asked nor received any aid from Government for purely religious institutions.

As to the second part of the question, I agree that there is no difference, but I deny that the people would be unable to bear the burden. Let them retrench their expenses at the time of the marriage of their children, then they will have sufficient means for their education.

By Mr. Lee-Warner.

Q. 1.—I gather from your 60th answer that you considered that young men trained in our Government schools are devoid of religious and even moral principles. Are these results, if they exist, more common in the case of educated men than of others? Again, are they more common in the case of men educated in Government schools than in aided schools?

A. 1.—I consider the tendency to be confined to men who have received education in an institution within the control of the State system of education, whether directly or indirectly. I do not consider that the bare fact of the institution being directly managed by Government has any effect on this tendency. This tendency is common to all schools in which there is no religious instruction, whether Government or aided.

Q. 2.—If it be true that the present system of education weakens Hindu religious feeling, is that result to be regretted from a Missionary point of view?

A. 2.—I would rather have an orthodox Hindu than an educated man without any religion.

Q. 3.—You mention in answer 37 some objections to the withdrawal of Government from the direct management of schools, and elsewhere you have insisted strongly on the recognition of indigenous schools and the private enterprise in the matter of primary education. I want precisely to learn whether you advocate the retirement of Government from the direct management of primary institutions, and whether that result would not prove disastrous to the extension of primary education amongst (i) the lower castes, (ii) the backward races, (iii) female children?

A. 3.—I do not think Government can retire from the direct management of primary schools.

Q. 4.—Will you state briefly the chief centres and extent of the operation of your mission?

A. 4.—In this Presidency our centres are confined to the Dhárwár, Kaládgi and North Kánara Districts. We have 17 schools, attended by about 700 pupils.

Government of India Central Printing Office—No 17 E. C.—5-7-84.—5000.

MEMORIALS

RELATING TO

THE BOMBAY EDUCATION COMMISSION.

To—The HONOURABLE the PRESIDENT and MEMBERS of the EDUCATION COMMISSION.

HONOURABLE SIR AND GENTLEMEN,—We, the President and Members of the Managing Committee of the Ahmedabad Association, heartily welcome the advent of your Honourable Commission to the capital of Gujarath, and respectfully submit, on behalf of the Association, the following views on several matters for your favourable consideration.

2. It cannot have escaped the attention of the learned Members of the Commission that while primary education is comparatively more advanced in Gujarath than in other parts of the Presidency, in higher education it is considerably behind the Deccan districts. A reference to the University calendar will satisfy the Commission of the truth of the above statement.

3. In view of this fact, the Association would most earnestly request the Honourable Commission to lend their support towards placing the Gujarath College on a sound and satisfactory basis. The Association is humbly of opinion that the present course of studies at the College is unnecessarily limited to the Previous Examination Standard. The Association believes that the same staff which prepares candidates for the "Previous Examination" ought to suffice for teaching up to the First B.A. Examination. The Association understands that the College Fund Committee have not yet received adequate support from the Government of Bombay in the matter of their promised contribution.

The Association would respectfully solicit the attention of the Commission to the fact that the city of Ahmedabad stands alone in this Presidency, in having come forward voluntarily to contribute a considerable sum for the establishment of an Arts College, and is therefore deserving of generous encouragement from a Government that seeks to promote local effort and a spirit of self-reliance. The backward state of higher education in Gujarath makes such encouragement the more necessary.

4. Taking the city of Ahmedabad itself, the Association would represent, with satisfaction, that the local Municipality also has, to some extent, recognised its responsibility in the matter of education by contributing Rs. 9,000 out of an income of Rs. 2,50,000.

It is submitted that this sum is, relatively to the income, much larger than the provision made by Bombay and most of the other municipalities of the Presidency for education. The Association feels assured that the more extended powers which the generous policy of the Government of India proposes to confer upon the people will lead them to make a still larger provision for the education of the large population of this important town.

5. Judging from the repeated assurances of the Honourable the President of your Commission in favour of higher education, the Association deems it superfluous to dilate upon the subject. It would humbly submit, however, that to promote this very desirable object, the scope of instruction given in the vernacular schools ought to be much widened, so that it may be within the reach of those who have not the means of studying English to obtain the benefits of higher education through the vernacular. The Association expects solid advantages from an adoption of this course, which it believes would save the large waste of time and energy caused in the case of those pupils who do not finish their education at the English schools, and that students will attain to a higher proficiency at a less cost of time and money than at present.

Moreover, the Association is informed that the present course of vernacular instruction is completed generally at the age of fourteen or fifteen, and that, as a rule, from two to three years are comparatively lost, from an educational point of view, by intelligent pupils in taluka schools before they enter business, or are allowed to appear at the Public Service Examination. This interval will be beneficially utilised by the proposed addition to the present course.

The Association feels assured that until the means of imparting higher education through the vernaculars are suitably provided, a useful vernacular literature will hardly ever attain to any considerable measure of development.

6. The Association would respectfully bring to the notice of the Commission that no fixed principle seems to be observed in the allotment of the provincial grants-in-aid of the local funds.

The following figures taken from the report of the Director of Public Instruction for the year 1880-81 (*vide* page 103) will illustrate the inequality of the present distributions :—

	Popular Income (from cess).			Provincial Grant.		
	Rs.	a	p	Rs.	a.	p
Central Division	1,65,099	8	5	1,04,078	8	1
North-East Division	1,31,338	12	5	51,275	5	4
North Division (Gujarath), namely, British districts of Ahmedabad, Kaira, Panch Mahals, Broach, and Surat	2,21,568	11	1	47,399	10	8

It will appear from these figures that Gujarath, which raises the largest amount of local funds, receives for educational purposes the smallest aid from Government.

7. The Association is humbly of opinion that more frequent visitation and inspection of schools is needed than is at present possible. To secure this end, the inspecting staff might with advantage be relieved of the heavy official routine which takes up so much of their time and interferes with the legitimate work of visiting and inspecting schools. The constitution of Local and Municipal Boards under the new Local Self-Government scheme will, it is believed, afford facilities for the desired relief in this direction. But until those Boards are an accomplished fact, the Association would urge that the present inspecting staff requires to be strengthened, so that each Inspector might have on his hands only as many schools as he would be able efficiently to inspect.

8. Coming to details, the Association would submit that the present vernacular standards encourage cramming by introducing pupils prematurely to certain subjects, and crowding too many of them into the earlier standards. It would suggest postponing the study of history, geography, and grammar until the fourth standard is begun, and would recommend that the time thus saved be devoted to a more thorough and intelligent study of reading, writing, and arithmetic. The earlier standards will be thus finished sooner, and promotions will be more rapid. The inspection should also be more effective and searching.

9. In the matter of female education, the Association is of opinion that a separate series of books, compiled with special reference to the needs and circumstances of Native society, is called for. A more practical turn ought to be given to this important branch of instruction.

10. In conclusion, the Association respectfully expresses its sense of gratitude for the kind condescension with which the Honourable Commission have been pleased to receive this memorial, and takes leave to trust that the labour of the Commission may prove conducive to the promotion of sound higher education and to a wider diffusion of the blessings of knowledge among the people of this large and peaceful province.

AHMEDABAD,

The 4th November 1882.

To—The HONOURABLE the PRESIDENT and MEMBERS of the EDUCATION COMMISSION.

The Memorial of the Gujarath College Fund Committee at Ahmedabad

RESPECTFULLY SHEWETH,—That in 1856 the Honourable T. C. Hope, the then Educational Inspector of Gujarath, convened a public meeting of the leading inhabitants of Ahmedabad and delivered an able speech (a copy of which is annexed hereto), showing the necessity of establishing a proper college at Ahmedabad for the province of Gujarath, and inviting the people to raise a subscription so as to induce Government to supplement it suitably; that a subscription list was accordingly opened and a sum of Rs. 42,600 was at once subscribed.

2. That the proceedings of the Meeting having been reported to the Government of Bombay, they approved the same, and subsequently Mr. Hope, in his letter to the Collector of Ahmedabad, dated 11th August 1856, No. 1097, requested the Collector to announce that the Government of India received with much satisfaction the report of the liberality of the inhabitants of Ahmedabad, and that "Government were willing to assign a sum equal to the amount subscribed."

3. That with the accumulation of interest and further subscriptions, the fund for the Gujarath College rose to more than Rs. 72,500 by the end of 1860, when Government were pleased to open a class in connection with the High School, for teaching law, logic, applied mathematics, &c., and this class was called "Gujarath Provincial College;" that the cost of this college was Rs. 430 per month, half of which was contributed by Government as originally promised by them.

4. That this Gujarath Provincial College continued in existence from 1861 to 1871; that in 1872 it was thought both by Government and the Gujarath College Fund Committee that the law class, &c., which existed for the last 10 years did not answer the purpose (*viz.*, the establishment of an Arts College) for which the fund was raised, and it was therefore determined to abolish the institution, and it was thought advisable to allow the fund to accumulate with interest until a favourable opportunity presented itself to carry out the original object. The Government of Bombay discontinued their share of contribution during the time the fund remained idle.

5. That as the fund at the disposal of the Committee was considered inadequate to enable Government to start a college, it was thought advisable to attempt further subscriptions in 1872, and accordingly an additional sum of more than Rs. 35,000 was subscribed.

6. That the Director of Public Instruction considered that even with this additional subscription, the amount was not sufficient for the establishment of a college, and the fund remained unexpended until 1878, when Sir Richard Temple's Government took the matter in hand and announced that a college on a moderate scale could be started at an annual cost of Rs. 16,000, and that if your Memorialists could secure an income of Rs. 8,000 per annum, Government would grant an equal sum—*viz.*, Rs. 8,000. Your Memorialists were able to respond to the call by the liberality of the Municipality of Ahmedabad, which promised to contribute Rs. 3,000 per annum, to make up the deficiency until the endowment fund could be raised to Rs. 2,00,000.

7. That accordingly a college was opened in Ahmedabad in March 1879, and ever since then your Memorialists have been paying regularly their promised contribution of Rs. 8,000 per annum to Government; but your Memorialists are sorry to say that the college has not yet shown satisfactory results. The number of students, which rose by the end of the first year (*viz.*, 31st March 1880) to 39, has now fallen to 7; and the number of students successful at the University examinations is also not satisfactory.

8. That the management of the college is entirely under the control of the Director of Public Instruction, and therefore your Memorialists are unable to give adequate explanation for this unsatisfactory state; but they would take the liberty of stating that the following two circumstances must be taken into consideration as affecting the state of the college.

1st.—It would appear from the accounts that the total amount expended in two years (1879-80 and 1880-81) was Rs. 18,040, giving an average of Rs. 9,020 per annum, out of which Rs. 8,000 were contributed by the Gujarath College Fund Committee, leaving only Rs. 1,020 as actually spent from the promised Government grant of Rs. 8,000. Your Memorialists presume that had the full amount of Rs. 8,000 due by Government been judiciously spent, a better result would have been shown.

2nd.—The College at Ahmedabad is allowed by the Director to teach only up to the standard for the Previous Examination, giving only two terms, or one year for study here. This time is too short to induce a student to stay here, and one who wants to finish the course must leave this college and go to Bombay for two years more, and your Memorialists have reason to believe that many students would remain here if they saw that they could pursue their study here for a longer time. Your Memorialists brought this fact to the notice of the Director of Public Instruction as well as to that of Government, but they have not been successful in their request. The Director admitted that the examination for the 1st B.A. was not much harder than the old F.E.A., and that the College Staff was quite competent to teach up to the 1st B.A. standard, but he did not intend to obtain the permission to teach up to the 1st B.A. until the endowment fund was raised to Rs. 2,00,000, the sum of Rs. 3,000 per annum obtained from the Municipality not being viewed by him as *private* contribution. Your Memorialists have already explained above that as the fund at the disposal of the Committee was not sufficient to give Rs. 8,000 as annual interest, they obtained a guarantee from the Municipality to grant Rs. 3,000 per annum to make up the deficiency until the endowment fund could be raised to Rs. 2,00,000. This fact was perfectly well known both to Government and the Director when the college was opened, and your Memorialists cannot see why the Director should now urge it as a reason for not allowing the College staff to teach up to the 1st B.A. standard. Your Memorialists again intend to urge this matter upon the notice of Government and hope they may meet with better success.

9. That your Memorialists having thus far given a short account of the origin and the present state of the Ahmedabad College, would now respectfully approach your Honourable

Commission with a prayer that you will kindly be pleased to support the claim of this province for an efficient college for the following reasons :—

1st.—In primary and secondary education, this province is as well supplied as other parts of the Presidency: but in regard to higher education there is no provision at all for this province. As correctly remarked by the Honourable Mr. Hope in his speech above alluded to, primary education, which is described as foundation, is useless without the superstructure of higher education.

2nd.—The province of Gujarath is one of the oldest possessions of the British Government in this Presidency. In point of population, revenue-paying capacity, and loyalty to Government, the people of Gujarath are equal to (if not above) those of the Deccan, where an efficient college costing Rs. 50,000 per annum is maintained entirely by Government.

3rd.—That the people of Gujarath are capable of receiving high education is proved by the fact that the number of students passing the Matriculation Examination in the Ahmedabad Circle is not less than that in the Poona Circle. But when one examines the number of persons holding University honours, the people of Gujarath are far behind those of the Deccan, simply because there is no efficient college in Gujarath. The disadvantage of not having a proper college in Gujarath becomes more and more manifest as Government now regulate their patronage of appointments in the public service by the test of the University degrees. The people of Gujarath are gradually being supplanted by persons having the boon of collegiate education near them.

4th.—The people of Gujarath have a better claim for the support of Government because they have shown their earnestness and appreciation by raising a large subscription voluntarily, and are in a position to offer Rs. 8,000 per annum for the maintenance of a college. In the mofussil of the Bombay Presidency they are the first and only persons who have shown such an example.

5th.—You will observe from the speech of the Honourable Mr. Hope, who was thoroughly acquainted with the habits of the Gujarathis, that the people of this province are so averse to leave their native towns that they are slow to go to Bombay, which is more than 300 miles, to pursue their studies, and therefore they are entitled to a greater consideration than the people of Poona, who are so near Bombay.

10. That in comparing the position of the people of Gujarath with those of the Deccan, your Memorialists do not at all mean to imply that the favour shown to the latter should be withdrawn or curtailed, but they have simply ventured to make the comparison to show that the people of Gujarath are not less deserving of the favours and support of Government.

11. In conclusion, your Memorialists respectfully crave that your Honourable Commission will be pleased to take all the matters connected with the Gujarath College into consideration, and give such help and support as will secure to the people of Gujarath a full and efficient college, for which they have been struggling for the last 26 years.

And for this act of kindness your Memorialists will ever be grateful to your Honourable Commission.

P.S.—Mr. Richey, the Chairman, who is absent on duty in the districts, has authorised your Memorialists to add the following note on his part :—

"The undersigned being officially a member of the College Committee, is hardly entitled to sign this memorial with the other members who represent the people of Gujarath and the subscribers to the college endowment; he has, moreover, in his official capacity urged upon the Government of Bombay the claims set forth in the memorial.

(Sd.) J. B. RICHEY,
Collector."

SPEECH DELIVERED BY THE HONOURABLE MR. T. C. HOPE BEFORE A MEETING OF THE INHABITANTS OF AHMEDABAD IN 1856.

You are aware that the Home Government, having lately become impressed with the necessity of making more extended efforts for the education of the people of India, indicated the outlines of the policy by which they were to be guided in one of their despatches. This has caused a complete change in the educational system and machinery in this country. Formerly, no attempt was made to supply the wants of the whole population, but only a few disconnected schools were established in the great towns. Excepting two or three English schools, they were all vernacular schools of one grade, and there was nothing to encourage rising from the latter to the former.

But the system which has been substituted may truly be termed national, since its chief aim is to educate every class of the people in a manner befitting their station in life, and extend the roots of its superior institutions widely and deeply throughout the land. It has been said that Government is so occupied with colleges and universities that it neglects all provision for educating the masses. This statement is perfectly erroneous, and it is to be hoped that its authors were ignorant of facts rather than wilfully misrepresenting them. Village schools, which alone can reach the mass of the people and call forth and turn to account the latent talent which it always contains, are the foundations of the present system, and no efforts have been, or will be, spared to multiply their numbers. Some time ago Government notified its willingness to estab ish schools in all villages which would consent to bear half the expenses, and the Inspectors and Visitors have during the present season been almost exclusively occupied in inducing the people to come forward. If any number of villages were to come forward tomorrow, schools will be established in all. The present deficiency is entirely owing to the people being slow to respond to the call of Government. Schools have now been divided into four classes,—Village, Town, and Pargana, vernacular, and Zilla English schools, in which different grades of instruction will be imparted, that in the lowest comprising those rudiments of literature and practical science which are alone necessary for lower ranks of society. It is expected that the schools in Ahmedabad will soon be increased and arranged in corresponding classes. To stimulate boys of talent to rise from Village to Town, from Town to Pargana, and from Pargana to Zilla schools, funds for a chain of scholarships have been provided by a very simple method. The importance of this can hardly be over-estimated. Hundreds who now leave school just at the moment when it is beginning to work upon their character, when instruction is nearly completed and education just commencing, because their circumstances compel them to prefer a present pittance of rupees 2 or 3 per mensem to all more remote advantages, and whose studies are thus, to a great extent, thrown away because not completed,—hundreds of such persons, I say, will be detained to finish their education and surprise society by their talents or ornament it by their accomplishments. This brings me to the matter which has brought us together to-day. The mass of the people will, no doubt, be satisfied with receiving in the lower grades of schools instruction befitting their station. But we have shown how the clever and aspiring student may, and probably will, rise from the Village to the Zilla English school, the top of which he may be expected to reach in his sixteenth or seventeenth year. Is he to go no further, but at this point be turned adrift in the world? After being urged to study thus far, is he to be coldly told—"Friend, you have learned all that you are capable of learning—all at least which is good for you—go—and know your master in the path of literature and art"? Are we to say to him—"Go and break up into cubes and pyramids the clods of your ancestral fields"? Or, on the other hand, is he to be thus addressed—"Friend, you and your companions are very well in your way—really pretty fair specimens of half-civilised men; under other circumstances we should have had great pleasure in educating you further. But unfortunately there are too few of you. We really cannot take into account such units of society as yourselves. We finish men by the gross, and not by the dozen. Our plan is a raffle, and unless all the tickets are taken we do not intend to give away the prize. It is beneath us to do things by halves—we will educate all or none of you. Go away for the present, and wait till the mass of your countrymen are as intelligent as yourselves. If perchance you should in the interval become too old to learn, if your hair should grow grey and your memory defective—never mind—your children may reap the advantages which fortune has denied to you, and you may teach them to bless the large-mindedness and discernment of the British Government"? No—a system of education can be neither efficient nor national unless complete in all its parts. If it be impossible to raise the superstructure without first laying the foundation, it is equally useless to lay the foundation and build on it no superstructure at all. I have already explained the foundation which has been and is being laid throughout Gujarath, and I expect that it will shortly be much enlarged in Ahmedabad itself. The superstructure required, as a keystone to the whole, is a Provincial College. By this is to be understood an institution for completing the education received in schools, and where all the advantages of previous study are finally secured to the student. The plan of study cannot now be fixed, as it must in great measure depend on the establishment which the funds appropriated will permit to be entertained, but there will no doubt be scholarships from the English schools, so as to complete the chain which commence at the village schools. There will be a strict entrance examination, so as to exclude those who have not been sufficiently instructed and so are not ready for education. There may perhaps be facilities for professional, as well as general education, separate courses for the study of medicine or engineering. But you may depend upon it that nothing will be neglected which is calculated to fit the student for the walk in life he may choose, and to make his knowledge sound and practical rather than superficial.

To such an institution as this I have this day the pleasure of inviting you to contribute. Government has not been backward in its contributions towards education, nor intends to be so. But it cannot be expected that it should bear the whole burden of a matter the advantage of which will be so entirely your own. The expense, I have already stated, will depend on the plan adopted, but economy is in affairs like this a poor substitute for efficiency; and if all the departments contemplated be established and there be an adequate number of scholarships, it can hardly

be less than Rs. 2,800 per mensem, or Rs. 33,600 per annum. This is not a higher charge than that of some other colleges in India, and for this sum a larger and more efficient staff could be maintained than is now to be found in any. I hope that your good sense and liberality will lead you to contribute a fair portion of this charge. It has been observed that, as the college will benefit all Gujarath, the people of Ahmedabad should not alone be called upon to contribute to it. This is perfectly true, and there is no intention of placing the burden on this city alone. The rest of the province will be called on to assist. But at the same time I must remind you that you will for some time at least, if not always, derive a very large portion of the benefits of the college. So remote are some parts of the province, and such is the antipathy of your countrymen to exchanging their native towns for a distant and solitary residence, that it is not likely that more than those who hold scholarships will, for some time, resort to the college. Your children, on the contrary, with every facility before them, with every grade of school from the lowest to the highest placed at their very door, may be expected to flock to it in large numbers. Your city, moreover, has both in ancient and modern times been considered the capital of Gujarath, and its buildings testify to both its past and present greatness; its population is among the largest in the Presidency, its merchants are inferior to none, their hoondies are current throughout India. Nay, more than this—it has already acquired a name for the interest it takes in education, evinced by the noble efforts of some of its citizens in favour of female education and the diffusion of education through the Museum, Library, and Vernacular Society. After such beginnings something great is naturally expected—something worthy of the city and its inhabitants. The opportunity is now before you; if neglected, it may be long in presenting itself again, or possibly it may never return. If you would earn the applause of your fellow-countrymen and the blessings of succeeding generations, you will give a hearty support to the Provincial College.

To—The Honourable the President and Members of the Education Commission.

Honourable Gentlemen,—We, the Members of the Managing Committee of the Gujarath Vernacular Society, beg to approach you with the following humble representations :—

2. The Gujarath Vernacular Society was established in the year 1848 under the auspices of the late lamented Honourable A. K. Forbes. The Society has for its main object the development of Gujarathi literature. The means it employs are :—

(*a*) The publication of a monthly Magazine.
(*b*) The publication and sale of Gujarathi works.
(*c*) The employment of scholars to write useful and entertaining Gujarathi works.
(*d*) Encouragement of writers by holding out and awarding prizes to works written on the subjects chosen by the Society.
(*e*) Patronising authors by purchasing copies of their works.
(*f*) Securing copies of old useful manuscripts.
(*g*) Undertaking the management of Memorial and other Funds intended for the aid of literary and educational activity.

The Funds owned and managed by the Society amount to more than Rs. 50,000, and the annual income of the Society is about Rs. 3,000, including interest, donations, subscriptions, &c.

3. The experience of the past 30 years has shown to us that success of our efforts depends on the growth of education, especially of higher education. We are thus closely interested in the work of the Commission, and hence our desire to approach you.

4. It falls, we understand, within the scope of the enquiries of your Commission to ascertain what effect has been given to the principles laid down in the Education Despatch of 1854 of the late Court of Directors of the East India Company, and to suggest such measures as your Commission may think desirable for the further carrying out of the policy laid down in that Despatch. Though the scope of these enquiries extends to all subjects connected with education, one of the chief points to which the attention of the Commission is directed has reference to the importance of primary education, and the best mode in which it can be extended and improved, and to the consideration of the question whether Government educational institutions of the higher order cannot be left to private enterprise.

5. Without at all underrating the importance of primary education, and while sincerely desiring that it should be given more widely and placed on a much sounder basis than at present, we venture to remark that in Gujarath the need of higher education is not less pressing.

6. Our object in making this representation is to solicit your attention to that part of the educational policy unfolded in the Despatch of 1854 which bears directly on vernacular instruction and the cultivation of the vernacular literatures of India. Experience has shown to us that the study of vernacular languages and the enriching of vernacular literatures by means of translations or original compositions can only be promoted by, and through, the exertions of men who have received a high and liberal education.

7. The Society finds that on account of the paucity of men who have received good high education, no writers can be found, though the Society is willing fairly to remunerate their

labours. The following are some of the subjects on which the Society wanted good books and for which it advertised prizes :—

SUBJECTS.	PRIZES.
The castes which are becoming extinct, the causes of the phenomenon and preventive measures.	Rs. 50, afterwards raised to Rs. 125.
The creation of habits of saving among the labouring classes .	Rs. 100, afterwards raised to Rs. 150.
Essays on truth, hope, good company, &c.	Rs. 400.
The condition of labourers and the way to elevate them . .	Rs. 250, afterwards raised to Rs. 350.
Famines	Rs. 50, raised to Rs. 150.
A Drama on the evils of unequal marriages	Rs. 100.
Agriculture	Rs. 300.
Translation of 174 pages of Todd's Rajasthan . . .	Rs. 400.

No competent writers were available to undertake the works, and prizes still continue unawarded. There are several other works of a higher nature which the Society wishes to take up, but for want of scholars to undertake them they have to be postponed indefinitely.

8. When there are greater facilities for higher education, the growth of vernacular literature is necessarily greater. We find that, notwithstanding the efforts of a special society like ours, the Marathi-speaking population is in advance of us in the matter of publications.

9. The importance of the vernacular languages as the media through which alone the mass of the people of India can be made to advance in intelligence and the necessity of enriching them was fully recognised in the Despatch of 1854 (see paragraph 14 of the Despatch). The Honourable Court laid down there that "the vernacular languages must be employed to teach the far larger classes who are ignorant of, or imperfectly acquainted with, English. This can only be done effectually through the instrumentality of masters and professors who may, by themselves knowing English, and thus having full access to the latest improvement in knowledge of every kind, impart to their fellow-countrymen, through the medium of their mother-tongue, the information which they have thus obtained." The efforts put forth in this direction during the last quarter of a century, partly by means of translations or adaptations of standard works in English, and partly by means of original compositions, have given a certain impetus to the cultivation of vernacular literatures, but the results so far have not, it must be admitted, been very satisfactory. On the contrary, they have shown in but too glaring a manner the need of having a much larger class of educated Native gentlemen, who, having themselves received the benefits of high culture, are imbued with a strong desire to communicate the knowledge they have acquired to the masses of their countrymen through the medium of the vernaculars. The formation of such a class of men of letters is mainly dependent upon the maintenance of higher educational institutions under the direct control of Government, as under that condition alone can the quality of education needed for the purpose be imparted to youths in this country. Firmly impressed with this belief, we are of opinion that any withdrawal of direct State control would have the effect of postponing for an indefinite period the advancement of the masses of the people by means of knowledge communicated through the medium of their mother-tongue.

10. We trust the Commission will take due note of the circumstance that in India the wealthier classes are not to be regarded as identical with those most willing to, and capable of, pursuing education; consequently, in this respect any analogy drawn from society in England would, as regards this country, be only misleading. Government educational institutions of the higher order are attended chiefly by the middle classes, who evince a hereditary aptitude for literary pursuits. Socially and rigorously these classes stand high, but their pecuniary resources are generally very limited. These classes even now feel keenly the burden of the heavy cost of education in the shape of fees, which in the Elphinstone College amount to Rs. 120 a year; and there is not the least likelihood of their being able, for years to come, to support independent institutions of the higher order for the education of their sons, nor is the time yet come when independent local bodies or associations of graduates can take upon themselves the maintenance of colleges.

11. Besides, it may be said that in this Presidency people do already bear a fair proportion of collegiate education. There are only three Arts Colleges in the British districts. Out of these the Elphinstone College derives a large proportion of its expenditure from funds provided by the people. The Gujarath College as yet receives only a trifle from Government over the amount contributed by the people, and the funds which support the Deccan College are said to be but a fraction of what the late rulers had assigned for the encouragement of literature.

12. The Commission, we have no doubt, will enquire into the grave issues with which the withdrawal of Government from the direct control of higher education would be fraught. Our

own opinion is that the withdrawal of the State from the support and direct control of high education will bring about the following results :—

(1) It will bring down the quality of education imparted in our schools and colleges.

(2) It will lead to the deterioration of the services of Government and of professions. This deterioration cannot fail to affect the efficiency of the administration of the country.

(3) There being no really native organisations in existence for the maintenance of institutions for the education of the higher order, they will die out and their place will be filled by missionary schools and colleges, which on account of their known sectarian and proselytising character cannot have the confidence of the people.

(4) Apart from their sectarian and proselytising character, missionary institutions have so far shown very poor results at the University by the side of Government schools and colleges.

(5) Any measure on the part of the Government calculated to encourage missionary enterprise at the expense of State institutions for higher education is likely to excite the suspicions of the people regarding the motives of Government, for which it is in the highest degree desirable that no room should be left whatever.

(6) Where there is a wide gulf between the rulers and the ruled, as between the English and the Indian people, separating them in thoughts, aspirations, and habits, it is, we believe, of the greatest importance that the Government should do all in its power to foster, by means of liberal education, the formation of a class of men who may be looked to as faithful interpreters between the rulers and the ruled.

(7) The necessity of having a middle class of this description was fully recognised in the Despatch of the Honourable the Court of Directors, and the lapse of 28 years has only shown the wisdom and statesmanship of that recognition.

13. For these reasons we trust that the Commission will decide that the time has not yet come when the State can afford to withdraw its support and control from institutions for secondary and higher education, or introduce any change of policy in respect of such support or control, without compromising in a serious manner the best interests of Government, as well as of the bulk of the intelligent classes in the country. In our humble opinion the best thing that Government can do would be to maintain intact the existing relations of the State with institutions for secondary and higher education, and seek the extension of primary education by independent means, such as increasing the provincial grant for the purpose, or enlisting the sympathies of the wealthier classes of people.

AHMEDABAD,

The 6th November 1882.

To—The PRESIDENT and MEMBERS of the EDUCATION COMMISSION.

GENTLEMEN,—The Manager, Superintendent, Teachers, and Pupils of the Mission Schools, Ahmedabad, tender you a hearty welcome to this city, and their best thanks for your visit to this institution.

The Irish Presbyterian Church opened the Ahmedabad branch of its Mission in the year 1861, and, in accordance with its policy, shortly after began the instruction of the young of this city.

In 1864 a vernacular school for boys with a branch school for girls was opened in Kolapur; in 1865 a vernacular school for boys was opened in Shahpur; and in 1866 a third vernacular school for boys was opened in the Raipur quarter. In 1870, owing to a Government school being placed alongside of the last mentioned, it was closed in that year. In 1876 the present girls' schools, two in number, were opened. They are supported by funds supplied by an Association of Ladies in Ireland, and are in a fairly prosperous state. At the late examination by the Deputy Educational Inspector they gained a grant of Rs. 315, or about one-half the gross annual expense of the schools.

The English school was opened in a hired building in 1866, and shortly after was registered for grants-in-aid. In 1870 it attained the status of a high school, and in 1874 this building was erected. As a high school it has been fairly successful in passing boys at the Matriculation Examination. In competing with the local Government school, however, it has not the prizes to attract boys to it which by the generosity of the Municipality the Government institution holds out. The boys from this school are, moreover, at a disadvantage in competing at the examinations for certificates of proficiency for the public service, as the teachers of the Government

high schools are appointed to examine the papers of the candidates. We consider it unfair to allow the teachers of one of the competing schools to apprise the value of the papers at these examinations; for they cannot but be prejudiced in favour of their own pupils, and against those of a rival institution. If the present system of obtaining employment under Government is to be maintained, we think it would be only fair to select examiners from Government and aided schools in equal numbers.

The Irish Presbyterian Mission can boast of as complete a system of education as any other body of educationists in the country It is small, but well rounded. It begins with its fellow-countrymen and ends with the lowest castes of the inhabitants of the province. The following is a brief summary of its educational agency :—

One European and Eurasian School (aided).	Two Anglo-Vernacular Schools (aided).
One Kindergarten School (unaided).	Thirteen Primary Schools (aided).
Two High Schools (aided).	Eleven Primary Schools (unaided).

Of these thirty schools,

Seventeen are for boys, twelve of which are aided and five are unaided.
Seven for girls, four of which are aided and three are unaided.
Six are mixed schools, two of these being aided and four unaided.

The unaided mixed school for Dheds in this city has at present an attendance of over 60 pupils, who last month contributed 15 annas in fees—an amount sufficient to pay the salaries of two monitors and the rent of the school-room.

The proportion of the grant received in Mission aided schools to the entire cost is from one-eighth to one-third for our boys', and from one-fifth to one-half for our girls', schools.

We would finally add the gratifying fact that altogether there are now over 1,800 pupils under instruction in the schools maintained by the Irish Presbyterian Mission.

To—The Hon. W. W. Hunter, D.C.L., C.I.E., President, and the Members of the Education Commission.

Gentlemen,—In behalf of our fellow-citizens we, the Chairman and Members of the Ahmedabad Municipality, beg leave to offer you a warm welcome to our city. Your coming in our midst is to you a duty—to us it is an honour of which we are exceedingly proud. We feel that the investigation you are now engaged in will place the Education System of India on a thoroughly sound basis, and that all the claims laid before you will have an impartial hearing and a just settlement, especially those grounded upon Self-Help.

Though not an old city, speaking comparatively, Ahmedabad has made a mark in history which ranks it among the towns of note in Hindustán. Like most of those towns, it has had its vicissitudes—vicissitudes involving considerable injury to the city and the surrounding country. But the advent of the British Government has brought in an unbroken period of peace and a general freedom from disturbance: this the people prize at their full value and are very grateful for. In years past, during the period of Mussulman sovereignty, Ahmedabad was one of the finest cities in the world: it excited the admiration of travellers, some of whom have been loud in their praises of its grandeur. The decay of that power, the raids of the Maráthás, the vandalism which accompanied those excursions, and their greed when they came into the possession of the district, caused extensive havoc far and wide. The city was divested of its riches and splendour: poverty and desolation became its lot.

As soon, however, as the administration of the district acquired something like a settled form under the British Government and the inhabitants began to feel somewhat at ease, Ahmedabad made it a point of trying what could be done by self-help. Its first attempt was to secure itself against the depredations of the wild Kolis and Bheels, then given to predatory habits. The people voluntarily adopted a system of local taxation for the restoration of the city walls, and when this work was near completion, they turned their attention to sanitary arrangements as understood at that time, and diverted the funds to the construction and maintenance of roads, to the lighting of streets, and to scavenging. This system continued for nearly twenty-five years, and was, in January 1857, substituted by a regular Municipality under the old Act XXVI of 1852. Our present constitution is that of a City Municipality under the Bombay Act VI of 1873. It will thus be observed that long before Government thought of introducing municipal institutions in this Presidency (the City of Bombay excepted) Ahmedabad possessed an organisation which, in its main character, was essentially Municipal. Our municipal government is quite half a century old, and this is exclusive of the period occupied in rebuilding the walls.

Notwithstanding all that has been accomplished, Ahmedabad has ceased to be anything more than a provincial city. We have not now the broad, comely roads, and the palatial residences which formed its peculiar attractions under the Mussulman reign; we have not now the

luxurious nobles who lived in pomp and elegance at the expense of the people without doing anything for them: but we have now, what they had not then, a system of sanitation which aims at the promotion of public health; we have now a community with equal rights and privileges; a community in which wealth and material prosperity are pretty fairly diffused throughout its various social strata; a community which follows its pursuits and occupations without any fear of being deprived of its earnings through freaks of authority: in short, we have a community contented and happy. Our trade and industries are flourishing, and the mills and public works give employment to a large section of the population.

Of the architectural monuments which were the glory of the city formerly, a few mosques and rozas are all that remain: they form the sights which still attract tourists to Ahmedabad. The measures recently introduced by the Government of India in the Archæological Department for the repair of these objects of art, will, in the course of a few years, restore them to their pristine condition, and enable them to further brave the ravages of time.

The restoration of the Kánkariá Tank, a work of great beauty and unconnected with any religious or sectarian institution, has been taken in hand by the Municipality itself, and in view thereof the inhabitants of the city have, since 1862-63, voluntarily subjected themselves to a tax of two annas per maund on ghee. The realisations therefrom constitute the fund which provides ways and means, and up to date upwards of a lakh has already been spent on renovation and repair. It is to the Honourable T. C. Hope, formerly Acting Collector of Ahmedabad, that we owe the conception of the idea for the restoration of this remarkable tank.

In matters educational also Ahmedabad has tried to help itself. Until 1879 our municipal grants towards the schools in the city averaged nearly Rs. 6,000 per annum, as under—

Towards boys' schools—Rs. 4,770,
Towards girls' schools—Rs. 1,200,

and since then we have been paying Rs. 3,000 per annum additionally towards the maintenance of the Gujarath College, so that our yearly contributions at present amount to Rs. 9,000, which is about 4 per cent. of our revenue of 2½ lakhs. Bombay, with its income of upwards of 30 lakhs, contributes towards education some Rs. 30,000, or only one per cent., so that we may safely state that no Municipality in this Presidency devotes to education a larger portion of its revenue than Ahmedabad.

But it is in respect of self-help in the matter of female education that Ahmedabad rises prominently above all its fellow-towns in the Presidency. While Bombay was, in 1849 to 1856, struggling hard for the establishment of girls' schools through the laudable exertions of the "Students' Literary and Scientific Society," the munificence of two of our citizens placed at once within the reach of the public two excellent schools, founded on a firm basis and provided with a staff of teachers, and these schools have gone on imparting instruction since 1849-50 to hundreds of girls, who, but for them, would never have known the advantages of learning, however small the knowledge received by them may have been. The late Nek Namdar Sakhavate Bahadur Harkoover Shethani, widow of a worthy citizen, Hathising Kesrising, who, assisted by Rao Bahadur Sett Premabhai Himabhai, founded the large Civil Hospital here known as "The Huttising and Premabhai Hospital," gave Rs. 13,500 in cash and a building for the location of her school; and the late Rao Bahadur Magganbhai Karamchand gave upwards of Rs. 17,000 in promissory notes and cash, besides a school-house at his own cost. The moneys have been invested and are in the hands of Government, while the schools are managed each by a Committee under the supervision of the Educational Department. The Shethani's endowment has continued to stand at the original figure, and yields an income of Rs. 540 per annum, while that of the late Rao Bahadur Magganbhai Karamchand has risen to Rs. 19,000, returning an annual income of Rs. 830. The schools bear the names of the donors respectively, and they are situated in the thickly populated parts of the city. The municipal grant is in aid.

Again, it was the offer of Rs. 10,000 by our citizen Rao Bahadur Bechardas Ambaidas, and the grant of Rs. 5,000 from the Municipality for a site, which led to the construction here of the Female Training College, which bears the name of that gentleman's daughter, Mahalakshmi, since deceased.

We wish it to be understood that in bringing to notice the grants-in-aid and benefactions mentioned above, our object is simply to lay before you facts. Self-help has been the motto of Ahmedabad and its inhabitants from almost the very commencement of the British rule. We have never yet had recourse to prayers to Jupiter without putting our shoulders to the wheel; and we respectfully trust that you will allow that a community which has shown itself capable of helping itself, and has all along tried its best to help itself, deserves well of the Government whose subjects it is the good fortune of its members to be.

AHMEDABAD,

The 6th November 1882.

Memorial of the Sástris of Ahmedabad.

May the blessings of the Pandits of the City of Ahmedabad attend His Excellency Lord Ripon, who has acquired a name for statesmanship in the land of England, and who, as Governor General, like the sun that imparts bloom to the lotus, confers happiness on us, the people of India!

May our best wishes attend Dr. Hunter, the President, and the members of the Education Commission, who are verved in courtesy and doing good to others!

This is the prayer of the Sástris and Pandits residing in the City of Ahmedabad.

That the Mogul Emperors, Peshvas, and the Gaekvads, who successively reigned over this land, gave encouragement to Sanskrit literature. By the patronage of those rulers, teachers in Sanskrit, secure in their means of comfortable livelihood, left aside all other occupation and imparted education, day and night, to their pupils. Thus, the knowledge of the Sástras had, at that time, attained full development. Such is not the case at present. It is true that the knowledge of Sanskrit, as a language, has come to be diffused among all classes of people. Yet the study of logic, Mimansa, and other systems of philosophy, has almost disappeared. The object of modern students of Sanskrit is to acquire a familiarity with the Sanskrit *tongue*, and not with the various sciences expounded in that language. It cannot be argued that a mere knowledge of the language would enable those desirous of mastering the sciences to attain their object, because oral interpretation traditionally conveyed from teacher to pupil is necessary to a proper understanding of the real meaning of the various sciences; and because Western scholars are not expected to be familiar with the traditional interpretation of them. For this very reason German professors have secured the services of some old pandits for the benefit of themselves and of their pupils. But, by reason of the smallness of the number of pandits thus employed, and because of the growing rarity of pandits on account of the closing of the schools for them, Hindu sciences and philosophy stand a chance of rapid disappearance. The only means calculated, in our opinion, to put a stop to such a contingency happening is to establish Sanskrit colleges, and to employ a greater number of the old race of pandits in the existing colleges and schools.

We therefore fervently pray that your Honourable Commission will recommend steps like these to be taken by those responsible for the government of the country, in order to bring about a revival of Sanskrit learning in India.

AHMEDABAD,

The 6th November 1882.

To—The HONOURABLE W. W. HUNTER, C.I.E., LL.D., PRESIDENT, and the MEMBERS of the EDUCATION COMMISSION.

The Memorial of the Anjuman-i-Islam of Bombay

RESPECTFULLY SHEWETH AS FOLLOWS:—Your Memorialists beg, in the first place, to put on record the lively satisfaction they feel at the arrival of the President and Members of the Education Commission to the capital of Western India, and to express a conviction that while the labours of the Commission cannot fail to do an immense amount of good to the cause of general education in India, it is the Muhammadan community, and the interests of Muhammadan education in particular, that must be more largely benefited than any other community in consequence of the peculiar circumstances by which they are surrounded.

2. That education has made rapid progress in India during the last twenty years, that its benefits have been more or less shared by all communities with one single notable exception, are facts which must be patent to all, and to none more so than to the members of the Education Commission. Whether we look to the schools, the colleges, the liberal professions, or the Government services, the same fact stares us in the face, and we find that while the Hindus, Parsis, Christians, and all other communities have participated in the general intellectual, moral, and material progress of the country, that community which only a short time ago was ruling India from one end to the other, has not only not progressed, but has actually been thrown back, and has now reached a depth of ignorance, poverty, distress, and degradation which, unless speedily remedied, cannot fail to be a source of danger to the State.

3. To show the present deplorable state of the Muhammadan community of this Presidency in regard to high education, your Memorialists beg to invite your attention to the following startling statistics taken from the Report of the Director of Public Instruction for 1880-81:—

The Deccan College has 175 students, but not a single Muhammadan.

The Elphinstone College has 175 students, and only 5 Muhammadans.

The Ahmedabad College has 24 students, but not a single Muhammadan.

The St. Xavier's College has 71 students, and only 1 Muhammadan.

The General Assembly's Institution has 85 students, and no Muhammadan.

4. The following figures show that the same painful state of things exists in regard to special or scientific education amongst Muhammadans:—

The Government Law School has 152 scholars, and only 3 Muhammadans.

The Grant Medical College has 282 pupils, only 3 of whom are Muhammadans.

The Poona Engineering College has 159 students, only 5 of whom are Muhammadans.

5. The figures given below show that Muhammadans, as a rule, have not received any benefit from the High Schools of this Presidency:—

The Poona High School has 574 students, out of whom only 12 are Muhammadans.

The Sholapur High School has 110 students, out of whom only 2 are Muhammadans.

The Rutnageri High School has 176 students, out of whom only 10 are Muhammadans.

The Elphinstone High School has 795 students, out of whom only 17 are Muhammadans.

The St. Xavier's High School has 675 students, out of whom only 19 are Muhammadans.

The records of the University show that while no less than 15,247 students belonging to other communities have passed the Matriculation Examination during the last twenty-three years (1859 to 1881), only 48 Muhammadans youths have passed that examination during the same period!

6: The figures given below show the same painful state of things in regard to secondary education:—

There are 6,735 pupils learning English in the city of Bombay, out of whom only 220 are Muhammadans.

There are 9,586 in Central Division, out of whom only 307 are Muhammadans.

There are 977 in North-East Division, out of whom only 39 are Muhammadans.

There are 4,459 in Northern Division, out of whom only 182 are Mahummadans.

There are 2,801 in Southern Division, out of whom only 62 are Muhammadans.

There are 19,965 in Sindh, out of whom only 795 are Muhammadans.

7. In regard to primary education the Muhammadans have not fared much better, inasmuch as out of a total of 275,000 pupils in the vernacular schools of the Presidency we find that only 33,568 are Muhammadans, while no less than 235,077 are Hindus.

8. Your Memorialists submit that it is unnecessary to cite any further figures or statistics to establish the painful fact that from a combination of causes and circumstances, for some of which at least the educational authorities are distinctly responsible, the Mussulman population of this Presidency has been sinking deeper and deeper into ignorance, poverty, and distress. Neither does it appear to be necessary to argue at length the incontrovertible proposition that this state of things ought not to be allowed to exist one day longer than possible.

9. As to the causes which have brought about the present unsatisfactory state of the Muhammadan society in India, your Memorialists beg to invite your attention to the views expressed by the Honourable B. Tyabjee in his evidence before the Commission. Those causes may shortly be recapitulated as follows:—

1. A feeling of pride for the glories of their past empire, and the consequent inability to reconcile themselves to the circumstances of the present.
2. Love and pride for the literature of India, Persia, and Arabia, to which they have been so long attached, and the consequent inability to appreciate the modern arts, sciences, and literature of Europe.
3. A vague feeling that European education is antagonistic to the traditions of Islam and leads to infidelity or atheism.
4. Failure or neglect on the part of the educational authorities to provide suitable schools for Muhammadan youths.
5. Poverty, which prevents them from availing themselves of even the existing schools.
6. A feeling that the Government of the country takes no notice of their reduced position and does nothing to extricate them from it.
7. A feeling that English education in Government schools is of little practical value and is useless for the ordinary purposes of life.

10. It is obvious that some at least of the above specified causes are capable of being speedily removed by the Government, and your Memorialists, while endorsing generally the views expressed

by the Honourable B. Tyabjee in his evidence, would invite your earnest attention to the remedial measures proposed by him and which may be summarised as follows:—

1. The establishment of primary, secondary, and even high schools for Mussulman boys in all the principal centres of Muhammadan population throughout the Presidency.
2. The adoption of the Hindustani language as the medium of instruction in all Muhammadans schools.
3. That instruction in Hindustani, Persian, and Arabic should be combined with instruction in the other branches of knowledge.
4. That Mussulman teachers and supervisors should, as far as possible, be employed to conduct and superintend the management of such schools.
5. That, whenever possible, a Committee of educated and independent Muhammadan gentlemen should be invited to inspect and to advise upon the constitution and management of Mussulman schools.
6. That the ideas, feelings, and sentiments, and even the prejudices, of Mussulmans must be carefully taken into account in the foundation and management of schools intended for Mussulman boys.
7. That a series of text-books—Hindustani, Persian, and Arabic—should be published and adopted in Mussulman schools, and that the attention of Oriental scholars should be especially invited to this important subject by the offer of suitable rewards.
8. That in consideration of the extreme poverty of the community, poor Mussulman boys should be admitted entirely free.

11. The observations which your Memorialists have hitherto made apply exclusively to Muhammadan education, but they feel that they ought not to lose this opportunity of expressing their views in regard to the general educational system to be established in India, and which must influence the prosperity or otherwise of the Mussulman community no less than that of the other subjects of Her Majesty in India.

12. In the first place, your Memorialists beg to deprecate in the strongest manner possible any idea or suggestion that the present policy of the Government in regard to high education should in any degree be departed from. Your Memorialists are satisfied that any such departure would be fatal to the cause of education in India, and they earnestly hope that the present Viceroy, who of all others has the good of the people at heart, would not seriously entertain a policy which, so far as your Memorialists can judge, has been universally and unanimously condemned by all competent and disinterested witnesses, and which, if adopted, would at one blow cut off all means for the moral, material, and intellectual progress of the people.

13. In the next place, your Memorialists would invite your earnest attention to the question of establishing schools for agricultural and technical education, where the masses of the people could be taught scientific methods of agriculture and other practical arts, sciences, and industries as a means of obtaining their own livelihood, and at the same time forwarding the material and intellectual prosperity of the country. Your Memorialists are aware that this is a most difficult and complicated question, but at the same time they feel that the time has now come for the Government to make one supreme effort for the purpose of rescuing the people from the baneful results of their own apathy and indifference in the matter. The soil of the country is being gradually impoverished, and those ancient arts and manufactures which had flourished in India for centuries have now been practically extinguished in consequence of the modern inventions of Europe and America, with the manufacture and practical working of which the people of this country are totally unacquainted.

14. Under these circumstances your Memorialists submit that the Government would only be discharging half its duty should it remain content with establishing high schools and colleges without making any efforts to make the masses of the people acquainted with those improved methods of agriculture and those practical arts, sciences, and industries,—and the use, manufacture, and working of those inventions and mechanics,—which have so completely altered the face of Europe and America during the present century.

15. Another important subject to which your Memorialists would beg to direct your attention is the establishment of some schools at least of a more practical kind, where more of useful and less of ornamental instruction may be given to those who wish to adopt a mercantile or an agricultural or some other practical profession, and who do not wish to graduate at the University, or to follow any of the learned professions. Your Memorialists are of opinion that in a commercial and practical Presidency like Bombay education would be much more general and would be much more largely supported by the wealthy and mercantile classes if suitable schools specially designed for giving a practical education were opened. As it is, all the commercial classes, whether Hindu—as

for instance the Bhattias, the Lohannas, and the Banias,—or Mussulman—as the Memons, the Khojas, and the Borahs,—have steadily kept themselves aloof from all Government schools.

16. For the purpose of attracting these commercial and other practical classes, your Memorialists would recommend the following modifications in the usual curriculum, *viz.*,—

(*a*) Algebra and Euclid, as well as minute details of general geography, history, and grammar, should be omitted.

(*b*) Mental and practical arithmetic, native modes of writing fractions, casting accounts, letter-writing, book-keeping, Indian weights and measures, and multiplication tables, should be more systematically taught.

17. While advocating these reforms in the system of national education for boys, your Memorialists cannot but press upon the Commission the extreme importance of extending facilities for the education of girls also. Hitherto the educational authorities seem to have confined their attention to the education of boys only, but it is obvious that India can never hope to be a really well-educated and civilised country so long as one-half of its population remains in a state of absolute ignorance. To attack this evil at the root it is necessary to establish elementary schools for girls where reading and writing, a little arithmetic, sewing, knitting, &c., should be taught.

18. Another matter of great general importance to which your Memorialist would draw your attention is the necessity of making some provision for the physical development of the pupils in the various Government schools. With this object your Memorialists would recommend the establishment of play-grounds, gymnasia, &c., and would insist upon a certain portion of the time being devoted to play and exercise superintended by the teachers themselves.

19. Your Memorialists are, of course, aware that to modify, extend, and develope the educa tional system of India in its primary, secondary, and higher phases in the manner indicated above, and to open new agricultural, technical, and commercial schools, as well as to provide suitable facilities for the education of girls, would require larger funds than are at present at the disposal of Government. Considering, however, not only the importance, but the magnitude of the interests involved in the question—considering that the moral, material, and intellectual progress of the nation depends very largely on the efficiency of its educational system—considering that the happiness, prosperity, and even the peace and security of Her Majesty's Indian subjects depend far more upon the development of the national resources than upon the perfection of the military system, your Memorialists cannot but earnestly hope that you will recommend and that the Government of Lord Ripon will adopt some means or other for the accomplishment of these high and noble aims.

20. More specially do your Memorialists entreat the Commission to examine into the state of Muhammadan education, to consider, and, if possible, to remove the causes which have hitherto checked all progress—moral, material, and intellectual—of the Mussulman community, and to recommend and insist upon the adoption of such remedial measures as may enable that community to make up for lost time, and to participate in the blessings of enlightenment, and moral and material prosperity, along with the other communities of India.

21. The expenditure necessary for this purpose may be great, possibly greater in proportion than the expenditure on the education of the other communities of India; but your Memorialists do not hesitate to assert that no amount of expenditure can be too great, that no amount of expenditure can be justly grudged by the other communities when the object of the expenditure is to save 40 millions of Her Majesty's subjects from sinking lower and lower in the scale of civilisation and becoming a standing menace to the security of the Empire.

22. Your Memorialists speak from a full knowledge of all the facts and circumstances relating to the present distressing state of Muhammadan society all over India, when they state it to be their firm conviction that it is absolutely necessary, not merely for the sake of the Mussulmans themselves, but for the peace, security, and welfare of the whole Indian community, that a strong effort should be made to rescue the Muhammadans from their present dangerous state of ignorance and consequent distress.

And your Memorialists, as in duty bound, shall ever pray.

To—The Hon. W. W. Hunter, LL.D., C.I.E., President, and the Members of the Education Commission.

The Memorial of the Anjuman-i-Tahzib of Bombay

Respectfully sheweth as follows,—Your Memorialists most respectfully beg to present their humble address to you, and approach to welcome your arrival here. They have been atten-

tively watching the progress of the Education Commission from the day it commenced its work till this, and from what they have already seen, they fully hope that your advent here will in time do immense good both to the public of Bombay at large and to your Memorialists in particular.

2. That you, as the President of the said Commission, have given every satisfaction to them and to the different communities of India, is a fact on which they heartily congratulate you. The name that you have made for yourself in the literary world and your intense anxiety to retrieve native education from its low state, and your great zeal for bettering the condition of the natives of India, all convince them that benefits of the most permanent character will accrue to India. They have further to thank you for your personal trouble in going all over India and ascertaining the educational wants and claims of the people.

3. Your Memorialists solicit your kind attention to the condition of their co-religionists, which, be it said to their great sorrow, is getting worse and worse. They would have here dwelt on the several causes which have brought about this change and to suggest at the same time the way and means of their removal; but, as their views are precisely the same as those expressed by the Anjuman-i-Islam in their memorial, they think it superfluous to repeat them here. But there are two points to which they beg to draw your kind attention, as in their opinion they have been overlooked by the Anjuman-i-Islam :—

1stly.—It is desirable that many Muhammadans, who are well educated in their own language and literature, but do not possess any very great knowledge of English, should be employed in Government service. Their want of knowledge of English has till now proved a great bar to their holding honourable and responsible Government appointments. This state of things, your Memorialists request, should be done away with to inspire confidence in the hearts of the Muhammadans and to encourage to go onwards in the path of knowledge Such men as are well versed in Urdu, Persian, and Arabic languages, should be enlisted in Government service.

2ndly.—It is also very essential that the rule by which persons above the age of 25 are disqualified for Government service should be cancelled in case of the Muhammadans.

This rule lies much in the way of Muhammadan education, for Muhammadans as a rule would not have anything to do with the secular education of their children before their religious education is completed. They do not much believe in the efficacy of mere secular education that does not go hand in hand with that in religion. They therefore little care for the former unless they have reason to hope that some sort of worldly good will follow from it, and they look upon the latter as of paramount importance. From this it will be clear that it is hardly possible even for very intelligent men to begin their English education earlier than the age of 16 or 17, and to finish their University career before that of 25. Thus, as their University diplomas, obtained after the age of 25, are not likely to serve them as avenues to Government service, they think lightly of University education, pay little attention to it, and if they at all have any mind to be in Government service, try to pick up what little English they can before they are twenty-five and rest content with it.

In conclusion, your Memorialists hope that the various causes of want of education among the Muhammadans pointed out, and the means and methods of remedying them suggested in the memorial of the Anjuman-i-Islam and herein, will draw the attention of the Commission they so justly deserve. And your Memorialists shall, as in duty bound, ever pray.

Prefatory remarks to Memorial following.

HONOURED SIR,—Before I proceed to read this Memorial, I think it necessary to make a few preparatory remarks so as to leave no room for any misconception as to the real object your Memorialists have in view in submitting the same for your favourable consideration. The limited time we had in getting up this Memorial has prevented us from making it as elaborate and exhaustive as we otherwise would have wished it to be; but in order that there might not be any misunderstanding, I am desired to state that in submitting the suggestions contained in this Memorial, your Memorialists do not in the least intend to find fault with the broad principles on which education in general and higher education in particular is now imparted in Government schools and colleges. We feel convinced that for the regeneration of India higher education ought to take deeper roots in the land than what it has hitherto done. It is true that higher education has not hitherto been sought for its own sake in a degree and to an extent it ought to have done; but the conditions of the country which has hitherto produced this result are fast vanishing away, and your Memorialists feel fully convinced that under the fostering care of the British rule, higher education in the next generation would be sought for its own sake in a spirit which strengthens the growth of such education in the more civilised countries of the West. Without, therefore, in

any way intending to impair the efforts of Government in promoting higher education, your Memorialists crave leave to offer the suggestions contained in the document I am now to read, for making certain additions in the course of elementary and middle-class education with a view that youths who may be prevented from a variety of causes from prosecuting their studies to the standard of higher education may be so trained as to be able to be useful members to the vast mercantile community, which forms, so to speak, the backbone of the prosperity of India. We crave permission to allow us that these few remarks may be read as part and parcel of the Memorial which I now proceed to read.

To—The Hon. W. W. Hunter, LL.D., C.I.E., President of the Education Commission, Bombay.

The Memorial of the Inhabitants of Bombay

Most respectfully sheweth,—That your Memorialists, who are Bankers, Shroffs, Merchants and Traders carrying on business in Bombay, beg to avail themselves of the opportunity afforded by the presence of your Commission while conducting enquiries in this city into the state of primary, secondary, and higher education in the Presidency of Bombay to bring to your notice a pressing want they have of late years felt in connection with their establishments of clerks, and the general management of their banking and mercantile affairs, both in Bombay and up-country. The want they refer to is that of clerks and accountants thoroughly trained up in the Native and European systems of banking, book-keeping, casting up of mercantile accounts, and carrying on mercantile correspondence, and of men qualified by their education to take up the posts of managers of banking or mercantile institutions. They find it difficult every year to replace old, dead, or dismissed hands by men fit to take up at once the active duties of a *mehta* (an accountant or book-keeper), a *killidar* (cash-keeper), and a *moonim* (manager). A few years back it was usual to recruit such persons from Gujarath, but latterly your Memorialists have found that such recruits are not easily obtainable even on tempting salaries, owing, they believe, partly to the falling off in Gujarath, and elsewhere in this Presidency, in the number of indigenous schools which aim at imparting such instruction to their pupils as is useful to them in daily life, and partly, or rather in a great measure, to the fact of the present schools for primary and secondary education, Government or aided, having failed to give instruction in subjects purely of a practical character.

When it is considered how large is the number of banking, commission, agency and trading Native and European firms, great and small, in Bombay; what numerous ramifications they have in the interior of the Presidency; how large is the aggregate volume and value of raw and manufactured products which pass through their hands; how changed are the conditions of modern trade; what despatch has to be used in mercantile transactions and how these transactions involve quick transfers of money from one hand to another, some idea may be formed of the necessity for a wide field of selection for men trained up in the Native and European systems of book-keeping.

Your Memorialists feel sure that the Government of India cannot but look with regret upon this result of the present system of primary and secondary education among them, which greatly circumscribes the field of selection of men of business qualifications. Such a result, your Memorialists believe, cannot have been contemplated by the Government. That there is a lurking suspicion in the mind of the Government of India that, as regards education which is of daily practical usefulness in life, the State machinery does not work well, appears from paragraph 17 of the Resolution of the Government of India of the 3rd February last appointing the Education Commission. In that paragraph the Government of India observe that "the great majority of those who prosecute their studies beyond the primary stage will never go beyond the curriculum of the Middle, or, at furthest, of the High School. It is therefore of the utmost importance that the education they receive should be as thorough and sound as possible. There are grounds for doubting whether there is not, in some provinces at any rate, much room for improvement in this respect." Under these circumstances it is important to consider what steps may be taken to remedy the evil arising from want of a system which imparts education that is practically useful to those intent upon adopting a business career in life.

Your Memorialists think, without wishing to interfere in any manner with the standard of instruction leading up to the University course, that the first step which may be taken to attain this object would be to make arrangements for conveying in primary and secondary schools a knowledge of raw and manufactured products concerned in the export and import trade of India, and an exposition of the first general principles of trade and of the economic laws which govern the distribution and exchange of commodities and the course of international trade. To this end it is desirable, in the opinion of your Memorialists, to compile, under the supervision of a Committee composed of business men, Native and European, a graduated series of trade manuals for India in Vernacular and English suited to the capacity of students and treating of Native and European methods of banking and book-keeping, and to introduce them as regular subjects along

with a general course of study into all schools for primary and secondary education. The other step which your Memorialists take leave to suggest is the extension of State patronage to masters of the present indigenous schools in the Presidency, and the offer of inducement to those who may be prepared to open such schools in remote villages as the most efficacious way of extending the blessings of education among the masses through a cheaper, more popular, and more practical agency, one having the recommendation of being more consonant to the habits, customs, and traditions of the people.

And your Memorialists, as in duty bound, shall ever pray.

BOMBAY,

The 31st October 1882.

No. 79, dated 31st October, 1882.

From—The RIGHT REVEREND the LORD BISHOP of BOMBAY,

To—The Secretary of the Government Commission on Education.

Before the Education Commission closes its investigations in Bombay, I am desirous of bringing to the notice of the Commissioners a cause of complaint against the working of the Government system, in part at least of this Presidency.

With the exception of one or two schools belonging to the Church Missionary Society, the efforts of the Church of England in this Presidency for Native education are made almost entirely for the benefit of Christian children.

These, in one large Mission field—that of Ahmednagar—are scattered in dozens and half dozens over many villages. The Society for the Propagation of the Gospel, under whose auspices the Mission is maintained, has in its pay about forty schoolmasters in the districts in question. Some of the schools which are opened under these masters are taken advantage of by non-Christian children in the absence of Government schools. But in many cases the Mission schools would be rendered unnecessary if the principles of Government education were enforced in the Government schools.

We are compelled to keep schools open for our Christian children in villages where Government schools exist, because in defiance of those principles the Christian children, being born of low-caste parents, are excluded from the Government schools. In the same way we are precluded from taking advantage of the Government schools for children who have got beyond the very elementary teaching of our own indigenous schools.

One catechist, who is a Brahmin by birth, fought a successful battle in his own village and secured the admission of his children to the Government school. In the case of low-caste Christian children the only result of our appeals to the authorities of the Collectorate and the Department has been that they have been allowed to sit under a *chapar* outside the windows of the school, and learn what they could in this way.

Address to the Education Commission of 1882, by the Managing Committee of the Bombay Branch of the East India Association.

We, the Managing Committee of the Bombay Branch of the East India Association, heartily welcome, Sir, your Commission to this great city. Your Commission is of very high importance for the future advancement of India in its material, moral, and political condition. The education of the people of this vast country is one of the most effective means of raising it in civilisation.

We take this opportunity of expressing some of our views on this most weighty subject. The first and most important question is the means to supply all degrees of education to the vast population of India. As it is at present, the means are extremely inadequate, and only a fifteenth, or still smaller portion, of the school-age population yet receive education at all. Some more than twenty millions of the rising generation receive no education at all, except what some indigenous schools provide to some portion.

Government feel that they are not able to tax the people directly in some way or other, and the effort which Government now make is to find out some means by which the people may be induced to tax themselves for the purpose of education. That it is very desirable to make the people take their education in their own hands, we freely and fully admit, and it is in fact one of the most effectual means of bringing home to them or educating them in Local Self-Government, an object so nobly undertaken by the present Viceroy with sincerity and energy. But the great question is where to find the means in the present extreme poverty of the country. We do not desire to make this address a lengthy one. The various details of the best methods of giving the

most useful education would be far more ably placed before you by those who have directed their best attention to the practical working of the Department. We confine ourselves here to some of the broad questions concerned in it.

The question of education is but a small portion of the various national wants of this country, and it is absolutely necessary that the causes of its present poverty should be removed before any of its wants, whether of education or others, can be adequately supplied. For this purpose the most important remedy we submit is to make the whole administration less costly by a larger infusion of Native agency. Then only will the people enjoy what they produce, will be able to supply all their wants, and under the guidance of high English supervision will advance in prosperity and civilisation. We once more submit, therefore, that a large reduction of European agency is absolutely necessary as the great remedy for the present material and moral poverty of India. With a returning prosperity the Government will be well able to obtain the necessary means to provide, to the fullest extent, all high or low, the educational, as well as all other important wants of the country.

We here wish to touch upon two points only, applicable to the question of reduction, directly. We beg to urge that it is high time now, after the educational efforts of more than half a century, that all educational posts should be filled up by natives, excepting only the highest in each province, to keep up a living connection with the current of European progress in thought. We have heard with satisfaction that Government do not intend to recede in the least from the present extent of higher education, and we cannot but feel that a still much larger extension of it is necessary. As one important result, out of others, of high education, we think it necessary to mention here that it has had a great influence in raising the moral and general character of the educated.

The importance of primary education for the masses cannot be denied by any one, and when Government themselves are alive to this necessity and have considered it important enough to justify the present Commission, we do not think it right to waste any words upon this subject. We would simply make a short reference to the question of female education.

When boys' schools were opened it was difficult enough to get pupils, and for many years education was free. In the case of female education, the inducements to parents to educate their daughters are far less, till the time comes when the people generally well understand the necessity and importance of female education for the best sake of the males themselves, that good and educated mothers only can bring up good, educated, true, and manly sons, not to say anything of the rights of humanity, that women are as much entitled to the rights and privileges of this world as men, though each have their peculiar work in their respective spheres. It is greatly necessary in the present state of the lights of the people on this great question that Government should give every possible and liberal aid for a long time to come. That Government should require efficiency in the schools is quite right, but the education should be as much free as possible to draw the largest number of pupils to the schools, even more so than what was done for the boys. With reference to the system of grant-in-aid, we regard it as one of the best means of attaining the object in view, but we submit with every deference that, as a matter of justice, righteousness, and policy, the fundamental principle of the "conscience clause" must be made a necessary condition as in the United Kingdom, or we apprehend that great difficulties and even disasters will arise from the non-enforcement of this principle, as India is a place of all the religions in the world. And unless a thorough freedom of conscience and neutrality in religious matters is most strictly observed, the convulsions arising from religious wars will, we submit, be such as we can hardly form at present any adequate conception of. The Multan and Salem riots give some indication of what disastrous result may ensue where whole classes of different religions set against each other

We conclude this address with our best wishes for the success of this Commission, and we sincerely trust that it will lead Government to consider the great Indian problem in all its magnitude and importance.

BOMBAY,

The 31st October 1882.

STATEMENT OF THE ORIGIN, PROGRESS, AND PRESENT CONDITION OF THE BOMBAY PROPRIETARY SCHOOL.

To—The PRESIDENT and MEMBERS of the Provincial Committee of the EDUCATION COMMISSION, Bombay.

GENTLEMEN,—The Proprietary School was founded on 10th June 1860, under the auspices of an influential Committee composed of the undermentioned gentlemen :—

Juggonath Sunkershett, Esq.,
Bomanjee Hormusjee Wadia, Esq.,
Framjee Nusserwanjee Patel, Esq.,
Pestonjee Hormusjee Camajee, Esq.,
Sorabjee Framjee Cawasjee, Esq.,

to meet the want of an entirely independent school for sons of wealthy Native gentlemen. With a view to place it on a permanent footing, a fund was raised of Rs. 5,000 in 100 shares of Rs. 50 each; and the school commenced with 125 pupils, paying a fee of Rs. 5 per mensem each. To verify this statement I beg to quote the subjoined extracts from the Report on Public Instruction in the Bombay Presidency for 1859-60.

Says Mr. E. I. Howard—

"A Proprietary English School has been established by the exertions of Mr. Coke and Mr. Cowasjee Shapurjee, the Gujarathi Deputy Educational Inspector, in the Fort of Bombay, for the education of 'young gentlemen.' It seems likely that the school will be successful. . . . Government will doubtless put a high value on this first serious attempt to break through the pernicious circle of Indian ideas on the subject of eleemosynary education—ideas which tend to perpetuate the present severance between the educated and the wealthy classes which has been lamented by Lord Ellenborough."

Says Mr. Coke:—

"*Fort Proprietary School.*—This name has been given to an institution organised and established by this department on a co-operative system entirely new to Bombay. It is the first instance of the opening of a school through the agency of the Educational Department, without any pecuniary aid from Government. . . . I consider the establishment of this school the most important fact which I have been able to accomplish during my short tenure of office."

Says the Government Resolution:—

"The Governor in Council also regards with great satisfaction the establishment, by the exertions of Mr. Coke and Mr. Cawasjee Shapurjee, of a Proprietary English School in the Fort of Bombay. His Excellency in Council will watch the progress of this institution with great interest, and he trusts that it will contribute many students from the higher classes to the University of Bombay."

These extracts will serve to show that the Proprietary School was the first considerable experiment of a purely independent school on this side of India, and that it was constituted on an entirely novel principle—the principle of joint-stock concerns, by which none but shareholders had the privilege of nominating boys for admission.

Mr. C. A. Beyts, of Bishop's College, Calcutta, and the master of the Candidate class in the Elphinstone Institution, was selected for the post of Head Master. During his Head-Mastership the school passed one student at the Matriculation Examination of the Bombay University, which led the Chancellor, Sir Bartle Frere, to pay it the following compliment in his Convocation speech of 1863:—

"The constitution of the Bombay Proprietary School presents many admirable features. It numbers among its students the sons of the richest and most respectable Parsi gentlemen. It is, I believe, self-supporting, and the proprietors with, as it appears to me, very sound judgment, retain its entire management in their own hands We might justly expect from such a school, if not the largest number, certainly the largest proportion of candidates for admission to the University, and of competitors for University honors; and I trust that the young student who has now appeared amongst us will be the first of many sons of our Parsi worthies who will vindicate by their career at this University their aspiration to be considered as one of the most enlightened communities in British India."

Mr. Beyts resigned his office in 1863 and was succeeded by Mr. Frank Morrison. During his Head-Mastership two students matriculated in the University. But soon after this symptoms of a decline in the popularity of the school began to make themselves manifest. Shareholders began throwing up their shares, chiefly in consequence of the collapse of the commercial and financial excitement which had been raging then. The number continued steadily to fall, and in June 1866 reached the lowest ebb. The crippled condition of the finances of the school, consequent on this state of affairs, necessitated the closing of it. Still there was felt a general desire to save such a beneficial institution from sinking into oblivion. At the meeting of the Proprietary body, convened for the purpose of formally winding it up, I, then First Assistant, offered to take it over and conduct it as an experimental measure. Accordingly, it was made over to me for a pecuniary consideration, in August 1866, from which time it got a fresh lease of life.

When I took charge of the school the number on the register was 60. To attract more pupils it was deemed advisable to reduce the fee charged, which was felt a heavy strain on the reduced means of parents. Three rates of fee, Rs. 7, 5, 3, regulated by the requirements of the learner, were substituted for that of Rs. 10, which had been charged all round. This reduction led to the infusion of a new and healthy element into the constitution of the school. The exclusiveness with which the school had been hedged round had operated as a barrier to its success; and the admission of sons of middle-class gentlemen, together with that of a few deserving free students, exerted a salutary effect on the energies of the rich boys. To the school was attached a vernacular class, as the nucleus of a vernacular department from which to reinforce the Upper and Lower school. These reforms produced the desired effect The number at the end of 1866 rose to 100, and at the close of each succeeding year, it stood as follows: 139, 190, 219, 255, 294, 315, 295, 290, 294, 322, 330, 350, 365, 370, 490,—the last figure attained being due to the incorporation into the school of an elementary vernacular school. These figures afford some indication of the material progress the school has made in numerical strength and in popular estimation.

The school has been all throughout situated in a central locality in the Fort, and has occupied a house with four storeys, airy, commodious, and furnished with separate class rooms. It was purchased by me two years ago for the use of the school at a cost of Rs. 25,000.

The total number of boys admitted during these sixteen years is about 2,450, and the total number withdrawn is about 1,894, leaving about 556 as the number on the register up to date. The same is distributed into 15 classes, and consists of 499 Parsees, 50 Hindus, and 7 Muhammadans. The average daily attendance is 84 per cent.

The school has always been equipped with a staff of teachers keeping pace with its development. At present it consists of, besides myself, sixteen subordinate teachers, graduates, undergraduates, and others.

The course of instruction pursued in the school is in effect the same as that which obtains in Government Anglo-Vernacular and High Schools, with but this difference, that instead of the Departmental Series of elementary reading books, there is used an excellent series of books known as the Royal Readers. In the upper school approved classical authors are read. Moral and religious instruction is also given to Parsi boys in the elementary classes.

The school has been fairly successful at the Matriculation Examination. The following table gives the number of scholars who have matriculated each year since the school passed into my hands:—

1866.	1867.	1868.	1869.	1870.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.
6	5	8	2	8	6	11	13	10	19	10	4	14	9	17	7

The yearly average of students contributed to the University is over 9.

The young men are in many cases the representatives of the leading Parsi families in Bombay, including a grandson of the first Sir Jamshedjee Jeejeebhoy, Bart.

Of the 152 successful students, including the 3 who matriculated during the first five years of the school's existence, 3 are Barristers-at-Law; 1 is a Master of Arts, Bachelor of Laws, and Medalist; 1 is a Master of Arts, Bachelor of Laws, and Solicitor of the High Court; 9 are Bachelors of Arts; 8 have passed the First Examination in Arts; 4 have passed the Previous Examination; 3 have entered the Covenanted Medical Service; 1 has gained his Diploma in both London and Edinburgh; 7 are Licentiates of Medicine; 3 have passed the First Examination for the degree of L.M.; 1 is a Licentiate of Civil Engineering; 3 have passed the first examination in Civil Engineering; and several of the remainder are pursuing their studies at the different colleges. Two have carried off University prizes, and 3 have been awarded the Rao of Cutch Scholarships of the value of Rs. 20 and 15. One precocious lad who had been brought up at the school from the beginning, but who could not be presented for Matriculation, according to the rules of the University, by reason of his young age, has passed the Civil Service Examination after going through a course of studies at St. Xavier's College. Another, for many years a pupil of the school, and subsequently of St. Xavier's College, has got a Gilchrist Scholarship and proceeded to England. Two are studying for the Bar in England, one of whom is Secretary to the Northbrook Club; two are studying for the Army Medical Service; some have become editors of local newspapers, some have become teachers, some have joined their fathers in mercantile pursuits, and a great many have gone into employment in various capacities in public and private offices, though without matriculating.

These results, to which the local Press, particularly the vernacular, has repeatedly borne testimony, show the quantity and quality of the work done by the school amidst many difficulties and drawbacks.

From the day of its foundation up to the present time the school has preserved its character of a purely self-supporting institution, as the subjoined extracts from the Reports on Public Instruction testify—

Major T. Waddington says:—

"The Fort Proprietary School, being a purely private school, carried on for profit, receives no aid from Government."

Mr. Chatfield says:—

"The Bombay Proprietary School is independent of Government aid, being intended for the sons of Parsi merchants and other native gentlemen able to pay high fees for the instruction of their children."

Mr. Chatfield in his Report for 1878-79 says:—

"The Proprietary School has flourished for many years, and is supported by wealthy gentlemen who would not receive a Government grant."

While on this subject I would beg to observe that grants-in-aid, if allowed even to self-supporting private schools, would prove very serviceable to them. They would serve to develope and expand these schools up to the requirements of the communities among which they exist. In the education of Indian students, notoriously stereotyped, unpractical, and ready to ignore the outer world, there is ample room for the introduction of many arts and sciences which, in the present condition of the middle classes of the people, cannot be encouraged and fostered without State aid. Moral instruction and physical culture, which have been for the most part neglected in our high schools, also badly need State countenance and support. Such support, liberally given under an altered and carefully devised system of rules for grants-in-aid, would alone prepare the way for the withdrawal of Government from the support of higher education, which measure, under existing circumstances would, in my humble opinion, be nothing short of a calamity.

In conclusion, while apologising for the length of this communication, I beg to state that I should not have presumed to trespass on the valuable time of the Commission, but for the desirability, nay the necessity felt, of supplementing the representations made to the Commission, of the work done by private and voluntary agency in the cause of education in the Bombay Presidency.

Appended hereto is a copy of the rules of the school.

I have the honour to be,
Gentlemen,
Your most obedient servant,
HORMUSJEE JEHANGIR,
Proprietor and Head Master,
Bombay Proprietary School.

Bombay, November 1882.

To—THE HON. W. W. HUNTER, LL.D., C.I.E., President, and Members of the Education Commission, Bombay.

GENTLEMEN,—The warm interest which you take in the subject of female education, which forms an important branch of the enquiries entrusted to you by the distinguished Government of His Excellency the Marquis of Ripon, has induced the Managing Committee of the Parsi Girls' School Association to request you to visit the Parsi Girls' School, under the management of the Association.

The Committee avail themselves of this opportunity to give a brief history of the origin and progress of the seminaries in their charge. These schools were the first that were established in Western India in the year 1849 under Native management by the Students' Literary and Scientific Society, a society formed in the year 1847, and composed of the students and ex-students of the Elphinstone College, and the Masters of the Elphinstone High School, then called Elphinstone Institution. The pecuniary resources of the Students' Society being limited, they were at first under the necessity of opening and conducting their experimental schools every morning from 7 to 9 o'clock in rooms situated in convenient localities, placed at their disposal, free of charge, by some kind friends. Members of the Students' Society, who were either stipendiary scholars of the Elphinstone College, or Masters of the Elphinstone Institution, volunteered themselves and imparted instruction without remuneration for two hours every day. After a time the growing and pressing engagements of these patriotic volunteer teachers rendered it necessary for the Society to relieve them and engage the services of paid teachers, and to establish regular day schools in several localities in the City of Bombay with the large pecuniary assistance given by four generous Parsi gentlemen, who did not allow their names to be made known, supplemented by subscriptions invited from the principal European and Native inhabitants of Bombay.

Thus supported and encouraged, the Students' Literary and Scientific Society conducted these schools very creditably till the end of the year 1856, when the Society's funds ran so low as to present a serious obstacle to the efficient maintenance of the schools under their charge. But happily about this time the Parsi community had become sufficiently alive to the necessity of female education and to the advantages to be derived from it, and accordingly they showed the laudable desire to relieve the Students' Society of the charge of the Parsi Girls' School. The Society cordially responded to the wishes of several leading members of the Parsi community, who, on the 10th February 1857, formed themselves into a provisional Committee for the purpose of arranging the terms of the transfer of the said schools to an Association composed of their own countrymen.

This provisional Committee received charge of four Parsi Girls' Schools from the Students' Literary and Scientific Society on the 21st July 1857.

The conditions on which the schools were transferred were that the funds in the possession of the Students' Society belonging to the Parsi Girls' Schools, amounting to Rs. 8,964-1-9, should be given up to the provisional Committee, the latter undertaking to maintain the schools efficiently for at least three years. The provisional Committee immediately set about procuring from the Parsi community donations and subscriptions, which they succeeded in doing to the amount of Rs. 14,763 for donations and Rs. 1,756 for annual subscriptions.

This preliminary measure being taken, a meeting of the subscribers was next called. This meeting was held on the 23rd March 1858, at the residence of Mr. Framjee Nusserwanjee Patell, in the Fort, when the "Parsi Girls' School Association" was formally inaugurated, the first Committee of Management elected, and bye-laws for the management of the schools passed.

Since that time the Managing Committee of the Parsi Girls' School Association have done what they could to promote the best interests of the schools entrusted to their charge. Originally all the girls were educated free of charge, but from the year 1862 the parents of well-to-do Parsis were required to pay a monthly fee of Rs. 1 for each pupil, while the daughters of the other classes of people were admitted free. Subsequently, in the year 1873, the Managing Committee abolished all free admissions and levied a fee of 8 annas per month from every girl whose parents' means were limited. Thus eleemosynary instruction has been totally discontinued in the female schools belonging to the Parsi Girls' School Association, although the schools of the Sir Jamsetjee Jejeebhoy Parsi Benevolent Institution, some of which are in the neighbourhood of those belonging to the Association, continue to impart instruction to most of the pupils free of any charge. The Managing Committee have much pleasure in bringing to your notice the gratifying fact that they have succeeded in supplying a great want by training a goodly number of female teachers. With a view to qualify the tutoresses for the efficient discharge of their duties, the Managing Committee have, at different intervals, employed an experienced and competent tutor to train them and other pupil teachers after school-hours. All the schools in their charge have been placed under the conduct and management of young Parsi ladies, who perform the duties entrusted to them in a very creditable manner, and give the highest satisfaction to the Committee and the Parsi public. It is a source of gratification to the Committee that the object which they had so much at heart has at length been accomplished, and all their seminaries are now conducted by competent female teachers—a want which is still greatly felt by many female schools in Bombay.

The Committee employ one Inspectress and seventeen female teachers belonging to respectable classes of the Parsi community, besides the requisite school establishment. Instruction is imparted in the schools of the Association in arithmetic, reading, and writing, useful knowledge and needle-work adapted to Parsi females, the principles of morality according to the religion of Zoroaster, grammar, geography, and history of India and Persia. Instruction in these branches of knowledge is communicated through the medium of the Gujarathi language exclusively. The Committee trust that their efforts to impart solid instruction in different branches of knowledge have been productive of good results in improving the intellectual and social condition of the rising generation of Parsi females. During the long interval of quarter of a century which has elapsed since the establishment of this institution, thousands of Parsi girls have left our schools with a fair amount of useful knowledge which is generally kept up by them and is in a great many cases improved by the constant habit of reading Gujarathi newspapers, magazines, and entertaining and useful books, published from year to year in the Gujarathi language.

The following is the programme of studies of the highest class :—

Reading, with explanation, Hope's 7th Gujarathi Book, poetry with explanation and paraphrase, recitation of select passages from the best Gujarathi poets; grammar, parsing, original composition, and writing from dictation; moral and religious lessons from the most approved Zoroastrian books; geography—particular geography of India, Asia, and Europe; history—rudiments of the ancient history of Persia, and modern history of India; popular general knowledge on various subjects, and on natural objects; arithmetic—rule of three, compound proportion, interest and vulgar and decimal fractions; needlework—Berlin wool and net work, embroidery, and plain sewing and knitting.

The Association maintains the following three schools in different parts of the city of Bombay attended by girls :—

	Girls.
The Fort School	343
The Chandanwady School	195
The Mazagon School	57
TOTAL	595

Monthly reports are submitted to the Managing Committee by the Head Mistress of each school and by the Inspectress, showing the progress made by the pupils, the daily attendance, the number of new admissions and the reasons for the pupils leaving the schools, and the attendance

of the teachers, and remarking generally on the state of each school. These reports are circulated to, and carefully scrutinised by, the Committee.

In each school a general register and catalogue of the pupils is kept, showing the date of admission, age, and daily attendance of the girls, and their rank in the class. This register is nearly in the same form as the registers provided in Government schools.

Every year two sets of independent examiners are appointed by the Committee, one set for testing the qualifications of the candidates for scholarships and high prizes by competition, and the other set for examining the pupils generally and awarding small prizes. The examination for the former is very strict and severe, and lasts for two or three days. The examination is both oral and by printed questions prepared and given out to the candidates by the examiners. These questions the candidates are required to answer in writing within a specified time in the presence of the examiners. Essays are also required in writing on useful topics. The qualifications of the candidates are tested and ascertained by marks assigned in each subject.

In their reports the examiners make such suggestions as they consider calculated to promote the efficiency of the schools. They also submit a list of the girls eligible for the award of scholarships and prizes, showing number of marks given to the candidates, and their relative ranks as ascertained at the examination. Exhibitions are held every year, at which a report of the state and progress of the schools is submitted, and diplomas of scholarships and prizes are distributed to the successful pupils.

The Committee need not take up the time of the Commission by detailing the obstacles they had to encounter. By dint of steady perseverance and by means of persuasion and conciliation they succeeded in overcoming many of the difficulties. There is one difficulty which will require some time to overcome. The pupils do not stay in our school long enough to mature their knowledge and finish their education. They leave our schools at the early age of 10 or 12 years, or as soon as they are married. The practice of infant marriage has during the last one or two decades been so much discontinued by the Parsis that we hope the enlightened members of our community will be induced to allow their daughters to continue longer in our schools and to refrain from withdrawing them prematurely from the benefit of the education which we impart to them. Owing to the schools being in charge of female teachers, there are already a few girls of 14 and 15 years still prosecuting studies in our schools.

The average daily attendance in the schools is 81 per cent., and the average cost of education is Rs. 14 per head. With a view to give adequate encouragement to the pupils to prosecute their studies, seven scholarships of different values ranging from Rs. 48 to Rs. 120 per annum and six prizes ranging from Rs. 20 to Rs. 100 are awarded every year by competition. The scholarships are tenable for one year and payable monthly.

The Commission will be gratified to learn that the following permanent endowments have been made by the undermentioned Parsi ladies and gentlemen with the view of affording encouragement to the girls who prosecute their studies in these schools :—

I. A permanent endowment of Rs. 2,240 bestowed by a generous Parsi lady, the interest of which is applied annually to the purpose of awarding two scholarships of the monthly value of Rs. 4 each to the successful competitors declared by the examiners appointed by the Committee. Such scholarships to be held for a period of one year; and an annual prize of Rs. 16 to the girl standing next in rank and attainments to the successful competitors.

II. An endowment of Rs. 10,000 bestowed by Bai Dhunbaijee in commemoration of her husband, the late Dhanjeebhoy Nusserwanjee Camajee, Esq., the interest of which is annually applied by the Committee for the purpose of awarding annually a prize of the value of one hundred rupees to the girl who is certified and declared by the examiners nominated by the Committee to be the best qualified for performing the duties of a tutoress or instructress of Parsi girls.

III. An endowment of Rs. 5,600 bestowed by Framjee Nusserwanjee Patell, Esq., President of the Association, the interest of which is annually applied by the Committee for the purpose of awarding each year "The Framjee Nusserwanjee Scholarship" of the monthly value of Rs. 7 to the successful competitor for proficiency in general knowledge and in the principles of Zoroastrian religion, morality, and domestic economy.

IV. An endowment of Rs. 2,100 bestowed by the students and ex-students of the Elphinstone Institution and College in commemoration of their benefactor, the Honourable Mountstuart Elphinstone, the interest of which is applied for the purpose of awarding each year a scholarship designated "The Mountstuart Elphinstone Scholarship" of the monthly value of Rs. 7 to the successful competitor declared by the examiners appointed by the Committee.

V. An endowment of Rs. 12,000 given by the relatives of Avabai, late wife of Mr. Kharshedjee Rustomjee Camajee, a member of the Managing Committee, the interest of which is applied annually for the purpose of awarding four stipends of Rs. 10 each to female students of the Normal class or to one or more female teachers employed in the school of the Association.

VI. An endowment of Rs. 1,500 given by the members of the Managing Committee for founding a scholarship of the monthly value of Rs. 5 to be called "The Nowrozjee Furdoonjee Scholarship" in commemoration of the services rendered to the Parsi Girls' School Association by him as its Honorary Secretary for the period of seven years.

VII. An endowment of Rs. 1,000 bestowed by the Lady Frere Testimonial Committee of Native Ladies, in honour of Lady Frere, the income of which is applied by the Managing Committee for the purpose of awarding annually one or two prizes to the best pupils of the schools, called "The Lady Frere Prize."

VIII. An endowment of Rs. 1,500 given by Mr. Dadabhoy Nowrojee, late Professor of the Elphinstone College, in commemoration of his late mother Maneckbai, the income of which is annually applied for the purpose of awarding a scholarship called "The Maneckbai Scholarship" of the monthly value of Rs. 5 to the girl that comes out best in the competitive examination in general proficiency in the principles of the Zoroastrian religion, morality, and history.

IX. An endowment of Rs. 1,000 bestowed by the late Sir Cawasjee Jehangeer, Kt, for giving an annual prize of Rs. 40 called the "Temple Prize" in commemoration of the late Governor, Sir Richard Temple.

X. An endowment of Rs. 1,000 given by the sons of the late Mr. Cowasjee Dhunjeebhoy Powalla in memory of their deceased mother, giving an annual prize of Rs. 40 for increased proficiency in the Zoroastrian religion.

XI. An endowment of Rs. 1,500 by the relatives and friends of the late Mr. Eduljee Darasha Sethna for giving three annual prizes of Rs. 20 each.

The permanent fund of the Association, consisting of special endowments and donations for general expenditure, Rs. 45,715, and for scholarships and prizes Rs. 17,225, for general expenditure Rs. 7,760,—total Rs. 70,700,—has been invested in Government Securities held by the Trustees of the Association, Messrs. Framjee Nusserwanjee Patel, Cursetjee Nusserwanjee Camajee, and Sorabjee Shapoorjee Bengallee. The average annual income of the Association from donations and subscriptions is Rs. 1,000, from interest of the funded amount Rs. 2,700, and from school fees Rs. 4,400,—total about Rs. 8,000.

The establishment and other charges of the Association are regulated on an economical scale.

The total expenditure on the maintenance of the institution ranges from Rs. 7,000 to Rs. 8,000 per annum, comprising the following items:—

	Rs.
Salaries of 1 Inspectress, 17 female teachers, priests, and servants	4,600
Rent of school-houses	1,644
Scholarships and prizes	900
Office expenses, maps, books, stationery, conveyance hire, printing and miscellaneous charges	700

The above summary shows a noteworthy fact that more than half the cost of education is paid by the parents of the pupils, and the other half is defrayed from the funded amount and annual subscriptions and donations.

Instruction in the principles of morality and religion forms an important feature in the system of education imparted in this institution. In addition to this important subject the Committee have introduced songs and ballads composed expressly for their schools, inculcating social duties and moral precepts. Four of the class books used in this institution have been expressly compiled for the use of the pupils. In addition to these, Hope's excellent Series of Gujarathi class books have been introduced in our schools. The Committee have under consideration the advisability of raising the standard of instruction with a view to increase the efficiency of their schools.

The Association has hitherto laboured under a great disadvantage owing to the want of suitable and convenient accommodation for their schools, and particularly for the largest school in the Fort. The latter want, the Committee have the gratification to announce, has recently been supplied by their colleague, Mr. Sorabjee Shapoorjee Bengallee, C.I.E., who has made a munificent endowment of Rs. 50,000 for providing a site and a commodious edifice in a central and convenient situation in perpetuation of the name of his mother, Mrs. Bhikhaijee Shapoorjee Bengallee. Since the beginning of last year the same enlightened gentleman has defrayed the cost of training the class of female teachers for this institution.

The second disadvantage under which the Parsi Girls' School Association, in common with other female schools, labours, is one which it is in the power of the Commission to recommend the Government to remove,—namely, the want of a good normal college for training female teachers on the most approved plan. Some years ago the Government of India sanctioned a grant of Rs. 12,000 a year for the establishment of a female normal school in this city, but since the year 1872 the institution has, the Committee regret to state, been broken up and transferred by the Department to Poona and Ahmedabad, and Bombay has been deprived of the benefit of such an institution, which is urgently required for the large number of female schools existing in this city attended by more than 3,000 girls.

The steps taken from time to time by the Parsi Girls' School Association to diffuse the blessings of female education amongst their community will, they trust, commend themselves to the Commission.

In conclusion, the Committee have to perform the agreeable duty of tendering their sincere thanks to the Commission for accepting their invitation to visit the schools in their charge.

To—The President and Members of the Education Commission.

Honourable Sir and Gentlemen,—The Managing Committee of the Prarthana Samaj of Bombay, in expressing their pleasure at your advent to this city, desire to address to you a few words on the subject of education in special reference to its higher aspect now occupying your attention, for though not connected with any institution established for the purpose of imparting higher education, the Samaj, as will presently be shown, is greatly indebted to the indirect influence of that education, and the Committee gladly avail themselves of this opportunity to place their view of the matter before you.

2. The Prarthana Samaj of Bombay, in its principles, aims, and objects, corresponds with the movement known in other Presidencies by the name of Bráhma Samaj, and therefore accepts pure Theism as its faith. It was founded in 1867, and was the result of a spontaneous desire on the part of a number of educated Hindu gentlemen for their religious, moral, and social improvement, and for the progress of reform among their countrymen generally. There is reason to believe that the movement is sympathised with by educated Parsis and Muhammadans; but the Samaj has as yet been joined only by Hindus, and is in reality a body of Hindu theists. It counts amongst its members some of those who have distinguished themselves at college and university, and hold respectable positions in society and in the professions of law, medicine, engineering, and in the Government service. Most of them are from Government colleges and schools, and a few from missionary institutions.

3. The Samaj meets at least once a week at its Mandir, or temple, for the purpose of public worship, and the services are conducted by some of the members in turns, generally in Marathi, sometimes in Guzarathi and Hindi, and but very rarely in English. Besides this, it is understood that the members hold daily religious services in their own houses for the benefit of themselves and their families. The religious services in the Mandir are open to persons of all creeds and castes.

4. The building in which religious services and business meetings connected directly or indirectly with the movement are held, was constructed at an outlay of about rupees twenty-six thousand, the funds being collected by subscriptions from members and donations from sympathisers and friends of reform, as will be seen from the accompanying little book, entitled "A Brief History of the Prarthana Mandir," published in 1877.

5. Immediately connected with the Samaj is a body styled the Theistic Association, established in 1871 for the discussion of religious and moral subjects and for keeping up the interest felt in this movement. All members of the Samaj are members of this association, with outsiders who, though friendly to the cause, are not prepared to accept the principles of the Samaj in their entirety and to become its members, but who are desirous of promoting the objects of the Theistic Association.

6. This Association carries on several useful undertakings. One section of it started about ten years ago a pice paper, the first on this side of India, called the *Subodha Patrika*, which is still carried on. It also publishes occasional tracts and pamphlets on religious and social subjects.

7. Another section has opened and carried on night schools for the purpose of imparting gratuitous instruction to adult as well as juvenile members of the working and poorer classes of Bombay who cannot afford to attend day schools. There are now three such night schools: one on the Kalbadavie Road, one in Girgaum, and one at Gamdevi. The total number of pupils in these schools exceeds two hundred. They are taught up to the fourth standard in the vernacular and second standard in English. These schools are mainly supported from voluntary subscriptions. They are also registered and receive a small grant-in-aid from Government, and have heretofore been very obligingly accommodated in Government school premises.

8. The Association has also a native ladies' gathering or meeting held every week in the Mandir premises, where essays are read and discussed by the ladies among themselves, and lectures are delivered to them on useful and interesting subjects by native gentlemen.

9. There is also a charity section of this Association which did much useful work during the famine in this Presidency in 1876-78 by collecting money, grain, and clothes, and transmitting the same to friends in the districts for distribution among the sufferers. Thousands of people were then starving, and many wandered from their homes and died on the way and never returned. Many hundred orphans left with no one to own or care for them were collected at one of the public relief houses in the Sholapur district, *viz.*, in the town of Pandharpur, and when the relief agency was closed they were taken charge of by a few educated gentlemen who had established a Prarthana Samaj there, and who had taken an active part in the work of relief. The orphans were placed in a temporary accommodation, but a new building has since been erected at Pandharpur through the liberality of a Bombay merchant, Mr. Chaturbuj Murarji, who contributed the sum of rupees eight thousand for that purpose. With a view to ensure a permanency of management, the orphanage was made over to the Prarthana Samaj by the local committee, who manage the institution under the general direction of the Samaj. Connected with the orphanage is also a foundling asylum, where any unhappy widow who to hide her shame is obliged to commit child-murder can be safely delivered without her being known and leave her unfortunate offspring to be cared for and brought up. The orphanage and asylum are the only Hindu institutions of their kind in this Presidency and probably in all India.

10. It may not be out of place to mention here that there is in Bombay a Widow Marriage Association. It did active work under the late lamented Vishnu Shastri Pandit, who took the lead in the cause and bore the brunt of excommunication in connection with the first Brahmin widow remarriage on this side of India. The members of the Prarthana Samaj individually have been zealous supporters of the widow's cause. Nearly thirty remarriages have taken place since the prohibition was first broken through in 1869. Two or three of these have been also intermarriages. All these marriages have been extremely happy, and though they are under the bann of excommunication from the orthodox portion of the communities to which the married couples belong, they are considered respectable members of native society.

11. The current work of the Samaj and the Theistic Association has heretofore been carried on by the members during their leisure hours, but this has never been considered as at all adequate, and the prospect of having men specially devoted to the cause has always been cherished. One such man was found a few years ago and was placed in charge of the orphanage at Pandharpur; another is preparing to undertake the duties of a Missionary, both being supported by voluntary contributions from the members of the Bombay and Poona Samajes.

12. Such is an outline of the history and work done by the Prarthana Samaj of Bombay. Similar Samajes have been established at Poona, Ahmedabad, Surat, Hyderabad, Kurrachee, Tanna, and are in the course of being established in other places with similar principles, aims, and modes of work. The Samajists are far from supposing that they or the educated natives generally on this side have as yet effected anything worth mention, and they are painfully conscious of how much remains to be done; but what is said here will suffice to indicate the direction in which they are working, and to show that they are religious without bigotry, liberal without license, and desirous of reform and change, but not denationalised or revolutionary; and it is the object of this representation to impress on your Commission the truth that it is to the much-decried high education, and to it alone, that this wholesome change is due; for every one of the movements above referred to has been started by men who have either themselves received that education or have been directly influenced by those who had done so; and no one who knows anything of orthodox native society can for a moment doubt that any of these things would have been impossible but for such high education.

13. The Committee of the Prarthana Samaj are free to confess that many of those who at present receive education in the Government schools and colleges do not join their own movement, and that some of these are agnostics and others indifferentists as regards the subject of religion; but the same thing is observable among educated men of other countries, which the Committee believe to be due to the supposed conflict between science and what is popularly accepted as religion; and that these are not the natural or necessary results of the State system of education is evident from the fact that men educated in the institutions conducted by the Christian Missionaries themselves—who principally denounce that system as godless—are not a whit better in this respect than those turned out in Government colleges. Indeed, the proselytising spirit of the Missionary institutions, and the compulsory instruction in dogmatic theology with which education is offered by them, has on the minds of its recipients, if anything, a demoralising effect, and the Committee have no hesitation in saying that the imputations cast upon the morality of educated natives by the opponents of high education as imparted in Government schools and colleges are to a great extent, if not entirely, groundless, and that in the present state of things at least it would be nothing short of a misfortune if Government were to withdraw its connection from that

education. There may be room, indeed there is much room, for improving this system and securing better results, both intellectual and moral, but its abandonment by the State cannot but result in its total subversion and be regarded as a calamity to the cause of religious, moral, and social reform in India; and the Committee trusts that your Commission will give your earnest consideration to this view of the subject.

We have the honour to be,

Honourable Sir and Gentlemen,

Your most obedient and humble Servants,

ATMARAM PANDURANG, *President.*

B. M. WAGLE, *Vice-President of the Prarthana Samaj.*

BOMBAY,

The 31st October 1882.

Dated 30th November, 1882.

From—SAKHARAM ARJUN LAL, Esq., Hony. Asst. Surgeon to His Excellency the Viceroy,

To—The President and Members of the Education Commission.

Though the first part of the work of your Commission is now brought to an end, a final and important portion still remains to be completed, which is to reach the world entirely through your personal voice. The labours of your Commission solely being intended for the benefit of Her Majesty's Indian subjects, it becomes the duty of every one of us to spare neither trouble nor influence to place before you every point connected with education which in our opinion demands reform, or is a cause for grievance.

Emboldened by such an idea, I have ventured to take the liberty of submitting for your kind consideration certain matters which have attracted my attention in my experience of educational affairs, and which I am persuaded to believe have not been sufficiently touched upon by the witnesses who have been examined before your Commission, at least in Bombay.

In the first place, the sanitation of houses where schools for primary education are held deserves particular attention. Mr. Rahimtulla Mahomed Sayani, M.A., in his evidence has said: "The imperial funds should supply school-houses, and such school-houses ought to be well ventilated and lighted, and furnished with all necessary materials." To this I would add that where there are municipalities, as for instance in this city, which have a large income, they should be made to provide these houses if the imperial funds are not available, and that such school-houses be located in places which are well drained either naturally or artificially, and the houses themselves be provided with proper drainage and scientifically constructed urinals and privies commanding a plentiful supply of water, and surrounded by a goodly number of trees for the purification of the atmosphere, which must become vitiated by impure matters resulting from the respiration of a number of boys congregated in a house. These latter will not only act as agents for purification of the atmosphere, but afford shady grounds for boys for play before and after school-hours, to which boys at primary schools generally resort, and which must be encouraged. The health department under municipalities may with advantage be called upon to make special arrangements for the daily cleansing of the surrounding ground, privies, and urinals. I should scarcely emphasize that places where children spend a greater portion of twelve hours of the day out of their own dwelling-houses should be nothing short of models of sanitation, and this is the more important in a country like ours, where people, owing to a long-continued state of degeneration and utter ignorance of the scientific advancement of their civilised and wise forefathers, have lapsed into a state of intellectual torpidity in which every law of sanitation is utterly ignored and at times even wantonly violated.

In seminaries, where primary education opens the infant mind, the laws of health should begin their first impression, and the youthful mind is then likely to grow with these laws, so conducive to the uninterrupted prosecution of their studies and future sound health of the learners. Hindrances to studies in primary schools, and breaking down of the physique in the youthful state from hard work carried on in an impure atmosphere, are not an uncommon occurrence in our youths; and if the school premises can be divested of their share in the causation of such occurrences, an enlightened Government like ours should spare no efforts on their part.

The local Committees under your Commission or individual members would do well to see for themselves the exact condition of schools for primary education,—the Anglo-vernacular schools as they are called; or should they deem it advisable to take the evidence of half a dozen medical witnesses on this point, I feel confident that reliable witnesses from the native medical profession will volunteer their services after a careful survey of the several school-houses situated in the different districts of the city.

Another point which has always struck me forcibly in connection with the education of our children is a delicate one, and I broach it here with some diffidence. Yet I have no hestitation in asserting that it has engaged the attention of many a sensible parent in our community.

The principle of equality of all castes in the State schools has always influenced Government measures in educational matters, and no one would deny the importance and value of such a principle under a just and equitable Government. His Lordship the Bishop of Bombay urges the more rigid enforcement of this principle, and as an Englishman, as an officer of English Government, and as a professor of the doctrines of Christianity, no justification of his views would be ever wanting, on the broad theory of course, without personal experience of the practical working of the system advocated. To parents, however, to whom the well-being of their children, just as much as their education, is of equal importance, the practical working of this principle of equality is a perpetual source of discomfort both as regards the physical and moral welfare of their children, for the preservation and promotion of which no expense or trouble is spared according to their means and position in life.

Personal cleanliness, food, and clothing a parent may well provide for his child as his means permit, and at the same time avoid moral contamination in words or deeds under the best possible conduct at home. But the beneficial advantages of all these for a time must be suspended daily for so many hours. The Government principle of equality at once, without ceremony, places the son of their covenanted or uncovenanted Civil Servant, of a Judge of their High Court, of a Surgeon in their army, of an Executive Engineer in the presidency, of a Rao-bahadoored or Khan-bahadoored Native Head of a large office establishment, or of a millionnaire of the city, side by side on the same seat, and on the same level, with the son of a common clerk earning fifteen or twenty rupees a month, of a court bailiff, of a medicine compounder, of a sub-overseer, of an office peon, of a police constable, of a store lascar, or of a filthy, untidy shop-keeper. The climax has yet to be reached. His Lordship the Bishop would have the former placed by the side of the son and a worthy representative of a European gentleman's sweeper or of the very lowest purvari groom (caste pollution has no weight with the educated, but personal cleanliness must have its share).

In the practical working of this principle of equality three points are likely to arrest one's attention :—

1. Personal filth and unpleasant odours resulting from inherent unclean habits are to be seen in every country in the poorer and lower classes of people. These are and must be annoying to children who are strangers to these contingencies in their life, and would distract them from their studies in no small degree. I would here remind your Commission not to be led away by the impression made on them by what they may have seen at the exhibition of schools. For such occasions, let it be remembered, children undergo an unusual toilet, and appear in their choice and holiday dresses.

2. During the recess-hours, as well as before school and after school, the children of the poor bring within the reach of their richer and well-to-do school-fellows eatables of unwholesome nature, to which the latter are perfect strangers in their own houses. No admonition or advice from home would keep a child away from a child, however different their position in life may be,—a fact too well known to require comments on my part. Moreover, with these sources of physical damage, a poison for the moral man is also likely to be introduced in the use of indecent words, unbecoming language, rough manners, &c.

3. The most unquestionable, the most alarming (to me especially as a medical man), is the subject of contagious infections. With their unclean clothes on their persons, and with their eatables, the children of the poor become the media of conveying to their schoolmates and playmates the fomites of most dangerous and not unfrequently fatal diseases—not to speak of cutaneous diseases and eye affections. Small-pox, typhoid fever, and cholera I have no doubt have been thus communicated by children of the poor, whose one room perhaps in a range of chawls is all-in-all,—a cook-room, the bed-room, the room where friends and visitors meet, and has in it a very necessary adjunct, a washing square, where sick and children at night may answer to the calls of nature, and which is surrounded by an enclosure, ill-ventilated, defectively lighted, and in which water is more an article of food than an agent for cleanliness, and where disinfectants are never dreamt of.

Could your Commission afford help to well-to-do parents by throwing fitting suggestions to Government, in protecting their children from personal annoyance, moral debasement, and danger of disease contamination, an invaluable boon will be conferred on the future statesmen and high officials in embryo in these primary schools. A higher fee imposed for these comforts and freedom from danger, no well-to-do parents will grudge. A reply in the negative, after a full deliberation on the subject, would not be without its value. I feel confident that private enterprise will step forward to remedy the evils.

The last point I would beg to submit in this communication is the behaviour of teachers employed in these schools for infants. Their capacities, their education, their emoluments, and necessarily their capabilities in forming and developing infant minds have been touched upon by some of the witnesses examined. To that I would add the unfitness of young men who have scarcely merged out of their teens to teach infants whose minds are to be developed and formed at this stage of their education. The remedy lies with your Commission for improvement in that direction. But my suggestion refers to what is preventible under the existing state of things. Departmental instructions may easily secure punctual attendance on the part of teachers in their respective schools, and their personal cleanliness, their strict avoidance of taking betel, tobacco, snuff, or smoke in the presence of children or to their knowledge, and suppress the most reprehensible habit of spitting on walls, in corners, or on the cornices of windows outside, which unfortunately very commonly obtains in the houses of the so-called educated people here, and which the civilised nations have very properly forsaken as one highly disgusting and ungentlemanly.

The modes of chastisement and reproof should be departmentally laid down. Harsh words, at times indecent and cruel modes of punishment to the defaulters, often resulting in palpable injury, have to be prohibited under most stringent rules. Nothing short of departmental regulations and strict supervision by the authorities will remedy these evils.

The Department of Public Instruction has lately ruled the non-acceptance of private tuitions by persons employed in Government schools. A very salutary ruling this has been in the interests of learners, and the discontent which it has created in the minds of the teachers, no doubt your Commission shall strive to remove by increasing their emoluments, and at the same time to improve their position, so that they may understand the onerous nature of the work with which they are entrusted.

A collection of statements, letters and memorials, from Bombay, on the subject of the system of Education in Bombay, as it affects the supply of clerks, agents, and accountants, required for commercial business conducted either on the European or purely Native method.

1. Letter from the Editor of the *Times of India*, marked A.
2. Ditto Superintendent, Bombay, Baroda, and Central India Railway, marked B.
3. Ditto ditto, Great Indian Peninsula Railway Company, marked C.
4. Ditto Manager, Oriental Bank Corporation, Bombay, marked D.
5. Letter from Mr. Ranchorlal Chotalal, Mill Owner of Ahmedabad, marked E.
6. Ditto Mr. Dwarkadass Lalubhai of Surat, marked F.
7. Ditto Mr. Vundravan Purshotamdass, marked G.
8. Statement from Rao Bahadoor Premabhai Hemabhai of Ahmedabad, marked H.
9. Letter from Mr. Dinshaw Manockjee Petit, marked I.
10. Ditto Rao Bahadoor Becherdass Ambaidass, C.S.I., of Ahmedabad, marked K.
11. Memorial from the Bankers of Kathiawar, marked L.
12. Ditto ditto Bhaunagar, marked M.

A.

Dated "Times of India," 29th October 1882.

From—H. CURWEN, Esq., Editor of the "Times of India,"

To—The President, Education Commission.

My experiences are, I fear, too limited to be useful, and when you ask me what I think of "the quality of the men whom our system of education turns out," I can only reply professionally as the editor of an English newspaper.

I have frequently endeavoured to use their contributions in the hope of some mutual benefit, and to see if I could not get behind the native view of things. But these contributions require so much revision and re-writing before they are presentable, that the result is not worth the trouble. I note the same faults in all the native journals published in English on this side of India. Two or three of them contain excellent contributions from influential outside contributors, but the editorial matter—the work for the most part of young University men—is written in an inflated Latinized style, without much regard for the ordinary rules of English composition.

Of course I do not refer here to experts whose contributions are worth re-writing, or to natives who in their businesses or professions have mixed with Europeans, and have something to say, and say it well. I speak only of a class who would be glad at home, after their college days are over and before their professional responsibilities commence, to add to their incomes by a little journalistic work.

It is worse with the unsolicited correspondence we receive from "educated natives;" and we have had much difficulty in obtaining simple translations from the vernacular journals. Even as press readers, where nothing more than a technical knowledge of English is required, "educated natives" are of little use as compared with any Englishman, whether born here or at home, and, I might almost add, whether "educated" or not.

The reporters require, of course, a special office training; and here again my opinion of "educated natives" is not favourable, though it is fair to add that we have one notable exception in our office. Judging from general impressions, as well as from personal experience, I should say that the present system of education is not sufficiently practical. It may not be the business of a University to turn out good book-keepers or trained short-hand writers, but the ability to write good current English, whether for professional or commercial purposes, is surely desirable. I doubt whether it is the business of a University to admit men of the stamp I refer to at all. For ordinary business purposes, I should prefer a lad trained at a good high school, under a good English master, and attested by Mr. Oxenham's proposed scheme of University middle class examinations. If one of the private institutions were to start a finishing class for practical education in book-keeping, commercial letter-writing and short-hand, I think the result would be useful. For short-hand writers, especially, there is a demand among lawyers and merchants, and no local supply. As for press readers, who draw here from Rs. 50 to Rs. 150 and more per mensem, it is simply impossible to obtain them from the present educational establishments. Any advertisement will attract scores of applications from "educated natives," all of them, however, unsuited for the work. I am speaking from my own point of view. But I venture to think that the merchants, bankers, and lawyers here, if they judge the question from their standpoints, would agree in the main with what I have written.

I only received your letter to-night, and regret that I have been compelled to write so hastily upon so important a subject.

B.

Dated Parel Works, 24th November 1882.

From—E. B. Carroll, Esq., Superintendent, Bombay, Baroda, and Central India Railway,
To—W. Lee-Warner, Esq., Chairman, Bombay Committee, Education Commission.

In reply to the question you put, I beg to say that I have not noticed any special or general defect in the education of native employés which I should attribute to the system of instruction.

I have had difficulty in getting natives who can read and write English, and who are at the same time the proper class of men to make native engine-drivers; but this does not touch the system of education; and also the supply of these men, who are chiefly Parsees, has lately improved.

The classes I have most of are artizans and coolies.

Speaking generally, their education in their own tongue does not seem to me *greatly* inferior to that of the same classes in England, or at least what it was in England 20 years ago.

Admitting that there is some inferiority, I cannot point to anything in the system of instruction in fault, but think that primary education requires to be more diffused, or on a larger scale, as it were.

Amongst clerks some teaching in book-keeping, and with artizans a knowledge of mechanics and drawing, would be invaluable; but this is technical education, and could probably only be acquired in most cases in night schools after youths had obtained employment as clerks or as artizans.

C.

Dated Parel, 12th December 1882.

From—G. Jackson, Esq., Superintendent, Great Indian Peninsula Railway Company,
To—The Chairman, Bombay Committee, Education Commission.

I am sorry for the delay which has occurred in answering your letter of 17th November 1882, but I have been absent from Bombay and have also been engaged in making enquiries from some of our best native workmen.

2. In reference to your question, whether I, as an employer of labour, have noticed any special and general defect in the education of any class of my native employés which I attribute to the system of instruction, it will be very difficult to answer this question briefly, because it applies to so many classes of employés. In answering the question, I will therefore deal with the better class of workmen, such as fitters, machinemen, and the better class of carpenters. It should be remembered that in India there are in all workshops a large number of very useful men who may be described as a sort of intermediate class between coolies and mechanics; such men are sometimes spoken of as mechanics, and they form a very large proportion of the native workmen who would wish to class themselves as "mechanics;" they are, however, little better than intelligent coolies, and in these workshops are very often promoted from the rank of "coolie." The following remarks do not refer to such men.

3. When dealing with the education of the better class of mechanics, I would mention that for those who are to be employed in trades which have been introduced into the country from Europe, an ability to read and write English easily is a very great advantage, and hitherto (provided they were otherwise good men) has led to their attaining very high rates of pay. There is some difficulty in obtaining such men, because if they are to attain much skill in their trade, they should commence work at 15 or 16 years of age. In England an apprentice frequently commences work at 14 years of age, and is considered as one learning his trade until 21 years of age; and as natives marry early and frequently become masters of their own homes before 21 years of age, it follows that if they are to attain skill in a trade and at the same time be in receipt of wages sufficient to maintain an independent position, they must commence to learn their trade at an early age. I would therefore suggest that it would be an advantage if some means could be devised whereby boys could acquire the necessary knowledge of English before commencing work. It is true that we have some very good mechanics who do not know English, but these are exceptional cases of men who have shown a great interest in their business, and who also show natural aptitude for their work. With regard to the desirability for a knowledge of English to be possessed by fitters,—called "engineers," I believe, in some Government workshops,—there are no books or papers printed in the vernacular dealing with their work, and I find that our best native workmen have been indebted to reference to English books, or to conversation with English workmen, for much of the information they possess.

4. I find a great tendency on the part of the better classes of natives (especially when slightly educated) to expect full workmen's wages during the years that they are learning a trade. They appear to think that what they have learnt at school should guarantee them a competency, without regard to the fact that after leaving school they have still to learn how to apply their knowledge usefully. Upon several occasions young men—Parsis and Hindus—have come to me from the Poona Engineering College and the School of Art, and have expressed a wish to learn something of mechanical engineering; but after permission is granted, and when they find that they will have to commence work on an apprentice's wages of a few rupees a month, they are dissatisfied and leave us, in the hope, no doubt, that they may find employment in situations where their want of practical experience will not be discovered. I have seen young men who appear to be very proud of the fact that, at the Poona College, they have driven a stationary engine and worked a lathe; to their mind such ability qualifies them as experienced mechanics, and I have no doubt they are surprised that in these workshops work of this nature can be performed by coolies on Rs. 12 a month. I would also instance the circumstance that the same class of young men often apply to me for employment in the drawing office, and they support their application by producing very neat engineering drawings of their own execution. A trial in the office generally discloses the fact that they are not able to do anything beyond copy, and they seem to have no idea as to how they can usefully apply their ability. The instances I have given may probably be exceptions, but I am compelled to say that they represent the greater number of cases which have come before me.

5. I am afraid I have probably wandered somewhat from the questions asked by the Commission, but I have thought that what I have been able to say may possibly enable the Commission to suggest some useful alterations in the system of education.

D.

Dated Bombay, 25th November 1882.

From—E J Reid, Esq., Manager, Oriental Bank Corporation, Bombay,
To—The Chairman, Bombay Committee, Education Commission.

A meeting of the Exchange Bank Managers was held here on Thursday last to consider the matter referred to us by you.

As, however, the general feeling of those present was that our native clerks were quite efficient enough for the work required of them, and that we had noticed no particular defect in

their education worthy of mention, it was thought unnecessary to draw up a collective answer to the Commission's question.

Will you kindly advise your Committee to that effect?

E.

Dated Ahmedabad, 23rd November 1882.

From—RANCHORLAL CHOTALALL, Esq., Mill Owner, Ahmedabad,

To—The Chairman, Bombay Committee, Education Commission.

I beg to acknowledge the receipt of your letter (without date) enclosing a question regarding educated labour, and in reply beg to submit my views on the subject as follows.

2. I have got the management of cotton mills. All our books of accounts, &c., are kept in the Gujarathi on the native method; and I find no increasing difficulty in recruiting our business staff with competent men of business. I have got on our establishment men who received their education in old time in indigenous schools, and were trained afterwards in the native banker's firm the *whole of their lives*. I have also persons who were brought up in the Government vernacular schools. Each class of people have their peculiar qualifications. The persons who are specially trained up from their childhood in a native banker's business for a period of 15 or 20 years are somewhat quick in the routine of their business and are more expert in mental calculations, while the persons well educated in the Government system of vernacular schools are able to do a good deal more than the others can do. For instance, they can prepare statements, can calculate by the rules-of-three, can take measurements of timber, buildings, &c., besides doing what the people of the old school cannot do. They may be somewhat slow in mental calculations as remarked above, but that is more than counterbalanced by their other qualifications. Besides, the persons who have received a good education are more trustworthy than others.

3. If the persons who have received education in the Government schools spend *half the time* in learning the practical routine of business which the people of the old school spent, I have no doubt the former will surpass the latter in every respect; but as they have better prospects than serving as an apprentice in a banker's firm on a salary of Rs. 2 to Rs. 4 per month for five or ten years, we cannot expect that they will do so.

4. The instruction received in the Government vernacular schools was, and undoubtedly is, superior to what is taught in the indigenous schools, and is appreciated by the people, because almost every boy after receiving education for one or two years in the indigenous schools joins the Government school, and there are some who join Government schools without going to the indigenous school at all; and I am glad to learn that the Educational Departments have lately introduced in the vernacular schools the native method of accounts and book-keeping, &c., but it often happens that the boys leave the vernacular schools before completing the full course and join the English schools, where the native method of account, &c., is not taught. I think it is desirable for those who wish to follow the profession of native accountants that they should not leave the vernacular schools until they have passed under the head of the native system of accounts.

F.

Dated Surat, 24th November 1882.

From—DWARKADASS LALUBHAI, Esq., of Surat,

To—The Chairman, Bombay Committee, Education Commission.

I beg to reply, as below, to the question received with your letter dated 17th instant.

I.—I have observed an increasing difficulty in recruiting my business staff with competent men of business.

II.—The education necessary for mercantile business on the native method is provided in the sixth book of standards fixed for Government schools; but the majority of boys leave the vernacular schools before that book is studied, while in the English schools the above education is not imparted. On the other hand, the wages which the native merchants in the mofussil can afford to offer to their clerks are not so high as are payable in Government offices and Railway and Telegraph Departments, and, accordingly, the boys generally look for employment in them and do not take the trouble of making themselves acquainted with mercantile business on the native method and attending a mercantile firm as candidates, as was formerly the practice. These are the causes to which I should attribute the difficulty of obtaining trained hands for our work.

III.—The only remedy which I can suggest is, that steps be taken to introduce into Government English schools the education provided in the sixth standard for mercantile business on the native method.

G.

Dated Bombay, 9th December 1882.

From—VUNDRAVAN PURSHOTUMDASS, Esq.,
To—The Chairman, Bombay Committee, Education Commission.

With reference to the question enclosed by you to me, requesting me to express my views on the subject therein involved, I have the honour to make the following statement:—

It is a fact, within the knowledge and experience of the commercial class in Bombay, that it is not easy to find young men who are trained up in those particular branches of learning which are requisite in a merchant's office. As a rule, the knowledge of Gujarathi, book-keeping, and the system of Gujarathi accounts, which are in use in the largest number of native mercantile houses in Bombay, are totally dying out. This is because there is no school where any training is given in this branch. Formerly, it was the custom amongst natives to send their sons for two or three years in indigenous schools, where they were trained in this branch, but recently, owing to the opening of vernacular Gujarathi schools, no parent sends his children to indigenous schools, which are now fast dying out. These vernacular Gujarathi schools, so far as the City of Bombay is concerned, have entirely omitted these useful branches from the course of studies adopted by them; and the result is that all youths trained in these schools on leaving them find themselves utterly at sea in these special branches which are indispensable to a merchant.

I have no hesitation in saying that the system of primary and secondary education, so far as it has gone in this Presidency, has achieved its purpose; but it is not possible that youths who go to school can have the brains or the means to complete the whole course, and aim to acquire high academical honours. A great portion of these youths do leave schools and colleges in the first or second stage of their studies, and go out to seek employment. For them it is absolutely necessary that in their first course of studies they should be taught or trained in a branch which will be of practical use to them in after-life. For this purpose I proposed that, in the vernacular schools, classes should be formed wherein boys could be trained in Gujarathi book-keeping, accounts, and other subjects of daily use in a merchant's office, and that similar classes should be opened in the high schools for lessons in English book-keeping and accounts. By doing this, I have no doubt Government will confer a great boon on a large majority of youths now studying in Government schools.

H.

Dated Ahmedabad, 9th December 1882.

From—RAO BAHADOOR PREMATHAI HEMABAI, of Ahmedabad,
To—The Chairman, Bombay Committee, Education Commission.

Formerly young men used to attend the offices of shopkeepers after they left school as candidates for employment. There they learnt how to write accounts, register hoondies, adjust balances of cash accounts, and so on. After the period of candidature, they were taken into regular paid service as vacancies occurred, and were promoted in course of time according to their usefulness.

Now things have changed. After learning in Gujarathi schools, boys now go up to schools where English is taught. When they leave these latter schools, they seek entrance into service. Traders cannot take such men into their service unless they attend their offices and learn their ways of business as candidates.

It requires to be stated here that no want is felt with respect to work carried on purely in Gujarathi, and that there is no particular class of schools which can be pointed out as turning out boys who are less fit for the work of traders than those turned out by others.

The difficulty felt is with respect to men who combine a knowledge of English with the knowledge of the modes of traders' business. This combination is now absolutely necessary. Many companies now carry on their correspondence in English. Bank notes and telegrams cannot be made out unless one knows English. This difficulty requires to be met.

The only remedy in this case seems to be that a class may be attached to each Anglo-vernacular school, where such boys as wish may learn the modes of keeping accounts in Gujarathi and may acquaint themselves generally with business matters. I have no further remark to offer.

I.

Dated Bombay, 5th December 1882.

From—DINSHAW MANOCKJI PETIT, Esq.,

To—The Chairman, Bombay Committee, Education Commission.

I have the honour to acknowledge the receipt of your letter without date, annexing a question as noted in the margin, and inviting my views thereon.

As an employer of educated labour in business conducted on the native method, have you observed an increasing difficulty in recruiting your business staff with competent men of business? If so, to what cause do you attribute it, and is the deterioration of supply confined to any class of educational institution? What remedy do you suggest?

In reply I beg to say that I have not found any such difficulty, and for the obvious reason, that competent men can be secured if good wages are paid.

I beg, however, to take the liberty of expressing my views on one or two points connected with the educational system.

The matriculation standard, as it is at present, is not, I think, all that is wanted to make the mass of the people good men of business.

I would beg to propose that the matriculation standard be divided into two parts:

For the first standard the boys must be required to possess a good knowledge of English and their mother-tongue, to write English correspondence grammatically, correctly and easily, and in a good hand, to translate from their mother-tongue into English and *vice versâ*, and to have a good knowledge of arithmetic up to rule-of-three and interest.

Boys who have passed this examination will not, I think, find it in any way difficult to enter at an early age into any ordinary business life and to support themselves and their parents.

The second matriculation standard must comprise the remaining studies for boys whose parents can afford and may be willing to give them higher education.

The result of these alterations, if made, would be that Government, without lowering the standard of education, will be able to lay it also within the reach of the mass, who at present, owing to the limited means of their parents and to their being unable to provide them with the required books, are not sufficiently taking advantage of it. Moreover, the boys passing the first standard of the matriculation will be content with any small salary that they may get to begin life with, and consequently, instead of keeping themselves idle, as will be found to be the case at present, caring after higher salaries, they will be easily able to enter the business life with advantage to themselves and to the community at large, and will also be able to support their parents. There would then be no cause for the outcry that is at present prevalent against Government for their not providing for the matriculated boys.

K.

Dated Ahmedabad, 8th December 1882.

From—RAO BAHADOOR BECHERDASS AMBAIDASS, C.S.I.,

To—The Chairman, Bombay Committee, Education Commission, Calcutta.

I enclose an answer to a question of your printed letter as therein invited.

Answer.—As an employer of educated labour in business conducted on native method, I am fully convinced, with my 45 years' business experience, that there is at present an increasing difficulty in recruiting such business staff with competent men of business. The fact, I apprehend, with cause, is that such staff used to be trained in the native bankers and merchants' business after leaving their native primary school and the supply exceeded the demand; such labour in business was enough; but now it is the degeneration of supply turned out by the class of educational institution as at present, the supply being exceeded by the demand; it will be observed that hundreds of applications are being made for a small vacancy in the Government service. I have lately had a talk with the Educational Inspector of this district upon the subject, and would suggest that the difficulty could easily be removed by attaching to the vernacular sixth standard instruction in book-keeping in the native method.

L.

Memorial to the Education Commission from certain Native Bankers and Merchants of the Province of Káthiáwar, dated November 13th, 1882, Rajkote. (Translated from the Gujaráthi.)

The Memorial of the undersigned Shroffs, Money-lenders, and other merchants of Káthiáwar.

RESPECTFULLY SHEWETH,—That on October 31st, 1882, a memorial was presented to the Education Commission by certain respectable native merchants of Bombay. In that memorial it was

stated that an increasing difficulty was felt in obtaining a supply of agents and managers of native business equal to the former supply, and that this was in part due to the decadence of indigenous schools, and the inferior character of instruction given in the Government Gujarathi schools. Your memorialists beg to submit the following remarks on this subject. The only education given in the old indigenous schools was in Ânks, Bárakhadis, and simple mental arithmetic. They never professed to teach moonims their business, and any one who desired to train his son for business sent him to the shop of a shroff, or into his own shop, in order that he might there learn the system of keeping ledgers, cash-books, calculations of interest, and other accounts. No physical, moral, or intellectual education was imparted in the indigenous schools. In the Gujarathi Government schools, on the other hand, a boy is taught reading, writing, a system of account-keeping, which is of practical usefulness; and in the Vth and VIth standards he learns to calculate interest and how to keep all sorts of accounts. When he enters a shop, he acquires the business which he is required to learn much more rapidly than the boys who had only studied in indigenous schools. In short, we write from our own personal experience when we say that the Government schools give an education far more practically useful than the indigenous schools.

It is, however, true to some extent, as stated in the memorial presented to you on October 31st, 1882, that efficient agents and managers (gumastas and moonims) cannot be obtained as easily as formerly. The reason of this is as follows: The demand for educated men to fill the service of Government and of Native States has increased, and parents consequently do not as readily send their children to serve as apprentices in the shop of the banker or merchant, and there to learn their trade. But so long as practical knowledge of commercial business is not obtained in this way, the supply of efficient managers and agents will be insufficient. We beg, however, to bring to notice that if a boy proceeds to learn English, he may fail to obtain the instruction given in the vernacular standards V and VI; but if a boy passes through those standards in a Government Gujarathi school, he requires nothing more to fit him for business except a term of apprenticeship in a shop or house of business. A boy who wants to learn English will not wait to study accounts. It may be true that his knowledge of English quickens his intelligence, and enables him to acquire such learning as a man of business requires with greater facility; but we think it would be beneficial if boys who learnt English were compelled also to study account-keeping and the calculation of interest, both simple and compound.

(Signed) BOHORA HIRACHAND WAKHATCHAND,
(and 25 others).

M.

Memorial to the Education Commission from certain Native Bankers and Merchants of Bhawnagar, in Káthiawár, dated 15th November 1882. (*Translated from Gujárathi.*)

The Memorial of the undersigned Merchants, Shroffs, Capitalists, and Money-lenders of Bhawnagar,

RESPECTFULLY SHEWETH,—We have seen in the native newspapers a copy of the memorial presented to your Commission by certain bankers of Bombay, which states that the character of the instruction given in Government primary schools does not qualify the boys for the work of accountants in native businesses. Increasing difficulty in obtaining competent agents and managers of business is expressed, and the cause is attributed to the decline of indigenous schools. With reference to these statements we submit the results of our own experience. Formerly boys taught in the indigenous schools learnt only the Ânks, Barakhadis, Sekhans, and the writing of easy papers. They were never taught to keep cash-books and ledgers, and even now they are not taught book-keeping in such schools. That work never was or is acquired except in the shop, where the boy first improves his handwriting, and then learns the system of accounts from the very commencement. But since the institution of Government schools, a very perceptible improvement in the qualifications of moonims and others has taken place. Not only is handwriting much improved, but the capacity of boys to acquire special training is greater; even in the Government schools boys are better prepared for business than they were. They are taught the writing up of arzas, ledgers, calculation of interests, book-keeping, and other matters of account. Consequently, when these boys, thus trained, enter a shop, they acquire the technical knowledge required for agents and managers of native business far more readily than they used to do. In short, the boys from the Government school afford far better material for apprentices than those trained in indigenous schools. We speak from experience, because we have all ourselves learnt the Ânks, Barakhadis, Pada, and writing in indigenous schools.

(Signed) MEHTA VENISHANKAR LAXSHAMISHANKAR,
(and 129 others).

Memorial to the Education Commission from the Inhabitants of Karachi.

The humble Memorial of the Inhabitants of Karachi

RESPECTFULLY SHEWETH,—I. That your memorialists cannot but regret the decision of your Honourable Commission not to visit Sindh, which, perhaps, of all the other educational divisions in the Presidency, stands most in need of a searching local enquiry and personal inspection.

II. It is unquestionable that this province is in a very backward state of education. It does not contain more than seven graduates, and it does not boast of a single M.A. or M.D.; it has but a single Licentiate of Civil Engineering, and but a single Bachelor of Laws. The total number of matriculated students from 1862 to 1881 (both inclusive) does not exceed 130, and the percentage of scholars, male and female, to the whole propulation does not exceed 80. There is not a single non-official Sindhee newspaper, and the Vernacular Literature Committee established in 1870 has published but eighteen books up to date, of which only six are original compositions, being mostly stories in verse, and the rest are reprints of old love tales, translations, compilations, and elementary school-books. In his report for 1868-69 the Educational Inspector complained that "while each of the three Divisions in the Presidency had its Educational Translator with a full complement of assistants, Sindh was still left unprovided for in this important matter," and notwithstanding this complaint it was not until 1871-72 that the appointment of an Educational Translator was sanctioned. The conquest of Sindh was completed in the beginning of 1843 A.D., but the first English school was that at Karachi, established on the 5th October 1854 with the support of the Municipality. "During the first ten years of British rule in Sindh," writes Sir H. B. (then Mr.) Ellis in his report on education in Sindh dated December 29th, 1854, "no progress whatever was made in English education, and vernacular education was equally at a stand-still." "Up to 1853," writes the same authority, "not a single book or paper of any kind was published in the vernacular, nor were any books, even the most elementary, translated into Sindhee." Ten years later, in his report for the year 1863-64, the Director of Public Instruction, Mr. Howard, made the following instructive remarks in connection with education in Sindh:—

"Marathas inspect and muster the schools in Sindh as they inspect and muster schools in the Canarese country. In such a state of things good village schools are impossible, and vernacular school statistics a delusion. It was in such circumstances as these that Charlemagne and Alfred began in the dark ages, not with vain attempts to teach the masses, but by establishing the means of thorough and first rate instruction at a few favourable points (capital and cathedral cities), from which general education gradually spread itself over the neighbouring country. The educational metropolis of Sindh is certainly Hyderabad. Here we shall soon have a powerful high school under a European head-master, and in a few years it may be hoped that we shall be able to raise the present feeble normal school into a Sindhee college. Vernacular schools will then become possible and beneficial. We must begin with individuals, not with the crowd; in other words, before undertaking work on a large scale, we must first make our tools."

Referring to the Sindhis studying at the Presidency College, he continued,—

"If but one of these young men turns out well, and returning to Sindh becomes an able schoolmaster to his countrymen, he will far outweigh the failure of every vernacular school that has been opned in the province."

Mr. Howard forgot, however, that the first few graduates would have much better fields open to them in the Judicial and Revenue Departments than in the educational, and that unless special encouragement was given to collegiate education in Sindh, the difficulties in its way, arising from the remoteness and poverty of this province, would be so serious as to disappoint all his hopes of infusing high native culture in the teaching staff of Sindh. The tools of the Educational Department have not yet been completely made, and they will not be made for a long time to come, if the increase of graduates proceeds at the rate it has proceeded during the last nineteen years,—the rate of one in three years. The head-masters of two out of the three Government high schools in Sindh are still foreigners, and among the assistant masters there is not a single Sindhi graduate. In his report for 1859-60, Mr. Howard, after remarking that "superior education is in all countries the only kind of education that is reproductive," and that "the popular education of the country is in India, as in Europe, wholly dependent on superior education for its vitality," proceeded to observe,—

"The exotic stiffness and artificiality inseparable from a system of instruction communicated by foreigners, and which now undoubtedly detracts from the usefulness of our teaching, will not disappear until natives of powerful and instructed minds, equipped with European learning, *but retaining a sympathetic hold on the intellectual traditions of their race*, shall come forward to mould anew, in forms indigenous, the education of their countrymen. That Indian national education in the worthiest sense of the term will only flourish under such men, is, I think, demonstrable from experience."

In Sindh the number of such men is almost infinitesimal, and there is no wonder, therefore, that education is in a backward state in this province.

But why is it that the number of such men is infinitesimal? Sir Alexander Grant said, n 1866-67,—

"The University is a great normal school for assistant high schoolmasters, and at present we are involved in a circle. The University is depressed because the high schools are not better, and the high schools are depressed because the University does not furnish more and better scholars to be assistant masters."

But this interaction is not confined to the University and the high schools alone. As the high schools are the manufactories of matriculated students, so the middle class schools are the manufactories of high school students, and the primary schools the manufactories of middle class students. Again, female education cannot flourish if the majority of the male population are immersed in ignorance, and there is not even an enlightened minority to relieve the darkness. Even the normal schools, which are professedly the nurseries of primary schools, depend upon superior education for all their sap, life, and growth. If, therefore, superior education suffers, all the lower strata of instruction suffer. And when these lower strata suffer, superior education at once suffers.

But superior education in Sindh suffers from several other causes besides this reflex action of the high and middle class schools. In 1858, when it was a question whether the future support and maintenance of the Poona College (now Deccan College) was expedient, Professor Valentine Green wrote as follows :—

"The extra expense incurred necessarily for a student transferred from Poona to Bombay is a serious matter. It is stated by competent judges to be nearly double . . . . . Upon the disruption of family ties, the exposure to temptation, and the change of climate, which (strange to say) seems to be more felt by natives than by Europeans, I will not dwell, as it may be said that the case of our English Universities is in most respects similar. Nor will I dwell on Poona as affording much greater advantage than Bombay for a central college for this part of India . . . . but I will merely observe that *these are circumstances of much importance*, and will doubtless be well weighed by those who decide on this question."

If "the extra expense incurred, the disruption of family ties, the exposure to temptation, and the change of climate" were circumstances of much importance in deciding the fate of the Poona College, your memorialists submit they are of the utmost importance in considering the advisability of establishing an Arts College in Sindh. Besides the evils above enumerated, there is the further evil that while the Marathas and the Gujratis have a social circle of their own to move in at Bombay, Sindhis have none whatever. Sindh, moreover, is a poor country, and even if it were a rich one, in India, it has been said, it is the privilege of the wealthy to be ignorant. During the first years of the older colleges in the Presidency, it is a well known fact, the demand for high education came from those who could not pay for it. That demand was stimulated, not by the pure love of knowledge for its own sake, but by the hope that education will lead to salaried employment. There was a period when such a high authority as Mr. Edwin Arnold could write about the Deccan students that they encountered "innumerable and vexatious obstacles—apathy among those benefited, lethargy among those instructed, little physical and almost no moral strength to animate our classes." These obstacles no longer exist. The Ahmedabad College had, and even now has, doubtless, to encounter the same difficulties. And it was because it would have to encounter these difficulties that Mr. Chatfield in his report for 1872-73 strongly opposed its establishment. "If it is the duty of Government," said he, "to attempt more than the improvement of central institutions already established, and if an Arts College is given to Ahmedabad connected by rail with Bombay, similar claims may easily be put forward by Dharwar and Karachi." The Government, notwithstanding, did attempt more than the improvement of central institutions, and your memorialists submit that Sindh, unconnected by rail and so far away from Bombay, requires a college much more than Ahmedabad.

In his report for 1858-59, Mr. Howard expressed his opinion that "the establishment of English schools in Sindh was a lucrative investment of capital." The establishment of a college will perhaps be a still more lucrative investment. Your memorialists are fully conscious that at first the results will hardly be commensurate with the outlay; that it will take years before the minds of the students pass from the passive and receptive to the active and creative stage, and give a marked impulse to original vernacular literature and to the cultivation of learning. But they are as fully convinced that a time will come when superior education, by imparting increased efficiency and probity to the native ranks of the public service,—by creating enterprise, independence, and public spirit, and thereby enriching trade, fostering local self-government, and opening up the founts of private liberality,—by eradicating superstition and its brood of evils, and thus inducing a freer development of national life and a greater conservation of energy,—by checking crime and producing reforms,—and lastly by infusing new blood in the educational institutions of the country and by relieving the Government of the heavy burden now borne by it,—will be found to be much more reproductive, even from an economical point of view, than the establishment of a highway or a harbour, the excavation of a canal, or the creation of a forest.

That the proposed college would not be either a nest or a nursery of treason, your memorialists don't think it worth their while to discuss. Even after the Mutiny, Mr. Howard, the head of the Educational Department in the Presidency, wrote as follows: "There has not been produced a tittle of evidence to my knowledge to prove that our most highly educated natives as a class, or any individual among them, have or has tampered with treason." And again—"It has been abundantly shown that the most faithful friends of the British Government are to be found in this class (educated natives)." The evidence before your Honourable Commission has confirmed every word of what Mr. Howard wrote 23 years ago.

Your memorialists would therefore humbly pray that your Honourable Commission will be pleased to recommend the foundation of an Arts College for Sindh on the model of the Ahmedabad College at present, and they on their part guarantee to collect at least Rs. 30,000 for endowments. They would have been in a position to promise a larger sum had this province any pretensions to wealth. As it is, the great jagirdars and zemindars have mostly availed themselves of the relief provided for them by the Sindh Encumbered Estates Act, while the mercantile class feel no interest in education, and many of them, besides, have suffered heavily under the operation of this Act. Your memorialists are convinced that, without Government aid, high education will not prosper in this province, and they are confirmed in this view by the opinion expressed by the Government of Bombay in their Resolution on the Director's reports for the three years, 1869, 1870 and 1871. "Without assistance from the State," runs this Resolution, "high education would either die out completely, or at the best become the prerogative of the wealthy. But in either case the State would lose all control over its quality, and would sacrifice to a great extent the results of its endeavours to introduce the fruits of Western learning." Your memorialists therefore humbly pray that your Honourable Commission will be pleased to secure Government aid for the encouragement of high education in Sindh.

III. Besides the non-prevalence of superior education, another, though a subordinate reason for the backwardness of this province, is that it has not been favoured with a full-time Inspector. As early as the year 1866, Mr. Moore, the Assistant Commissioner and Educational Inspector, wrote as follows: "I must, however, place on record my conviction that the duties connected with the appointment of Educational Inspector in Sindh are sufficiently numerous and important to demand the whole time and undivided attention of an officer, instead of, as now, being discharged as extraneous work. I believe that if the suggestion here thrown out be adopted the Department will greatly benefit in every way." So long as the Assistant Commissioner for the time being continued to be also Educational Inspector, the inspection of schools invariably depended upon the Commissioner's tour. This is corroborated by what Mr. Fulton wrote in his report for 1871-72: "The fact that the duties of Assistant Commissioner frequently led that officer into parts of the country where but few schools exist, will doubtless account for the comparatively small number of schools examined by the Inspector in person." The present Educational Inspector, a gentleman whose high attainments and ability are unquestionable, is also the Manager of Encumbered Estates in Sindh, and it is next to impossible that this latter office, involving as it does the most patient and laborious attention to the driest administrative details of numerous estates, and the settlement of numerous claims, can afford any scope or leave any time for the display of any fruitful activity in the Educational Department. Your memorialists therefore pray that your Honourable Commission will be pleased to emphasize this desideratum of the province in your report, and to move the Government to give to this province what it has not denied to the other educational divisions of the Bombay Presidency.

IV. (*a*) Your memorialists beg to bring to the notice of your Honourable Commission that the letter as well as the spirit of the Despatch of the Court of Directors, No. 46 of the 8th December 1852, which, like the later Despatch No. 49 of 1854, directed the establishment of scholarships in the English schools in Sindh "to maintain, while studying, those pupils who had much distinguished themselves at vernacular schools," has not been properly carried out. The educational one-third of the one-anna local cess was allowed in Sindh only from 1879-80, and this one-third is hardly sufficient to meet the requirements of the Educational Department. Memorialists propose that one-third of the whole local fund receipts, or one-half of the one-anna cess, should be set apart for educational purposes, and that, out of the increased grant, exhibitions should be awarded for inducing students in the village primary schools to join the taluka middle class schools, and the students in these latter schools to join the zilla high schools.

The utility of such exhibitions is self-apparent. Even in England, to quote the words of the Government Resolution dated 5th October 1863, Educational Department,—

"The cultivation of humane letters and the exact sciences was fostered in the remote districts of Cumberland by scholarships at Queen's College in the University of Oxford, in Cornwall and Devon by scholarships at Exeter College, in Wales by similar endowments in Jesus College. Scotchmen were attracted from Glasgow by exhibitions in Balliol College. Had it not been for this system, all learning would have been relegated to the metropolis and a few cathedral classes."

(*b*) Should the proposal of increasing the grant from local funds be adopted and the necessary legislative amendments made, it would be found feasible to supply many urgent needs at present experienced by the Educational Department. There is no doubt that primary instruction is capable of development in this province. That it should be developed is an educational truism. "We may spend millions year after year," said Mr. J. B. Peile in his report for 1870-71, "on great public works, but we shall never succeed in carrying the people with us in these beneficent enterprises until the masses are redeemed from the barbarous ignorance and superstition which now prevail." In 1877-78 and 1878-79 primary instruction was, according to the Educational Inspector, "injuriously affected by bad seasons and scarcity;" but His Excellency the Governor in Council was "constrained nevertheless to remark that the warning conveyed in last

year's Resolution, that redoubled efforts will be necessary on the part of all officers concerned, in order to maintain education in this Presidency in the position which it had previously gained, had not been sufficiently heeded," and after instancing Kaira, proceeded to say—"These examples sufficiently attest the necessity for energetic supervision and unremitting exertion both of the Civil Officers and also specially of the Educational Officers themselves if any improvement is to be attained . . . *This injunction applies with double force to the Province of Sindh, where the returns are unsatisfactory.*" The returns have grown comparatively more satisfactory of late, as is shown by the fact that, while the total number of scholars in Government as well as aided, in day as well as night schools, in 1880-81, was 14,623, in 1881-82 it was 15,959, *i e.* 1,336 more than in the previous year. The annual cost to Government of educating each scholar in 1880-81 was Rs. 1-3-2, while in the Southern Division it was Rs. 2-11-2, in the Northern Division Rs. 7-0-1, and in the Central Division Rs. 1-14-7. In 1876-77 Mr. Chatfield calculated that the municipal grants in Sindh were nearly equal to the municipal grants of the other four divisions put together. This explains the low average cost incurred by Government. Should the grant from the local funds be increased, your memorialists have no doubt that the sphere of primary education could be widened without any extra cost to Government. The cess-payers in Sindh generally endeavour to secure elementary instruction for their children, and it was remarked by the Bombay Government, in their Resolution No. 1199 of 1876, Educational Department, dated 3rd November 1876, that "the increasing disposition of the cess-payers to take advantage of the schools which are supported by the cess was most observable in Sindh, where cess-payers' children attending these schools had more than doubled."

Again, the number of night schools might be almost indefinitely increased. These schools are all maintained from local funds. They were first started in 1872-73 on a small scale, and Mr. Fulton observed that "though undoubtedly very suitable in large towns, it will be some years before the system becomes capable of much extension throughout the province." The schools, however, gave satisfaction, and in the Government Resolution, Educational Department, No. 544 of 15th May 1874, it was remarked that the night schools in Sindh "were popular with the artizan class of Mussulmans and were working well." In 1880-81 there were 12 such schools with 410 scholars, but your memorialists are confident that if the funds be forthcoming, and the vernacular masters be given to understand that they will get Rs. 3 or 5 extra for teaching a night school, and if the Deputy Inspectors and Government officials bestir themselves more actively than at present, these schools can be easily spread over the province.

(*c*) Besides granting regular exhibitions and extending primary instruction, the Educational Department would be enabled, from the increased local fund receipts, to improve the normal school at Hyderabad, which your memorialists regret is not as efficient as it could be made. Your memorialists concur with Sir Alexander Grant (*vide* his report for 1865-66) in holding that vernacular colleges for Western learning "will only be possible when large numbers, and perhaps several generations of scholars, have been habituated to think and express themselves on scientific subjects in the vernacular languages." But your memorialists are equally certain that a normal school, which aims only at imparting some knowledge of Persian and Sindhi, elementary science, mathematics, history and geography, without attempting to educe the ratiocinative and elaborative faculties of the students, "without soaking their mind in the spirit and text of the books" taught to them, without affording some material for thought and developing a lasting taste for letters, can hardly succeed in turning out competent masters from whom any zeal or interest in their work can be expected. Your memorialists would therefore propose that the standard of education in the normal class be raised, that there should be a division of labour among the masters, that better assistants be provided, and that the head-master and his assistants should each take up, and concentrate his energy on, one subject, and be responsible for the proficiency of the students in such subject; and lastly, that a normal school series of books be compiled by the Educational Translator, as at present there are no good text-books, and, specially as regards science, the students almost entirely depend upon the notes of lectures handed down from one generation of students to another.

The course of studies in the normal school should, your memorialists humbly submit, be regulated on the old venerable maxim *multum non multa*, and your memorialists have every hope that when it is so regulated, primary instruction will fall into a healthy, well-directed routine, and the trained masters will know how to discharge their humble but most useful functions of teaching the boys "to read, write, and count, and in some measure to think."

At the same time your memorialists think it advisable that the present normal school be made a superior vernacular school, with a system of drafting and exhibitions, for the purpose of imparting higher education in the vernacular, and that, as an inducement for prosecuting these higher studies, the students passing the highest examination be declared eligible for Government employment in preference to those who pass the lower public service examination. "It is with great difficulty," wrote Mr. Moore in 1867-68, and what he wrote then is equally true now, "that boys can be found willing to join our normal schools (there were two then, one at Sukkur which was closed in 1875-76, the other at Hyderabad), the salaries and prospects of advancement in

this department not being such as to induce them to follow the profession of schoolmasters." Memorialists think that the suggestion they have above thrown out, if coupled with a rule that the vernacular masters should be promoted to an assistant mastership in the normal school (the pay of which should be raised), would offer sufficient inducement to pupils to join both the training class as well as the superior vernacular class.

V. Your memorialists are sorry to find that instruction in the English language in the Anglo-vernacular and high schools in the province "is not combined with a careful attention to the study of the vernacular language of the district," as directed by the justly celebrated Despatch of 1854. The apex of the curriculum of these schools is the matriculation examination, and in the matriculation examination, if the returns be closely scrutinised, it will be found that but few students take up Sindhi as their second language. This is due to the following causes:—

(1) In the first place, there is no separate teacher of Sindhi in our high school, though there is a Persian teacher.

(2) Passing the matriculation examination in Sindhi does not entitle the successful candidate to entrance in a college.

The Senate of the Bombay University alone can obviate this last drawback, but the first can be easily remedied by appointing a Sindhi teacher in every high school. Such an appointment, however, of itself will not give any very extensive impetus to vernacular education, unless the Sindhi language is either not excluded from the Government colleges, or at least made a compulsory subject for boys up to the 6th standard. This latter course your memorialists think is feasible, and they accordingly recommend it for the consideration of your Honourable Commission. Some of the signatories to this memorial very well remember to have been themselves taught Sindhi in the high schools up to the 6th standard some years ago, and they do not see why a subject so easy for a native to master should not again be made obligatory.

VI. The vernacular of Sindh, as your Honourable Commission may be well aware, is made up of Sanskrit and Persian roots, but of many more of the former than of the latter. Before Persian was admitted as a classical language by the University (in 1869-70), Sanskrit was taught in the high schools in Sindh, and, your memorialists have not the least doubt, would have flourished had the same facilities for its study been provided as are now provided for the study of Persian. There was no separate teacher for Sanskrit as there is now a separate teacher for Persian. The masters were forced to pick up a little Sanskrit in order to teach the boys, and even with this makeshift, if the reports are to be relied on, the boys did make some progress. But as soon as Persian was allowed to be taken up as a second language by the University, the boys in the Hyderabad high school, already possessing some rudimentary knowledge of Persian, at once gave up Sanskrit, and the generation of scholars who succeeded them followed their course. In the Karachi high school, where the Amil element did not predominate, Sanskrit continued still to be taught, but gradually the accession of Parsi boys and the increase of Amils forced the department to appoint a Persian master for that school also. When the Anglo-vernacular school at Shikarpur was converted into a high school in 1872-73, the practice obtaining in the older high schools was implicitly and without question accepted and followed, although there would have been a very fair field for introducing Sanskrit at Shikarpur, where the Amil class is in a very weak minority and the mercantile class is the most influential.

Thus the study of Sanskrit has had no fair trial in Sindh, and this your memorialists cannot but lament. That the study of Sanskrit is appreciated in Sindh, appears from the recent application of the people of Shikarpur to the Collector to found a Sanskrit school, and the repeated prayers of the Hindu community at Tatta to the same effect. The genius of Sanskrit literature being in perfect accord with the inner life, the religion, thoughts, and sentiments of the whole Hindu population, it is a thousand pities that no encouragement whatever has been given to its diffusion and development in Sindh, and that it has been allowed to be superseded by a language which, copious and melodious as it is, is yet foreign to the spirit of the vernacular, has no religious motive in its favour, is hard of assimilation and incorporation, and cannot therefore afford that quickening and rejuvenating impulse which Sanskrit could have afforded, and can still afford, to Sindhi. It would, for example, be easier for a Sindhi *literatteur* to interest the Hindus of Sindh in a translation of Malati and Madhava, the Mudra Rakshasa, or the Ratnavally, than in a version of Nizamee's Shereen Okhusro or Jamis Zulee kha. And as a potent lever of reform, the Sanskrit drama alone would equal the whole poetical literature of Persia. Your memorialists suggest, therefore, that a Sanskrit teacher be attached to all the high schools in Sindh, and they themselves, in order to stimulate its study, are ready to fund a prize of Rs. 40 to be given to that Sindhi candidate who passes his matriculation examination with the highest number of marks in Sanskrit. Your memorialists would also suggest that Sanskrit be taught as a voluntary subject in the superior vernacular and training school as well as in the primary schools. The students in the former school can attend the lectures of the Sanskrit teacher attached to the high school at Hyderabad, and thus no extra expenditure will be necessary.

VII. The female schools in Sindh, your memorialists regret, are simply "*dilettante* institutions, not to be strictly criticised or treated with seriousness." In 1868-69, 22 female schools were first established, of which 11 were under female management. The proportion of Muhammadan girls in these schools was 74·3 per cent. In 1869-70, 7 more schools with 272 pupils were established. In 1870-71 the number of Government female schools was 32 and the number of scholars was 1,016. In 1871-72, two of the schools had to be closed on the ground of their inefficiency, but two new schools were opened. The number of scholars increased to 1,028, and Mr. Fulton wrote that it appeared "to be steadily increasing." In this year also Mrs. H. P. Costello was appointed superintendent of the female schools in Hyderabad, mainly through the generosity of Miss Mary Carpenter. In 1872-73 the number of schools remained the same, but that of scholars increased to 144. A female normal school was this year opened at Hyderabad under Mrs. Costello, "assisted by two native ladies of some education, a Mussulman, and a Hindu," and with 10 scholarships of Rs. 6 each attached to it. The number of pupils in this school on April 1st, 1873, was 16. "The Deputy Inspector," wrote Mr. Fulton, "is most sanguine about the success of this institution, and certainly something of the kind is required, for it is the incompetence of the teachers, I believe, that mainly retards the progress of female education in Sindh." In 1873-74 the practice of publishing Inspectors' reports was discontinued, but it appears from the Director's report that six inefficient schools were closed, and that of the Sindh normal school for mistresses, "there was as yet little to report," though the Hyderabad Deputy Inspector spoke "favourably of the progress made." The attendance, however, decreased to 9. In 1874-75, 10 Government schools (containing 226 scholars) were closed "because of the want of funds, and because the teachers were not efficient or able to keep up the attendance of pupils. Five of the schools that were closed were afterwards reopened as aided schools under native management; of the schools which remained the Inspector reported favourably." The normal school was examined in September by Mr. Fulton and he was satisfied with its progress. "Seven young women were presented and they all did fairly well. Some of them will be proposed for appointments during the current year if any suitable place can be found for them." The report for 1875-76 has this short note about the Sindh female schools: "The Sindh Inspector reports an improvement in the attendance at the girls' schools, and in the number of children presented for examination, which has risen from 255 to 368." "The Female Normal School at Hyderabad was examined in September. There were 8 women for the examination and they all did well." In 1876-77 there came a second crash. There was a decrease of 1 school and of 92 scholars (Government) and of 28 scholars (aided.) "Of the progress made in the girls' schools," wrote the Director, "there is little to be said, except that the Inspector gives much praise to the Larkhana School, which prepared pupils for the highest standard." The normal school was examined in November 1876, and of the seven women presented for examination all but one did well.

In 1877-78 Mr. Hart-Davies wrote as follows:—

"The only really satisfactory feature of the state of education is the great increase of girls' schools. There appears now to be a great demand for these institutions, especially in the large towns, such as Hyderabad and Shikarpur; and although the education is necessarily somewhat imperfect, owing to the early age at which the girls leave the schools, still a beginning is being made, and it may be possible as time goes on to induce parents to leave their girls still longer under tuition."

In this year, however, the Female Normal School "was closed as a failure," though the lady superintendent was still employed by the Municipality as superintendent of the girls' schools in the town.

In 1879-80 there was "an increase of 7 schools with 429 girls, against 3 schools with 174 learners during 1878-79." "In the large towns," wrote Mr. Hart-Davies, "female education *has become exceedingly popular*, and new schools are filled at once. Of course the education, owing to the early age at which girls leave school, is not of a very advanced description." The first girls' school for Hindus was opened at Shikarpur, and the Tatta School, "erected and patronised by the liberality of one of the leading merchants of the place," contained about 100 girls, and was thought "to deserve particular mention." In 1880-81 the Educational Inspector remarked on the difficulty of procuring suitable teachers, but reported that some progress was made during the year. The Larkhana School "gave instruction up to the highest standard taught in vernacular boys' schools, and the Hyderabad schools were "under the general inspection of Miss Florence Miles ever since the abolition of the female normal school there, and had improved considerably."

On comparing, however, the number of schools and scholars in 1870-71 and 1880-81, the result is not very gratifying.

Female Schools.	1870-71.		1880-81.	
	Schools.	Schools.	Scholars.	Scholars.
Government	32	1,016	22	1,320
Aided	1	105	2	170
TOTAL	33	1,121	24	1,490

Thus during these ten years there has been a decrease of nine schools and an increase of 367 scholars, *i. e.*, on the average about 37 in a year in a female population numbering 1,096,993 souls. The number of scholars in 1881-82 has, moreover, decreased from 1,490 to 1,323, *i. e.*, by 167, and the percentage of female scholars to female population is now so low as ·12.

Your memorialists think that the retardation of female education in Sindh is due to the following causes :—

(1) Social prejudices.
(2) Early marriages.
(3) Paucity of competent female teachers.
(4) Absence of separate standards suited to girls.
(5) Want of funds.

The first two of these causes can only be removed by the superior education of males. "I think," said Sir Alexander Grant in 1865-66, "that the education and civilisation of the male portion of the people in India, together with the example of the European community, will inevitably bring in the education of the women of India, but that the result will be very gradual and will be subsequent to many important social charges." The last three causes, however, it is in the power of your Honourable Commission to remove. That female education in Sindh cannot prosper without a training school for mistresses, if not a training college like that at Poona or at Ahmedabad, will, your memorialsts feel certain, be admitted. That *á priori* there can be but little difficulty in procuring pupils to receive a training in such school, and that in practice no insuperable difficulty was felt in procuring such pupils when a training school was first started, will also be admitted. Why was it, then, that the Female Training School at Hyderabad, under Mrs. Costello, was pronounced a failure? So far as your memorialists have been able to gather, the official reason assigned was that the trained mistresses refused to serve beyond their native city. Your memorialists think that in the present state of society this was exactly what ought to have been expected. Had the pupils been vernacular schoolmasters' wives, they would not probably have raised this objection; they would have been glad to serve where their husbands served. Your memorialists are of opinion that at present, and until a set of competent mistresses is trained, the Educational Department should confine their energies, in the direction of female instruction, to large towns and cities; that vernacular schoolmasters be encouraged to educate their wives by substantial annual bonuses; that at Hyderabad the Lady Superintendent be made a Training Mistress in addition to her ordinary duties; that the number of scholarships be increased from ten of Rs. 6 each to ten scholarships of Rs. 10 each, and five of Rs. 5 each; that these ten scholarships of Rs. 10 each be reserved for pupils from other towns and cities than Hyderabad; that in order to induce such pupils to come to Hyderabad, and to obviate the necessity of providing attendants for unprotected females, the training school should be located in the most respectable quarter, and should have a set of lodgings and a boarding-house with one or two female servitors attached to it; that if possible the Training Mistress herself should be resident in the same block of buildings; that as a guarantee to their parents and guardians for their security from immoral influences, strict discipline should be maintained among the resident pupils, and no males allowed to enter unless under very exceptional circumstances; that measures should be taken to encourage the supervision of respectable lady visitors, European and Native, and that such visitors, specially the former, be invited to assist in the annual examination, if not wholly to conduct it themselves.

The absence of separate standards for girls is, in your memorialists' opinion, a very great drawback. At present the standards for the girls' schools are the same as for the boys' schools, but as a matter of fact the Educational Department very wisely does not insist upon their strict enforcement in the case of the former. Your memorialists are not aware whether the girls that passed the boys' 6th standard at Larkbana were examined in the 26th proposition of Euclid prescribed for that standard, or whether they were asked to prove scientifically the rotundity of the earth, to define intelligently the various technical terms of physical geography, to give the dates of a dozen battles and half a dozen annexations, and to describe the main events during the administration of a Governor General, or of a Mogul Emperor, as narrated in the dull, dry school history of India. Your memorialists complain of the absence of any interesting and instructive text-books for girls, specially in history and geography; they complain of the *inertia* of a girl's studies, the unattractiveness of the whole curriculum, and its inutility and unfruitfulness in after-life. In their opinion a pretty fair acquaintance with the three R's, accompanied with poetical recitations, a little drawing, a great deal of knitting, darning and embroidering, some knowledge of floriculture and of the culinary art,—an art which the Royal Family themselves have not disdained to learn,—will be a thousand times more useful and more attractive to a girl and her parents, more capable of making her a worthy daughter, a good wife, and an excellent mother, in the present state of society, than a system of parroting and cramming so distasteful to young minds and so infructuous in results. Should their suggestion be adopted, memorialists have not the least doubt that the percentage of female scholars to female population will be much more hopeful and cheering

than it is now, and that the parents and husbands of the girls educated will be much more grateful to Government than they have cause to be at present.

Memorialists of course need not remind your Honourable Commission that the course of studies in the training school for mistresses will mainly depend upon the standards prescribed for the primary girls' schools.

As regards the funds, your Honourable Commission is well aware that, though the £1,000 sanctioned by the East India Company under the charter of 1813 was increased nearly seven or eight fold every twenty years up to 1853, it has not been increased since 1853. In 1871 Mr. J. B. Peile, discussing the effects of the decentralization of finance introduced by the Financial Resolution of December 14th, 1870, after pointing out that "the first essay at provincial taxation had encroached on the field of local rates, which was proportionately narrowed," that "every increase of land revenue actually paid by the masses will diminish their power of supplying local rates," and that "the financial interests of the Central and Local Governments will clash, when revisions of land revenue settlements were under discussion," suggested as a remedy that "a fixed percentage of every future enhancement of the land tax should be made over to the Local Government for education and local works, and that the educational third of this percentage should be devoted to primary instruction." Your memorialists submit, for the consideration of your Honourable Commission, whether on these grounds the educational grant should not be increased. At any rate they recommend that, in order to ensure any tangible progress, the sum now devoted to female instruction be increased, if not from imperial sources, then from the increased share of the local cess (as already advocated by them).

In their Resolution No. 544 of the 15th May 1874 the Government of Bombay "fully recognise the importance and civilising tendency of female schools;" and according to the Despatch of 1854 "a far greater proportional impulse is imparted to the educational and moral tone of the people by means of female education than by the education of men." Your memorialists are convinced that "those vast moral and material blessings which flow from the general diffusion of useful knowledge," and which the Despatch of 1854 hoped that "India may under Providence derive from her connection with England," will not be conferred upon her if female education is either neglected or misdirected.

VIII. Before passing on to aided and indigenous schools, your memorialists beg to bring to the notice of your Honourable Commission three minor points in connection with Government institutions, the foremost of which is the absence of any school libraries in all primary and in most of the middle class institutions in Sindh. These silent but ever-active nurseries of thought and culture ought to have a place, even though on a humble scale, in these schools, and your memorialists have every confidence in your Honourable Commission remedying this salient defect as soon as it is pointed out. Every primary school might be furnished with at least the few Sindhi books published by the Educational Department and the Vernacular Literature Committee, and every middle class school with a petty collection of interesting and easy English classics.

(*b*) Secondly, in some of the large towns in Sindh no prizes are distributed in the primary schools,—for instance in the Arabic and Hindu Sindhi schools at Karachi. Moreover, the departmental order that no prize-books should be selected which are not procurable at the Curator's at Bombay has not worked well, and resulted in many students getting books not at all to their taste. Your memorialists therefore pray that the prize fund be increased, that the above order be annulled, and that the masters in primary as well as in secondary schools be not hampered in their selection of prize-books.

(*c*) The number of free studentships in the high and middle schools is now 5 per cent., formerly it used to be 20 per cent. Considering the poverty of the people, your memorialists would recommend that in Sindh it should be at least 10 per cent.

IX. The aided institutions in the province, excluding the European and Eurasian schools, are either Anglo-vernacular or vernacular schools. There are but five Anglo-vernacular schools, of which there are two at Karachi and three at Hyderabad. Very recently the Director of Public Instruction refused a grant-in-aid to the English branch of the two schools started and maintained by two private individuals at Hyderabad, while allowing such grant to schools supported by associations like the Virbaiji school and the two mission schools. On the strong recommendation, however, of the Local Fund Committee at Hyderabad, the Director was induced to register the first two standards of the above schools for grants from provincial funds, but refused to register their third standard. Your memorialists submit that as private educational enterprise is yet in its infancy in this province, this course was unadvised and impolitic, and they therefore recommend that the third standard should be registered for grants as before.

The number of private vernacular schools is now on the increase, and will further increase if the scale of grant-in-aid is somewhat raised. The instruction imparted in some of these schools is almost as efficient and thorough as in Government schools, but your memorialists are

afraid that the physical education of the boys is totally ignored, and that their health is often undermined. Your memorialists feel sure that the authorities can very easily remedy this defect by a gentle remonstrance.

X. Turning towards the indigenous schools, your memorialists, while admitting that there are no less than 897 such schools in the province, containing 9,417 scholars, and that the rules framed by Mr. Fulton in 1873-74 for these schools are characterised by wisdom and good sense, cannot but regret that as a rule the knowledge imparted in these schools is fragmentary and unsystematic, and not productive of good results. "It is not the best reader of the Persian poets," said Major Goldsmid in 1858-59, "nor the smatterer of Arabic, who is the most liberal-minded man or the most disposed to listen to reason. The explorator of such ordinary oriental lore as a Sindhi moola can put before his flock will generally continue to select that knowledge which 'puffs up' rather than edifies. And naturally enough they have found nothing sound or wholesome in their studies, nothing—but appeals to the eye or the ear by caligraphy or faultless metre,—*no appeal to the mind that is not clouded and unintelligible.*" Your memorialists would therefore ask your Honourable Commission not to be misled by the large number of these schools and scholars, but rather to exclude them from your consideration in estimating the educational progress of this province. "Nothing can be made of indigenous schools," wrote Mr. Peile in 1870-71, "without training the masters, and to subsidise them as they are would be nearly as expensive as to supersede them by cheap Government schools, which latter I consequently prefer to do." The indigenous schools are at present a good foil to the Government schools, and so far perform a useful function. The 28 indigenous schools recognised by the Educational Department are also deserving of aid, as they are compelled to teach the Sindhi, and, to quote Major Goldsmid again, "in spite of hereditary recklessness of grammar and syntax, it is something for the Sindhi to be able to express his ideas on paper and to understand the written expressions of another." But the unrecognised indigenous schools are hardly a factor in the educational system of Sindh, although they teach no less than 8,436 Muhammadan children, because their method is faulty, their instruction hardly secular, and their results *nil*.

XI. One more point remains yet to be noticed, and that is the state of vernacular literature. Memorialists have already adverted to the delay in appointing an Educational Translator, to the slow progress of the Vernacular Literature Committee, and to the absence of good text-books. That there is no demand in Sindh for vernacular literature cannot for a moment be maintained. When a translation into Arabic Sindhi in 1857-58 was made of a Persian work, the Hikayat-oos-Saliheen—"Lives of Holy Men"—Major Goldsmid wrote as follows: "The pabulum is actually devoured; it is seized upon by smart lads as their daily food. The misfortune is that they have not more. They would consume twenty times the amount if set before them." That misfortune still continues, and vernacular literature is still starving. So far as your memorialists are aware, prizes were only thrice offered by the Educational Department,—once in 1870-71, when Rs. 1,000 in all were offered for two translations (one of Johnson's Rasselas, the other of Smile's Self-Help), and for an essay on the condition of Sindh under the Talpurs. In 1871-72 the Director's competition prize was offered for a "novel descriptive of domestic and social life" in Sindh. In 1872-73 a prize of Rs. 300 was again offered for the best translation of Rasselas, and two more prizes of Rs. 200 and 125 for the best and second best poem on the Conquest of Sindh by the Talpur Dynasty. Of these works the translation of Rasselas alone was attempted and completed. This result seems to have damped the ardour of the Educational Department. But your memorialists are of opinion that there is no cause for discouragement. It does not follow that a translation or an essay not attempted in 1871 will not be attempted in 1881, or that a work not attempted in 1881 will not be attempted in 1891. Your memorialists therefore recommend that competition prizes should be offered for choice translations and original works; that for this purpose larger funds should be placed at the disposal of the Vernacular Literature Committee; that all the books passed by the Committee should be published; and that the old Sindhi classical works should be reprinted and annotated.

In conclusion, your memorialists commend this humble representation to the earnest attention of your Honourable Commission, and have every hope that it will receive favourable consideration.

And as in duty bound, your memorialists, shall ever pray.

KARACHI,

The 5th November 1882.

Address from the Promoters of the New English School, Poona.

To—The HONOURABLE DR. W. W. HUNTER, C.I.E., President of the Education Commission.

SIR,—We, the promoters of the new English School, an institution founded with the object of facilitating and cheapening education, and also of improving the system of instruction followed

by Government, embrace this opportunity of presenting you this address expressive of our highest appreciation of the step taken by Government in appointing a Commission, among the chief functions of which is that of ascertaining our educational wants.

Properly speaking, the question of education in India ought to have been the first to engage the attention and serious consideration both of the sons of the soil and its governors. But political questions, naturally enough, got predominance, and the question of education comes to be attended to as a part of the local self-government scheme, which, under the auspices of His Excellency the Viceroy, promises to effect great changes in this vast empire of Her Gracious Majesty the Queen-Empress of India.

We believe a nation that has not taken its education in its own hands cannot soon rise in literary, social, or political importance, and it was this thought that prompted us to open the new English School with the object of doing something calculated to bring about, though to a small degree, this desired end. This school was started by our late lamented friend, V. K. Chiplunkar, with the assistance of two of us. But during the short period of its existence the institution has succeeded in enlisting wide sympathies, both here and in the mofussil, and the number of students at present on the roll is almost 600—a number as large as if not larger than that in the local High School. As for its efficiency, it may be mentioned that it has succeeded in carrying the first Jagannath Shankarshet Sanskrit scholarship for two successive years.

Our views with regard to the wants, improvements, &c., in high school education will be before the Commission in the evidence of Mr. Vaman Shivaram Apte, our representative, and we do not, therefore, state them here. But one fact we beg to state, and it is that our object is to throw as little burden upon Government as possible until the students reach the standard of higher education; and should Government be pleased to approve of our scheme and the plan of our working, a small encouragement will suffice to enable us to spread this scheme of giving education, adapted to the wants of the people, over the greater portion, or at any rate in the principal towns, of the Presidency in a short time.

In conclusion, we sincerely trust that, ably assisted as you are by competent educationists in the solution of the great problem of education, you will propose to Government such measures as would encourage our idea of national education, and would give a strong stimulus to the free growth of indigenous private enterprise in the country.

POONA, NEW ENGLISH SCHOOL,
The 8th September 1882.

Free translation of the Sanskrit Memorial from the Shastries and Laity of Poona.

To—The Honourable, the learned and benevolent Dr. W. W. HUNTER, C.I.E., President of the Education Commission.

The humble Memorial of the Shastries and Laity of Poona

MOST RESPECTFULLY SHEWETH,—That when, in the year 1818 of the Christian era, the sovereignty of this country passed into the hands of Englishmen so well distinguished for their industry and other noble virtues, the Right Honourable Mountstuart Elphinstone, whose eminent statesmanship and lively interest in the general well-being of the people have endeared his name to every person in this country, was at the head of affairs in the Deccan. Bent on doing good to all the classes of the native community, and appreciating the true value of the Sanskrit language, in which are treasured up all varieties of knowledge, and especially its importance as the great and only repository of the sacred lore of the Hindus, he established a Sanskrit pathsala at Poona, with the intention of giving a stimulus to the study of that language, and entrusted the work of instruction in it to men well versed in the Vedas and Shastras. The sum devoted to charitable purposes under our old sovereigns was five lakhs of rupees, which was now reduced to two lakhs. Out of these two lakhs Mountstuart Elphinstone allotted Rs. 50,000 to the pathsala, for which benevolent act of his we are deeply indebted to that illustrious statesman. This sum continued to be devoted to that purpose from 1821 to 1836, in which year it was cut down to Rs. 18,000. The chief instructors in Grammar, Logic, Rhetoric, Law, Astronomy, Medicine, and Philosophy received Rs. 60 each as their monthly stipend. Their assistants, as many in number, received Rs. 40 each. The salary of each of the three teachers of the Rigveda and the Taitareya and Vajasaneya Shakhas of the Yajurveda was Rs. 40 and that of their assistants Rs. 20 per mensem. There were also 100 paid scholars in the pathsala receiving each a monthly scholarship of Rs. 5. After a course of seven years' study the students were examined in the different branches of learning. Those who passed with credit in this examination were awarded a prize of Rs. 60 each, while those who simply passed received half the sum. Such students as did not enjoy the benefit of scholarships were paid between Rs. 5 and 20 every year, according to their respective abilities, by way of encouragement; and the reward of such students after their passing the final examination was

either Rs. 150, 200, or 300, according to their merits. The allowance granted to examiners, who were five in number, was Rs. 100 each. One of the instructors already mentioned acted as Principal and received Rs. 40 in addition to his pay. The Ganesh Chaturthi festival, which used to be splendidly celebrated every year for the smooth working of the institution, was no small item in the budget of expenditure. A considerable sum of money also used to be expended on the occasion of the festivities of the Dipwali and similar other holidays.

Thirty thousand rupees were in addition annually distributed as dakshina (prize-money) among learned men from all parts of the country, including no small number of students from this institution after they had passed a test. This kept alive for a long time the study of the Vedas and Shastras in towns and villages by turning out a large number of able teachers in the different branches of knowledge.

But this state of things did not last long. In an evil hour some local authorities took it into their head to deny us instruction in the Vedas, which are the basis of all religions, by abolishing in 1836 the Veda branch of the pathsala. In the same year the system of granting dakshina to new scholars out of the savings caused by the deaths of some of the old ones was put a stop to. Some time after this the classes for Astronomy and Medicine also were made by them to suffer the same fate. In 1844 Major Candy formed a class for giving English education to native boys. At last, disregarding the universal opinion of men versed in Sanskrit learning, that a thorough and ready knowledge of any one of the different Shastras requires a study of not less than twelve years,—persuaded that the knowledge of sciences as imparted by the Sanskrit Shastras is meagre if uncombined with an acquaintance with the English tongue and the several sciences treated of in it, and treating with contempt the idea of attaining proficiency in any one of the branches of knowledge by the old system of instruction,—the English authorities, in 1851, tore up by the roots the long-nourished tree of Sanskrit learning.

Out of the thirty thousand rupees originally set apart for dakshina every year, only Rs. 20,681-12-2 go by the name of Dakshina Fund at present. Of this but a trifling portion actually falls to the lot of men versed in Vedas and Shastras. Most of the learned men that were entitled to dakshina have died and their places have not been supplied by others. A noble exception to this unwelcome practice occurred in the year 1850, when Mr. J. W. Hunter, agent for the Sirdars and Judge, in sympathetic response to the requests of the Shastris, granted Rs. 3,000, half of which only was bestowed on new scholars, the other half being devoted to the encouragement of vernacular literature. The dakshina distributed last year amounted only to Rs. 1,413-3-4. This, together with a sum of Rs. 100, which is granted to the Sanskrit School at Nasik, forms the sum total now expended for the encouragement of Sanskrit learning. The remaining Rs. 19,168 are employed partly in patronising original writers in Marathi, partly in paying the Professors and Fellows of the Bombay, Poona, and Ahmedabad Colleges, and partly in assisting the Training Colleges at Poona and Dharwar and such other institutions of public utility.

But who will like to see others thrive at his expense? In what country enjoying the benefit of good government is the teaching of the Scriptures and Shastras neglected? Here we beg to respectfully draw the prominent attention of the Commission to the express promise given in the Education Despatch of 1854, paragraph 8, that the study of Sanskrit and other Oriental languages shall on no account be discouraged, and also to the fact that there has been a gradual reduction in the amount originally granted for the encouragement of the study of the Shastras. This has led to the complete ruin of the Sanskrit pathsalas—a loss which has been keenly felt by several German linguists like the eminent late Dr. Haug and Dr. Kielhorn, and many educated natives who can best judge of the comparative merits of the old and new systems of Sanskrit study. They are decidedly of opinion that the abolition of the old system has made a thorough and accurate knowledge of the Shastras quite impracticable, and that therefore the restoration of old schools is an absolute necessity. At Benares there is, even now, a college for the exclusive study of the different Shastras maintained at Government expense. But here we have no school of that sort except the one established by the late Yadunath Maharaj (spiritual head of the Bhate caste), which, for want of sufficient funds, and consequently of the able teachers, has been dragging its feeble life in obscurity. Moreover, the instructions imparted in the school being confined to the doctrines of a particular sect, it is precluded from being useful to the general public.

Thus this Deccan, which was once illumined by a firmament of mighty stars of learning, now seems, as it were, plunging in total darkness for want of the requisite State support to the cause of the study of the Shastras. We therefore most humbly pray that, before the race of the learned old Shastris is not quite extinct, your Honour will spare no pains in re-establishing the old well-known pathsalas, and thus win the glory of restoring to this country the lost light of its ancient learning.

POONA,

The 9th September 1882.

To—The PRESIDENT and MEMBERS of the EDUCATION COMMISSION.

GENTLEMEN,—The Bombay Missionary Conference having been requested by the Government of India to lay before you some expression of its views regarding the position of aided education in the Bombay Presidency, we have the honour to submit to you the following statement:—

1. We would, at the outset, ask the attention of the Commission to the general working of the grant-in-aid system in this Presidency. With the exception of one or two fixed grants, continued in accordance with pledges made to certain schools before the present grant-in-aid system was introduced, and a number of small grants to indigenous schools, all grants in aid of education in this Presidency are made upon the principle of "payment by results"—results being understood to mean the results of certain periodical examinations.

This system is liable to many defects, even under the most favourable circumstances, and with the fairest possible administration. It cannot be supposed that the educational results of a year can be adequately tested by the few questions which it is possible for an Inspector to put in the course of a brief examination. Nor is it possible for boys, in such circumstances, to do justice to themselves. It is the frequent experience of those who have observed the performances of boys at these examinations, that they are generally inferior to their performances in their daily class-work, and that often those who have attained the highest proficiency in the work of the year fail through nervousness, or some such cause, to satisfy the Inspector, who has no acquaintance with their real attainments. This difficulty, it must be remembered, is peculiarly great in this country, in which native boys are not accustomed to hold much intercourse with Europeans.

2. But, apart from these general considerations, there are special objections to the system of "payment by results," as administered in this Presidency.

The first of these, which we would note, is the varying standard of the biennial examinations by which these results are determined. In India the *personnel* of the Educational Department is constantly changing. Hence it is not unusual for successive examinations to be conducted by different officers, and striking discrepancies, not to be accounted for simply by fluctuations in the efficiency of the schools, are of constant occurrence.

But, secondly, these difficulties are aggravated by the peculiar relation in which Government Inspectors stand to aided schools. They are members of the Government Educational Department, in some cases they have been masters of Government Schools, and they not unnaturally bring with them into their work as Inspectors a feeling of antagonism towards what they regard as rival institutions. We may add that Inspectors are frequently assisted in their examinations by masters employed in local Government schools.

We do not desire to criticise motives; we believe that this is the natural result of the present relation of Government to education in this country. But we are compelled to state that no one connected with aided schools would infer, from the general attitude of Inspectors, that it was their aim to encourage the development of this department of education in accordance with the principles of the Education Despatch of 1854.

We would also state that this feeling of antagonism is carried into the higher examinations, namely, those of the University. The year 1881 affords a notable example of this. Candidates in the examinations were asked by Government Professors, acting as examiners, to what school or college they belonged. We regret to state that in some cases remarks were made tending to the disparagement of aided institutions in the eyes of the students. This is no private matter; it is one which has been to some extent already ventilated in the public prints.

We refer to these things as showing that a spirit of antagonism towards aided institutions unquestionably exists, and that aided education in this Presidency is not regarded as, in any proper sense, under the patronage of Government, or as an interest which Government is bound to foster, but rather as a rival, which the officers of Government seem bound to oppose. Lest we may be supposed to attribute these feelings to all the officers of Government, we are glad to be able to state that there are distinguished exceptions. Still this feeling of opposition is sufficiently general to show what is the inevitable result of the unequal relation in which Government stands to education in the Presidency.

Thirdly, we would point out that the rules under which payment by results is made are so framed as to yield the smallest possible grant. Subjects are sub-divided, and it is enacted that failure on the part of a pupil to pass even in one sub-division deprives the school of the grant on his account for the whole subject. Such a rule affords an examiner large scope for reducing the grant by undue severity in the details of any subject. To elucidate the point fully would require a statement of minute details with which we do not wish to trouble you at present.

3. That Government does not regard the development of aided education in this Presidency as one of the objects which it is bound to promote is most clearly shown by what took place in the year 1876.

The Director of Public Instruction, in recording the work of his Department in respect of aided schools, thus writes (Report of the Director of Public Instruction in the Bombay Presidency for the year 1876-77 :—

"The total cost to Government of all aided schools was therefore Rs. 96,928, while the returns from managers show an expenditure of Rs. 3,74,900 from private funds."

"Under the liberal grant-in-aid rules published in 1872, the number of aided schools has in six years risen from 85 to 255, and the number of scholars from 9,147 to 20,099. But provincial funds being no longer able to meet the growing demands of aided schools, a revision of the rules was ordered by Government during the year under report. For the purpose of this revision the managers of the most important of the schools under recognised management were invited to a Conference; and His Excellency the Governor in Council, after considering the recommendations made at this Conference, was pleased to issue *new rules, which withdraw grants for passing matriculation and grants for salaries, and reduce by one-half the grants for passing the F.A. and B.A. examinations.** The grants for the school examinations have been left as before; but *the attendance qualification has been raised from 75 to 100 days,** a form of school register has been prescribed, and a day of attendance has been defined as meaning not less than four hours of instruction given on the same day."

At the same time four private native high schools were struck off the list of registered schools. To this the Director refers in his Report for 1877-78 in these terms :—

The falling off recorded may possibly be *attributed to the cessation of the Government grant,** and the consequent inability or unwillingness of the proprietors to employ teachers thoroughly qualified to teach up to the Matriculation standard."—(*Report for 1877-78, p. 31.*)

These extracts, in which the present Director of Public Instruction—an impartial administrator—describes the necessity under which he was placed of cutting down the grants, whenever the rules under which they were administered had begun to accomplish the end for which they were supposed to have been drawn up, demonstrate the unsatisfactory nature of the relation in which Government stands to aided education in this Presidency. It is determined beforehand that, however efficient or successful aided schools may prove, the amount allotted, *viz.*, Rs. 70,000, must not be exceeded. Under such a Procrustean system, if aided schools are so efficient as to establish a claim to more than Government has beforehand decided to grant, either such sweeping reductions as those above described must be made, or, as such changes cannot be often attempted, the severity of the examinations must be increased, and a smaller number of boys passed.

4. As the Commission is confining its attention to native education only, it is necessary that we should here point out that of the sum thus voted for grants-in-aid a very large proportion is allotted to European and Eurasian schools. For example, to take the case of high schools to which we now specially allude, out of Rs. 36,093 granted in 1879-80 (we choose the report of this year because of the conveniently arranged tables which it contains) to aided high schools, only Rs. 13,862 were obtained by high schools for natives.

In dealing with the educational returns for this Presidency, it is most important that this analysis should be made, for when European and Eurasian schools are thus set aside, the smallness of the sum granted to aided schools for natives is at once apparent. And yet, small as it is, it is allotted in that fixed and predetermined manner to which reference has been made. Under such a system, aided schools receive no encouragement, and several of them, had they not been strongly supported by the societies to which they belong, would have ceased to exist.

5. The changes made in the grant-in-aid rules in 1876 were both great and sudden. The rules as thus altered are still in force. No grant-in-aid for teachers, or for boys who pass the Matriculation examination, is now given. This latter change has produced a strange want of continuity in the system. For all standards below Matriculation, and for the University standards immediately above it, grants are obtainable, but not for the standard in which the work of our high schools culminates, and which of all the standards costs us most. To several of the aided high schools this sudden deprivation of the grant for Matriculation occasioned a loss of from Rs. 1,000 to Rs. 2,500 annually—a diminution of income which has been most seriously felt.

6. In this connection we beg to bring before the Commission more in detail the facts regarding high schools.

In the Report of the Director of Public Instruction for 1879-80 it is stated that the number of Government high schools is 18, with an aggregate average attendance of 3,412; and that there are 10 aided high schools for natives with an aggregate average attendance of 1,927.

From this it appears that the average attendance in the aided high schools is equal to that in the Government high schools, and that more than one-third of the total number of pupils attending high schools are in aided institutions.

* The italics are our own.

The following table exhibits the facts with regard to attendance and cost :—

	No. of Schools.	Aggregate average attendance.	Total Cost of each Pupil.	Cost to Government of each Pupil.
		Rs.	Rs.	Rs.
Government High Schools	18	3,412	77	37
Aided High Schools	10	1,927	37	9

These figures show that while aided high schools are conducted at about half the cost of Government schools, the grants-in-aid given by Government to these schools are not only small in the aggregate, but also utterly out of proportion to their comparatively moderate expenditure. Even if Government should agree to bear a moiety of their expense, the cost to Government of the education of each pupil would be only half of what it is in Government schools on the present system.

7. A comparison of the efficiency of these schools, as indicated by the results in the last Matriculation examination (1881), shows that Government high schools passed on an average 37 per cent. of the number of candidates sent up, while the proportion of successful candidates from aided schools for natives was 40 per cent.

The examination returns for 1880 give 40 per cent. for Government schools and 49 per cent. for aided schools. This fact is referred to in the Government Resolution on the Report of the Director of Public Instruction for 1880-81 (see page 141 of the Report).

We do not carry this comparison into the lower standards. We believe that if such a comparison were made from the data supplied by the Director's Report, it would show a result very disadvantageous to aided schools. But with regard to this, two considerations must be borne in mind, first, that the examinations which yield these results are conducted with a view to the assessment of a grant-in-aid, the general limits of which are previously determined; and, secondly, that the returns for the two classes of schools are tabulated on quite different principles, so that the figures contained in the reports do not really represent the comparative efficiency of the schools. The method by which the percentage of boys who pass under all heads is reckoned is not the same in both classes of schools. In an aided school, a boy who fails in an examination under any head may on the occasion of the next examination be presented for the subjects in which he previously failed. When such boys pass, they are not reckoned as having passed under all heads in the Government returns, while in Government schools, on the other hand, a boy who fails partially in any year, and is not promoted to a higher standard, may be examined in the following year in all subjects, and if he pass, as he is almost certain to do, he is reckoned in the percentage of those who pass under all heads, and his name goes to swell the Government returns for his school. For the purpose of payment by results such an arrangement may be necessary, but it renders the returns valueless for the purpose of a comparison.

8. We would add that in this Presidency little encouragement is given to private schools in the strict sense of the term. Only schools which are under what is called "recognised management" are registered for grants-in-aid. Several private high schools, which were struck off the list of aided schools during a time of financial pressure, are allowed to remain without Government support, with what result has already been seen (see quotation given above from Report of Director of Public Instruction for 1877-78).

9. In striking contrast with what was done in 1876 to reduce the support given to aided institutions is the action of Government in relation to its own high schools. This is exhibited in the following statement :—

Year.	No. of pupils in Government High Schools.	Amount spent from Provincial Funds.		
		Rs.	A.	P.
1876-77	3,273	1,15,424	14	4
1877-78	3,435	1,22,205	8	6
1878-79	3,423	1,30,807	5	0

During the year 1877 Government was maintaining expensive high schools, some of which, such as those of Ratnagiri, Ahmednagar, Nadiad, cost Government from Rs. 64 to Rs. 72 per pupil, while the corresponding aided institutions, which were dealt with so severely, cost the State on an average only Rs. 9 per pupil.

10. Not only does this financial statement show the inequality of the relation in which Government stands to aided institutions, but the Government Resolutions annually published also exhibit occasionally traces of the same partiality. If Government schools are successful, Government expresses satisfaction, and if they are unsuccessful regret; but it is only rarely that any notice is taken of the success or failure of aided institutions, except in connection with the dissatisfaction that is felt when Government institutions exhibit a comparative falling off. The reverse state of things calls forth little sympathy from Government on behalf of aided schools.

At page 33 of the Report for 1879-80 the Director of Public Instruction writes:—

"Government schools show a decrease of 153 pupils; but the decrease occurs in the schools which are subject to competition, and there is an increase in the Ratnagiri, Thana, and Sholapur schools which have no rivals to contend against."

On this the Government Resolution, page 2, has the following minute: "It would be more satisfactory if they held their own."

That Government should manifest this special interest in its own institutions is most natural, and in the present relation of Government to education such a preference is unavoidable; but the question at once occurs,—Is it right or desirable that Government should stand in this relation to any one portion of the education of the Presidency to the exclusion of the rest, and must not aided education, under such a system, be exposed to great disadvantages? We have no objection to rivalry and emulation; it is most desirable that such a competition should exist; but it is impossible to regard that competition as fair and natural in which the whole weight of Government patronage and prestige is thrown into one scale. It is hard to get rid of the impression that our institutions are only tolerated, not supported or encouraged, by the State, and that should they cease to exist little regret would be felt.

With respect to the course of education in high schools, we would recommend the institution of a seventh standard Government service examination distinct from the Matriculation examination of the University, for the standard of the Matriculation examination is not adapted to those pupils who have no intention of taking up a Univerity course, but who merely desire a certificate of qualification for civil employment.

11. *Colleges.*—The aid given to colleges is still smaller in proportion to expenditure than that given to high schools.

We exhibit the facts regarding colleges in the following table:—

Year.	No. of Students in		Total Cost of each Student.		Cost to Government.	
	Government Colleges.	Aided Colleges.	Government Colleges.	Aided Colleges.	Government Colleges.	Aided Colleges.
			Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
1879-80	243	70	557 4 0	405 11 9	360 14 9	50 5 9
1880-81	291	113	497 11 11	263 11 5	316 4 7	52 9 7

The amount of grant-in-aid represented in this statement will at once be seen to be most inadequate—one-eighth and one-fifth of the total expenditure.

It is in this department of education, especially, that the system of payment by results works most unsatisfactorily. The efficiency of aided colleges does not vary much from year to year, but the amount of aid given does. It is dependent on a fluctuating standard, *viz.*, the examinations of the University. It is the opinion of many connected with the Bombay University that the standard of the examinations exhibits a very great variation from year to year, and this bears with special hardship on aided colleges which must maintain a constant expenditure. We have alluded to the varying standard that is applied to schools; we believe that the University examinations exhibit the same defect in at least an equal degree.

In the Report of the Director of Public Instruction for 1876-77 it is stated that the grants for students in aided colleges who passed the F.A. and B.A. examinations were reduced by one-half. This sweeping reduction was only accomplished through the influence of a large number of school managers who were less specially interested in the higher education of natives.

12. But we must ask your attention to one or two more patent evils in the present system as applied to colleges. There is no encouragement given to the highest department of the College course. Aided colleges are not encouraged, so far as the assistance of Government is concerned, to prepare students for the examination for the degree of Master of Arts. No grant is given on account of candidates who pass this examination, and the same holds true of the B. Sc. degree when it is taken by a student who has already passed the B.A. examination.

Lastly, whatever may have been the motives which led to the introduction of the rule to be now stated (and we have reason to think that the apparent intention of the rule is good), it is a great hardship to aided colleges that the grants for the second and third year of the Arts course can only be given on account of students who have attended the aided college in question from the beginning of the course. A grant is given on account of each student who passes any one of the three University examinations; but in order to earn a grant in the second examination it is necessary that the student should have passed the first from the same college, and in order to earn a grant in the third examination it is necessary that the candidate should have passed both the first and second from the same college; or, to put it more simply, for the first grant two college terms must be kept, for the second four, and for the third six. The result of this is, that in the case of a student who has spent even one term in another college, instruction during the remaining five terms is unaided, or aided only when the student is unfortunate enough to fail in the examination and requires to keep his term over again. Now it is a fact that for various reasons, some good and some bad, students do change their colleges, and it is no less true that the labour bestowed upon a student during the second and third year of his course is not lessened by the fact of his having spent the first year or any part of it elsewhere. In this way a proportion of the work done by aided colleges is quite unaided. We are not aware that it makes any difference to a Government college that a portion of its students have attended any other college during any part of their curriculum, but this fact is sufficient to deprive an aided college of any title to a grant on account of such candidates.

The injustice of such a rule seems all the greater when it is remembered that Government is most lavish in its expenditure on its own colleges. In 1880-81 the expenditure of Government from provincial funds on its own colleges was Rs. 92,039; on aided colleges Rs. 5,943; the average attendance being 291 in the three Government colleges against 113 in the two aided colleges.

13. *Primary education.*—We content ourselves with drawing attention under this head to the proportion of primary to higher education in the Presidency. This proportion may be represented, in terms of the total expenditure, by 40 per cent. for primary education against 30 per cent. for higher education—the remaining 30 per cent. being made up by charges for direction and inspection, technical schools, and miscellaneous items.

We believe that the proportion of the public revenue devoted to this department of education is quite inadequate to the work of educating the masses of the people. We consider that while aided schools may be expected to take part to some extent in primary education, only a Government system which will follow the people into towns and villages, in which private enterprise has not yet been awakened, will be able effectively to grapple with the problem.

It is true that there have been cases in which Government primary schools have been closed for want of pupils; but we learn also that, on the other hand, many applications for schools have been declined for want of funds. The obvious remedy for this state of things is a reduction of expenditure under the head of higher education and the application of the saving thus effected to the promotion of primary education. We believe that there are certain expensive institutions in the department of higher education which might be closed or handed over entirely to local management. The revenue that would thus be set free for primary education would go to develope the general education of the people. As an instance of what may be done in this direction we would point out that the Government Gujarat College costs Government only one-fourth of its whole expenditure, on account of possessing an endowment fund raised by the inhabitants, which, together with municipal grants and fees, yields Rs. 8,000 annually. This college is practically on the same footing as an aided college receiving a grant-in-aid from the State, although the proportion received is greater than that which is obtained by aided colleges.

We would also suggest that when private enterprise is engaged in the work of primary education, more encouragement might be given by more liberal grants and a more liberal way of administering them. It has been found that too little account is taken of the difficulties under which these schools labour on account of the irregularity of the pupils. For example, the grant is sometimes determined by an examination held at a time when the pupils are engaged in field work or absent in connection with some religious holiday. We believe that the system of payment by results cannot be successfully applied to such schools, and we are acquainted with cases in which, it being found impossible to work under this system, Government grants have been

declined. With respect to the aid given to primary schools, the Rev. R. A. Hume of Ahmednagar writes :—

"The American Marathi Mission has been working for nearly 70 years in Western India. In 1880 it employed 76 male and 14 female teachers The Government grant-in-aid rules have never been of any use or stimulus to schools. I have lately advocated the putting of our schools under Government inspection for two reasons :—

(a) because it seemed possible that such inspection might be an additional inducement to exertion on the part of our teachers, and

(b) because it was believed that when the paucity of the pecuniary results was made known, it would furnish ground for devising more liberal rules."

14. With a view to the development of this and other branches of education, we would strongly support any scheme that would secure the transference of Government higher schools and colleges to local management wherever this is practicable. We would support such a proposal on the following grounds :—

(1) because a saving would thereby be effected ;

(2) because only thus will a spirit of private enterprise be developed ;

(3) because only on such a system can the present aided schools hope to obtain their proper place in the field of education ; and

(4) because with such a system the religious difficulty would practically cease, whereas the present system of professed neutrality has proved a failure.

15. We believe that the presence of a Government school in a mofussil town makes it practically impossible for private enterprise to enter the field. There are cases in which private enterprise, including that of missions, is ready to start high schools, if adequate Government aid could be relied on.

We would also note that the fact that Government must exclude religion from the educational course makes it more difficult for those who believe that education without religion is incomplete to carry out their principles. The result of Government so-called neutrality has been by common consent decidedly injurious from a moral and religious point of view.

16. We would add that female education is not so strongly supported as it should be, the system of payment by results being quite inapplicable on account of the fluctuating attendance in such schools. A grant awarded according to the system of payment by results with a capitation allowance of 8 annas per pupil is in the case of such schools clearly inadequate. We hold that the only satisfactory method of giving encouragement to such schools would be to grant half the expenditure, especially when such institutions are in their infancy. In illustration of the utter insufficiency of the present grants we would quote the case of the Mission Girls' School at Ahmednagar. In 1879 this school had 100 pupils, 6 private teachers, the partial service of two good male teachers, and the superintendence of a missionary lady. The examination was fairly conducted, yet the grant, including the capitation allowance, amounted to only Rs. 278-8-0, while the annual expenditure of the school was not far from Rs. 2,000. In 1881 the school contained nearly 150 pupils ; there were seven female and three male teachers in addition to a missionary lady ; but the grant amounted to only Rs. 261, while the total expenditure was about Rs. 2,500.

17. In conclusion, with regard to the general question of the allotment of grants, we would state that it is our conviction that in female schools and in primary boys' schools the system of payment by results cannot be satisfactorily applied.

With respect to the higher schools, we have already shown how unsatisfactorily the system, as at present administered, works, and we should prefer any equitable allotment that might be determined by the attendance, general efficiency, and staff of the school, while in the case of colleges some such arrangement is even more urgently required.

18. We have recommended the transference, wherever practicable, of Government schools to the platform of aided institutions, and we would welcome the adoption throughout India of a uniform system of aiding all such schools, whether under private, local, or municipal management ; but if it should be decided to maintain Government schools on their present footing, and if a system of payment by results must be maintained, the only arrangement from which we can hope for satisfactory results would be one according to which aided schools would be under the inspection of a separate officer, specially appointed, whose aim it might be to encourage and develope this department of education. The present arrangement, according to which Inspectors are men specially interested in Government schools, has been shown by experience to result in injustice to aided schools. There is already a separate officer appointed to superintend army schools, whose aim it is to develope his own department. We believe that the appointment of an Inspector for

aided schools, who would work in full sympathy with the school managers, would be welcomed by those who have charge of such institutions, and would go far to allay the discontent and dissatisfaction which we have shown to exist under the present system.

19. We have not been authorised to represent the managers of non-missionary aided schools, but we believe that many of the statements which we have now made apply with still greater force to the schools under their charge.

We have the honour to be,
Gentlemen,
Your most obedient servants,
T. CARSS, Church Missionary Society,
R. A. SQUIRES, Church Missionary Society,
D. MACKICHAN, Free Church Mission,
E. S. HUME, American Mission,
BUCHANAN BLAKE, Free Church Mission,
Members of the Sub-Committee appointed by the Bombay Missionary Conference.

BOMBAY,
The 20th March 1882.

Address from Sir Jamsetjee Jejeebhoy Parsee Benevolent Institutions.

To—The PRESIDENT and MEMBERS of the EDUCATION COMMISSION.

HONOURABLE SIR AND GENTLEMEN,—It is our pleasing duty as President and Members of the Managing Committee of this Institution to heartily welcome you to our schools.

Many measures of undoubted public utility have emanated in rapid succession from the Supreme Government since that eminent statesman Lord Ripon, whose name is already enshrined in the hearts of the people, assumed charge of the Viceregal office; but none of them are calculated to be more fruitful of good results than the appointment of the Education Commission. The very fact that His Excellency the Viceroy has selected a gentleman of so much ability and learning and such varied experience to preside over its deliberations is a guarantee that nothing will be left undone to promote the mental, moral, and physical culture of the people.

Gentlemen, the eyes of all India are directed to your proceedings with earnest attention, and the tact, patience, and courtesy which you display, and the pains you take in examining such a mass of conflicting evidence, evoke the warmest expressions of commendation from all quarters. We feel confident that the evidence of the numerous witnesses you have already examined, and of those you are going to examine, cannot fail to be of the utmost importance in reconstructing the system of public education on a sounder basis.

Professor Oxenham's proposed scheme of modifying the present form of the Matriculation examination so as to do away with its dual character, and make it a test solely of middle-class education with such desirable additions to the curriculum as book-keeping, native accounts, and a fair knowledge of the vernacular, would, if it could be carried out in practice, prove extremely beneficial to such students as cannot aspire to a University career. The present high-pressure system of education which is kept up simply to meet the requirements of the Matriculation examination has been condemned on all hands, as by exacting so much work from little children it undermines their constitution, injuriously burdens their mind, and impairs their eyesight.

You, gentlemen, would confer a great boon on the poor and middle classes of the people of India if you could succeed in modifying the standards of school education now in force in such a way as to do away with classical languages, Euclid, and other difficult subjects, which, though highly useful to those who are destined for a University career, are nothing but a stumblingblock in the way of those whom circumstances compel to seek employment soon after finishing their school course.

What would be of more practical importance to the latter class of students than these subjects is such studies as elementary book-keeping, the native method of casting accounts, commercial and ordinary letter-writing, both in English and the vernacular, good handwriting, and such other cognate subjects as might prepare them for trades, arts, and industrial pursuits, and for service in

banking-houses, and in mercantile and Government offices. Arrangements for teaching higher subjects should be made for such students as might desire to advance their studies after passing the test of middle-class examination.*

As regards this institution, all that we need say is, that as it is under Government inspection we deem it our wisest course to conform as far as possible to the standards laid down for Government schools. As the funds of our institution could not afford to pay a high salary to a European Principal, we tried the experiment (on the resignation of Dr. Burgess in 1873) of placing our schools under a duly qualified gentleman of our own community by appointing to the vacant Principalship Mr. D. N. Wadia, M.A., of the Bombay University, and we are very happy to say that the experiment has proved completely successful, and that we receive from time to time from such experienced educational officers as General Waddington, Professor Kirkham, and Mr. Jacob the gratifying assurance that our schools (to quote the words of the first-named gentleman) "may certainly rank in teaching, discipline, and general efficiency with any schools of their class in the Presidency." Judged also by the Matriculation test, the institution now holds a much higher position among the high schools of the Presidency than it ever did before.

With these few words we once more cordially bid you welcome to our institution.

BOMBAY,
The 30th October 1882.

* We are strongly of opinion that Government connection is highly beneficial to the cause of education, and that the day is yet far distant when Government could safely withdraw from the direct management of schools and colleges.

STATEMENTS

RELATING TO

THE BOMBAY EDUCATION COMMISSION.

Education among the Muhammadans of the Bombay Presidency, by KHAN BAHADUR KAZI SHAHABUDIN, C.I.E.

(Submitted by permission to the Commission on Education.)

Although the following remarks refer particularly to the position of the Muhammadan population of the Bombay Presidency in the matter of State Education, I venture to say that they apply more or less to the Muhammadan population of other parts of India, such as Madras, the Berars, and the Central Provinces.

2. I need not dwell here on the ruin which the short period which has elapsed since the downfall of the Muhammadan power has brought upon that class of Her Majesty's subjects. The present condition of the Muhammadans, moral and material, is well known to the authorities. The Honourable President of the Commission has made it a special study, and I feel sure that in him the Muhammadans have found a friend, who will not fail to represent their case in its true aspects.

3. Nor need I more than allude here to the duty of the State, moral and political, in the matter of the welfare of a distinct and peculiarly circumstanced population, numbering fifty millions. Every educated Muhammadan must feel confident that the matter will receive a comprehensive and liberal treatment from the high-minded statesman who is at present governing India.

4. To proceed with the subject in hand. The speech delivered at Bombay on the 31st October by the Honourable the President of the Commission happily renders much of what I had to submit superfluous. I need only quote here one passage from that speech. It contains the pith of all that educated Muhammadans and others have to urge on behalf of that class of Her Majesty's subjects. Dr. Hunter said :—

"But on the general principle of giving aid to the depressed Muhammadan masses, I venture to state my own personal opinion, for my views on this point have been public property during more than eleven years. I believe that in spite of the political disadvantage of making exceptions in favour of particular classes, the position of Indian Mussalmans is at present a really exceptional one, and can only be adequately dealt with by exceptional measures."

5. The Honourable the President here, no doubt, refers to his work entitled "The Indian Musalmans," and particularly to Chapter IV of that work on "The Wrongs of the Muhammadans under the British Rule." I allude to it here only for the purpose of saying that, though that chapter refers to Bengal, I believe that its contents apply with equal truth and force to the Muhammadan population of the whole of British India.

6. Assuming, then, that the case of the Indian Muhammadans is such that it requires exceptional consideration and treatment, I proceed to submit my views as to what might be done by the State in the matter, so far at least as the Bombay Presidency is concerned.

7. Let us first understand the exact position of the Muhammadans in this Presidency as regards education.

8. The last census and the school statistics for 1880-81 (I have not been able to obtain those for 1881-82) show that the Hindus in Government and aided schools bore the proportion of 1 to 61 of the entire Hindu population, while the Muhammadans were 1 in 117. In other words, there were nearly two Hindus to one Muhammadan in Government and aided schools.

9. But the difference will be still more striking if we deduct from the Hindu population certain tribes and classes who, I think, must, for the present at least, be left out of consideration as regards education, but who form a large fraction of the Hindu population. I allude to Dhers, Bhangis, Chamárs, Mángs, Buruds, Dhánkás, Dhangars, Lamans, Naikrás, Bhils, and such like. To my knowledge there are no Muhammadan tribes worth speaking of corresponding to these.

10. The total number of Muhammadans attending Government and aided institutions was 25,904. Of these no less than 25,240 were in primary schools, and but 647 in middle-class schools, and only 17 in colleges. Compared with Hindus, they stood as follows :—

	Hindus.	Muhammadans.
Primary Schools	1 in 61 of the entire Hindu population	1 in 117
Middle Class and High Schools	1 in 1,224	1 in 4,069
Colleges	1 in 19,756	1 in 177,706

11. The above figures show how few Muhammadans receive higher education than what is given in primary schools. We shall see further on what education is given to Muhammadan pupils in primary schools.

12. The figures above given include the Province of Sindh. Separately considered, the position of the Sindh Muhammadans, in reference to education, has become truly alarming—alarming to those who have at heart the moral and material well-being of the people of India. Take, for instance, the zilla of Karachi. It contains 390,000 Muhammadans and 69,000 Hindus. Yet there is 1 in 25 Hindus, and 1 in 350 Muhammadans in Government and aided institutions.

13. A similar contrast is presented by every other district in Sindh.

14. It is to be remembered that only forty years ago Sindh was ruled by Muhammadans. That period has, if my information is correct, sufficed to bring about the decay of that Sindh community. In Sindh the process has been sharp and decisive. In the older districts it has been gradual, but not the less certain.

15. I have stated that the number of Muhammadan students in middle-class and high schools was 664, and that in colleges only 17. Be it remembered that this was out of a population of 30 lakhs. I repeat that these figures show that education has made no progress—has taken no root—among the Muhammadans, though it is now nearly sixty years that the Government has been making steady efforts to promote education in this Presidency.

16. The principal cause is the attitude of the Government and their officers towards the Muhammadans. I feel no hesitation in saying that that attitude has been one of apathy. I am not aware of any Government of Bombay which has considered the condition of the Muhammadan population from a statesman's point of view, while district officers have confined themselves to the sphere of the executive functions prescribed for them, passively looking on the phenomenon of 30 lakhs of people under their rule gradually sinking into ignorance and poverty.

17. It is true that lately the Government has bestirred itself and has established some Urdu schools; but the condition of these schools goes far to support what I have stated. I know district officers to whom many Muhammadans are indebted for acts of kindness; and there are some who sincerely sympathise with the community. But what I urge is that the matter has not received that comprehensive consideration and systematic treatment which, with due deference, I think it is the duty of the Government to give to it.

18. I would not be understood to impute any intentional neglect on the part of the Government or their officers in this matter. On the contrary, no one perhaps knows better than I do what difficulties surround the subject.

19. From conversations with persons in authority I have learnt that they believe that, do what Government might, Muhammadans themselves would not receive education such as is given in Government institutions, and that their objection to that education is that it is not religious.

20. I may once for all say that, considering the hostile creeds into which the population of this large empire is divided, the introduction of any religious element into a system of State education would not only be fatal to the progress of education, but would also work serious political mischief by rousing religious and class animosities and fanaticism. If, therefore, the objection of the Muhammadans to receiving State education really lay in the fact that that education is not religious, I would dismiss their case from consideration, and tell them that Government could do no more for them than to give them the benefit of the grants-in-aid policy.

21. But is it true that Muhammadans do not send their children to schools where their religion is not taught? Educational statistics show that it cannot be wholly true. If it were wholly rue, how could it come to pass that in 1880-81 there were so many as 26,000 and odd Muhammadan pupils in schools, most of which were Government schools? I am glad to learn that this number has since increased to 35,000.

22. What evidence can be more conclusive than this to prove that the so-called religious objection is not real, or, at any rate, that it does not prevent a very large number of Muhammadans from sending their children to State schools?

23. My personal knowledge of the Muhammadan population of this Presidency leads me to the same conclusion.

24. We may then fairly consider the ground clear of this bugbear of religious difficulty.

25. There is, however, a real difficulty which has interfered with the spread of education among the Muhammadans of this Presidency. The Muhammadans, and even those among them who do not speak the Urdu language, are so attached to that language that they will not consent to discard it in favour of any other vernacular. This is so because Urdu, together with Persian and Arabic, forms a group of languages in which the whole of the Muhammadan religious and secular literature exists. Urdu is to Indian Musalmans what Persian is to Persians, Afghans, and other Muhammadan nationalities of Central Asia, and Arabic is to Arabians and Egyptians.

26. It is not that Urdu as a language is unsuited for educational purposes. The difficulty about it is that it is neither the official nor the commercial language of any part of the Presidency; and that, therefore, education given in it is next to useless to its recipients for any practical purposes of life.

27. Thus their attachment to the Urdu has placed the Musalmans of this Presidency at a considerable disadvantage. It has also given the authorities a plausible excuse for leaving them so long in the cold, the more so as the original object of opening vernacular and English schools in this Presidency was, and for a long time continued to be, to supply the demand for qualified men for the different departments of public service. Even special education, such as in medicine and surveying, was inaugurated with the same object, and all who passed examinations were drafted into the public service. Thus those whose vernacular was the official language of the province got an early start, and a most powerful encouragement for onward exertions. Those only who remember how successful students were sought for by persons in authority, and petted by all, can realise the impetus given to education in this Presidency by official patronage. Even now that patronage has a material share in the promotion of education among those classes to whom it is extended.

28. It may be said that in Sindh, though the official language is the language of the Muhammadans, they have not benefited to any appreciable degree by the education provided by the State. It is a long time since I visited Sindh, and am not, therefore, prepared to explain the above fact. I may, however, venture to submit whether the sudden and wholesale changes introduced into that province in the short period of the last twenty years do not explain the matter. During the reign of the Amirs, and for some time afterwards, the official language in Sindh was Persian, and all the high posts in the public service were occupied by Muhammadans, to whom, and to all others who, like the Brahmins on this side, form what I may call the hereditary clerical class in the population, the Persian language was what the Urdu is to the Muhammadans of the Konkans who speak a *patois* of Marathi, or to the Bohras of Gujarat who speak Gujarati. But suddenly Sindhi was substituted for Persian.

29. Though this sweeping change must have, so to speak, stunned the Muhammadan mutsadis, they would no doubt have recovered and taken their place in the country, but change after change followed in rapid succession, so that, in the course of a short period, no trace of the old native administration remained, nor was their time, and but few opportunities, for the natives to qualify themselves for the new *régime*. The consequence was that all the places in the administration worth having were filled, not by Sindh Hindus instead of Sindh Muhammadans, but by outsiders—Europeans, Eurasians, Hindus, and Parsis from the older provinces of the Presidency. In short, the administration of the province was placed, as it were, by a bound far ahead of the population, and the native Muhammadans, if not also the native Hindus, must have given up, for a time at least, all idea of overtaking it. On the Muhammadans in particular such an overthrow of a long existing and cherished state of things must have acted like fate.

30. I do not at all mean to find fault with the administration of Sindh. I only allude to certain circumstances which, in my opinion, go far to explain the present position of the Sindh Musalmans.

31. Be that as it may, I repeat that the attachment of the Muhammadans in the older provinces to Urdu has greatly interfered with the progress of education among them. They have paid dearly for this attachment, and, as it is impossible for the Government to introduce Urdu as an official or commercial language into any part of the Presidency, those Muhammadans who prefer it to the official and commercial vernaculars must continue under the disability to obtain employment or follow liberal professions.

32. But if, notwithstanding this serious disadvantage, the Muhammadans themselves prefer Urdu as the vehicle of instruction, I do not see how the Government can refuse to comply with their requirement. In fact, the Government have already begun action in that direction.

33. This is one of the measures I would urge on the attention of the Commission. I deny that it is a special measure. Such a large population has a legitimate claim to be educated through a language most acceptable to them.

34. I must confess that, from an utilitarian point of view, Urdu education would not contribute much to the welfare of the community. But in urging the adoption of that language for

the education of Muhammadans, my object is to make the most of a means at our disposal, and to use it as a stepping-stone to more useful and higher education.

35. This object, however, can only be achieved (1) by establishing a sufficient number of Urdu schools, and (2) by placing them on a thoroughly efficient footing: in short, by organising an Urdu branch of the Education Department.

36. Want of funds might be urged against these measures. But in matters of such importance liberality is necessary. The Province of Sindh would not have been raised to its present position had not the older and more prosperous provinces supplied its deficits for a series of years.

37. As yet, however, there need be no discussion on this point, as the portion of the educational expenditure which ought to be devoted to the education of Muhammadans, is far from being exhausted. The Muhammadan population of the British districts of this Presidency is one-fourth of the Hindu population. It follows that when four rupees are spent on the education of Hindus, one rupee should be spent on Muhammadan education. But this is far from being the case. The relative proportion of Hindus and Muhammadans in Government and aided institutions is ,that the latter are one-eighth of the former. It is also to be noted that the disproportion between the cost of Hindu and that of Muhammadan education becomes very great in the matter of higher education.

38. Thus the plea of want of sufficient funds against a scheme of Urdu education for the Muhammadans would not, for the present at least, be valid.

39. I am aware that Urdu schools and Urdu classes in other schools have lately been opened, and that the officers of the Educational Department are willing to open more. But what has been attempted in this direction is far from meeting the requirements of the case; and it is probable that, unless well-organised and efficient measures are adopted, there may, in the course of time, be a reaction against education among the Muhammadans. This reaction will, I fear, set in when those Muhammadans who have begun to perceive the value of education will have learnt from actual experience that in their case education means a mere waste of time without any good results.

40. My fears are based on the present state of things in this Presidency. The authorities perhaps believe that the pupils in the Urdu schools receive primary education like those in Marathi and Gujarati schools. Such is, however, by no means the case. These Urdu schools, with few exceptions, if any, are little better than indigenous schools. They cannot well be worse. And, as a rule, when a boy after having attended an Urdu school for some years, and after having exhausted the patience of his parents leaves it, he has acquired no knowledge beyond a little reading and writing in Urdu, has acquired no taste for knowledge, and his mind is, in no sense of the word, improved. In short, he is prepared for nothing better in the world than to serve as a sepoy or khansamah.

41. All this arises from the absence of an organised and efficient plan. There are no competent teachers, there are no useful text-books, and there is no adequate and efficient inspection.

42. As regards teachers, a Muhammadan gentleman connected with the Educational Department writes to me to say that in the Central and Southern Divisions he found nearly 80 per cent. of the Urdu masters incompetent to teach any subjects other than Urdu reading and writing. Another Muhammadan gentleman tells me that out of the five schoolmasters whom he knows, not one can write five lines in Urdu correctly, and that all the five are ignorant of the usual subjects taught in primary schools.

43. Now, it is obvious that such a class of schoolmasters cannot be expected to make education popular or to infuse a desire for knowledge in their pupils. The wonder is that so many Muhammadans do send their children to Urdu schools when the result is so barren.

44. The first necessity, therefore, is to provide competent teachers. The master of an Urdu school should possess not only a thorough knowledge of the Urdu language, but he must also know Persian to some extent. This is necessary to attract Muhammadan boys to the school. But to make such schools really a base of educational operations among Muhammadans, it is essential that the masters should be competent and trained to teach history, geography, grammar, arithmetic, and other subjects which form the necessary ingredients of a sound primary education.

45. Such masters ought to be trained, and if sufficient inducement were given while under training, and the prospect of adequate remuneration when appointed masters were held out, many young men of good families would, no doubt, enter training institutions.

46. At present the remuneration of Urdu schoolmasters is extremely inadequate. There are, I understand, head-masters on Rs. 10 a month, and assistants on Rs. 4.

47. It may be said that teachers more or less competent are to be had in the Hindu community on such salaries. In my evidence I have submitted my opinion regarding the remuneration of the teachers of Hindu primary schools. I beg to add that certain classes of Hindus are,

by hereditary profession, teachers or clerks, and are obliged to accept employment on such terms. But Muhammadans have the Army and the Police to fall back upon, where they get better remuneration, and they prefer enlisting as sepoys and policemen to undergoing a course of training with no better prospects.

48. As regards text-books for Urdu schools, I found four years ago, when I made enquiries on the subject, that there were no text-books in Urdu on the subjects usually taught in primary schools. I now learn, on good authority, that no improvement has since taken place in this respect. Now, necessary as a good and specially prepared school series is for schools, such a series is more necessary for Urdu than other schools. Because, without good books, an Urdu school is worse than useless. If boys leave the school after having acquired a knowledge of mere reading and writing, but without any training of the mind and without having learnt those lessons as to what is right and what is wrong, which good books and good teachers impress on the mind, they (the boys) fall back upon the vicious love fables and poems in which the indigenous Urdu literature abounds. It is better that a young man should remain ignorant than that his schooling should have such a result.

49. As regards the inspection of Urdu schools, till lately there may be said to have been none. This was no fault of the officers of the Educational Department. Both the European and native officers have more inspecting work to go through than they can efficiently attend to. Besides, few among them are competent to examine Urdu schools. In the present situation of the Muhammadans it is necessary that there should be Muhammadan Inspectors for Urdu schools.

50. This want has lately been partially supplied by the appointment of a Muhammadan Deputy Inspector. I hope the appointment of another will soon follow, as one officer cannot efficiently look after schools scattered over the whole Presidency, even if we exclude Sindh.

51. I think it is necessary, for some time to come at least, to regard the question of Muhammadan education as one requiring special care and attention. In order that such care and attention should be given to it, it appears to me necessary that a separate report on the operation of any scheme that may be laid down should be called for, and that it should be separately reviewed. At present that subject is treated altogether as secondary, and escapes notice in the midst of the satisfactory results presented to the Government as regards education in general.

52. I attach at present greater importance to the *quality* than to the *quantity* of the education that the State may provide for Muhammadans. Though I fully admit the claim of the masses in the matter of education, I maintain that the Muhammadan community cannot be expected to rise above its present level unless there are in it a good many fitted by education to make their way to respectable positions both in general society and in the administration of the country. A community like the Muhammadan, as it is at present in this Presidency, cannot be expected to seek education for the mere love of education. It is necessary that the benefits of education should be palpablybrought home to it. In a word, the Muhammadans should learn from actual examples in their own community that education leads to emolument and honour.

53. I shall perhaps be told that the Muhammadans know this already from what they see of their Hindu and Parsi fellow-subjects. Yes, but the social and religious gulf between these communities and the Muhammadans is so great, that the example of Hindus and Parsis is lost on them. They ascribe the success of Hindus and Parsis to the thirteenth century of the Muhammadan era—the *terwhin saddi*. But these notions, sincerely as they are entertained, would vanish if the Muhammadans were to see, in their own community, instances of substantial benefits accruing from education.

54. It is not only by the passive example of success in the world that an educated Muhammadan does good to his community. He does good, also, as a link between that community on the one hand, and the ruling classes and other communities on the other. He often does much more than this. He forms, so to speak, a centre diffusing correct information, and affording substantial encouragement to the cause of education among his co-religionists.

55. This is a point to which I solicit the particular attention of the Commission; and, in connection with it, I beg to submit a few remarks.

56. The Urdu language being one through which it is not possible in this Presidency to attain to positions of emolument and honour, the question arises how instruction given in Urdu is to be dovetailed with higher education, so that the student may be fitted for Government service or for an independent profession.

57. I attach very great importance to the improvement of Urdu schools, for the progress of education among Muhammadans will greatly depend on the efficiency of these schools. It is necessary that these schools should, where required, be raised to the highest vernacular standard.

58. I also think that in every Urdu school the official vernacular language should be taught as one of the subjects. It is also desirable that arithmetic and accounts should be taught in that vernacular, and not in Urdu.

59. Boys from Urdu schools should be admitted into Anglo-vernacular or high schools, as from Gujarati or Marathi schools, on their passing the usual tests in Urdu.

60. In the high schools it should be optional to Muhammadan boys from Urdu schools to pursue further the study of Urdu, or to take up the recognised vernacular as their second language for matriculation. For those who may study Urdu, instruction in that language should be provided. For this purpose the services of Persian teachers, where available, may perhaps be utilised. Those who elect the recognised vernacular will, of course, follow the general course.

61. It will also be necessary in the case of those Muhammadan candidates who adhere to Urdu to the last, if not in the case of all candidates originally from Urdu schools, that the second language test in the matriculation examination should be relaxed. Considering the comparative inutility of Urdu in this Presidency, no useful purpose will be served by enforcing that test rigidly. Their knowledge of that language, which qualified them to be admitted into the high schools, may be considered sufficient for matriculation also. Even those Urdu school-boys who may have taken up the recognised vernacular in the high school may be allowed some such indulgence in the matter of second language, considering the disadvantage they will have of learning two vernacular languages.

62. In the English classes those Muhammadan boys who do not know sufficiently the recognised vernacular should be allowed to use plain colloquial Urdu, till they are able to learn English without the aid of a vernacular.

63. I was in a school—the Branch school in the camp of Poona—which was attended by Hindus, Parsis, Muhammadans, Eurasians, and Portuguese. A large number of the pupils did not speak Marathi, while all the masters were Hindus not having learnt Gujarati or Urdu. Yet no difficulty was experienced in conducting the English classes. Indeed, the school was one of the most successful I have known.

64. In the foregoing remarks I have indicated what appears to me to be necessary as a departmental plan for the education of Muhammadans.

65. But there is a grave difficulty which at present prevents, and will, if not removed, always prevent, the progress of education among them. It is their general poverty. Their impoverished condition is so patent that I need not do more than mention it here. This is the reason why there are comparatively so few Muhammadan students in higher institutions. Higher education is too costly for so poor a community. Then, too, a Muhammadan lad who has attended a primary school for some years is old enough to earn something for the family. The parents will often forego his earnings, but in the majority of instances they are simply unable to maintain him in a high school and pay for his education.

66. This difficulty can only be removed by instituting scholarships specially for Muhammadan students, and by admitting all poor boys as free students. I think it necessary, for the success of any scheme that may be laid down, that it should be supplemented by these special measures.

67. There is another and, if possible, more necessary measure to which I earnestly beg the attention of the Commission.

68. I have before alluded to the impetus official patronage has given to education among Hindus. If this patronage had been extended in any appreciable degree to deserving Muhammadans, there can be no doubt they would have been now in a much better position. But with few—extremely few—exceptions, Muhammadans have been excluded from all branches and grades of the public service. It is a sore point with them that hundreds of vacancies in the Government service are filled from time to time, but that none falls to their lot.

69. I put in the Bombay Civil List in support of my statement, so far as what are considered the higher grades of the uncovenanted service are concerned.

70. As regards the lower grades, all Government officials will bear me out that the exclusion of Muhammadans from Government patronage is almost complete.

71. In Gujarat alone the number of village accountants must be about 2,000. Then in the whole Presidency there are thousands of karkuns and clerks in the Revenue, Judicial, Police, Forest, Abkari, Customs, and many other departments. Yet what is the number of Muhammadans in all these departments put together? I regret that there is no information on this point. But their number in the Government service cannot be worth speaking of.

72. It may be replied, and indeed I am sometimes told, that there are few or no qualified Muhammadans.

73. Are those who say so sure that there are no qualified Muhammadans, or that official patronage is extended to those who are qualified?

74. Modesty will not prevent me on this occasion from saying that I am one of the few Muhammadans on this side of India who have taken an active interest in the welfare of their co-religionists. My experience of official life extends over twenty-five years. That experience

compels me to say that unless the Government and its European officials take action in this matter, it will be in vain for Muhammadans to expect any fair play, or even compassion, from the family cliques and caste leagues which have hitherto enjoyed monopolies of official patronage.

75. Of late years the Muhammadan population has excited much interest, and I feel sure that the Government will not refuse to consider any reasonable special measures that may be suggested for the amelioration of their condition. In my opinion the question of official patronage, so far as the Muhammadans are concerned, does require to be dealt with specially. This because of the past neglect of the Muhammadans in matters both of education and patronage. Had the subject of their education been properly attended to from the beginning, and had they been encouraged to take more and more to education by admitting to public service those among them as were qualified, no special measures would, in all probability, have been necessary now.

76. Whatever may have been the past, the Muhammadans would hail with gratitude any special action that the authorities might think it expedient to take in their behalf in the matter of patronage.

77. But the time within which I am to submit this statement is so short that I must pass over the question—"What *special* action may the Government be legitimately expected to take in the matter?" I therefore proceed to submit for consideration the question—"What share can the Muhammadans legitimately *claim* of official patronage?"

78. Now, as I have already said, the Muhammadan population of this Presidency, as compared with the Hindu population, is as 1 to 4. But in reference to the point in hand we must compare the Muhammadan population with the strength of all the other communities in the Presidency. This comparison shows the proportion of 1 Muhammadan to 4·5 of all the other communities.

79. It follows that the Muhammadans may legitimately claim one place in the Government service when, say, five are given to others.

80. I submit it for consideration whether it might not be fair to lay down a rule that Muhammadans should be admitted into the Government service at least to the above proportion, provided qualified candidates are found among them. If such a rule were supplemented with some indulgence as to the standard of qualification, as a special and temporary measure, Muhammadan education would receive a powerful impetus, and in the course of time an object will have been achieved the importance of which cannot be too highly estimated.

81. As regards Muhammadan indigenous schools, I have nothing to add to the suggestions I have submitted in my evidence regarding indigenous schools generally (*vide* answer to question 4).

BARODA,

The 10th November 1882.

Note on State Education in India, by KHAN BAHADUR KAZI SHAHABUDIN, C.I.E.

I take the liberty of submitting the following remarks on the subject of education in India. I could not well make room for these remarks in the answers I have given to some of the questions of the Commission on Education.

I assume that the education of the people is a most important function of the State. I would not here allude to this well-established principle, were it not for signs—vague and uncertain though they are—which are perceptible in these days that it has been suggested, or it has occurred to the Government of India, that endeavours might be made to delegate this State function to local bodies and private agencies.

Such a policy, if it is contemplated at all, may have been conceived in exclusively English ideas. Indeed, the instructions to the Commission on Education, and the questions which the Commission has framed for the witnesses, lead to the conclusion that the Government of India is anxious to know how far it can adopt in India the system, or rather the state of things, which has grown up in England.

If this is true, those who entertain such an idea seem to ignore a most important fact. The provision of education in England rests on circumstances which have no existence in India. What are these circumstances?

The backbone of the English system is wealth. The whole nation is wealthy,—perhaps the wealthiest in the world. It has besides many rich endowments for educational purposes. Does anything like this exist in India? There are, no doubt, rich persons to be met with in this country, but they are few and scattered over the vast area of the country. It cannot surely be meant that because a few wealthy individuals exist here and there, India is fit to adopt the English system.

Again, the English are already a well-educated, highly civilised, homogeneous, compact community. Can this be said of the population of India? The more educated a community is, the

more it thirsts for knowledge. Is the Indian community educated? Then education is an unavoidable necessity to a civilised community. Can it be said that any appreciable portion of the vast population of this peninsula is civilised? I fear some of my countrymen will not forgive me when I say that we, as a community, are as yet far from any true standard of civilisation. But it is a fact. Again, there is no homogeneity in the Indian population, composed as it is of different sects, different castes, and different nationalities, with different traditions and customs.

Further, the English possess an insatiable thirst for self-government and an insurmountable jealousy of State interference with their domestic affairs. In this respect also the people of India differ from them *in toto*. The people of India as a nation have never governed themselves, at any rate in modern times. They have always been governed. They have been, it is true, occasionally impatient of tyranny, and have rebelled against the tyrant, but the result has always been a change of masters. Thus, by tradition and habit, a native of India looks to the Government to do everything for him, from sweeping his street to providing education for his son. There are certainly exceptions to this type, but these are too few to influence the consideration of such a subject as national education. In answer to these remarks the existence and working of municipalities in Indian towns will perhaps be pointed out. But these municipalities have been created and sustained by the Government, and I believe that if the Government were to withdraw their supervision from them, many of the district municipalities would probably cease to exist, or might become so many engines of oppression.

These are not amiable remarks, but they are the result of a long experience. I do not mean that the natives of India are incapable of rising to a high social standard. I am only anxious that the authorities should bear in mind the present condition of the people when they are considering such a momentous subject as a national system of education.

In short, India presents such a striking contrast to England in respect to the several circumstances just alluded to, so far as they concern the subject of education, that I would rather believe that there is not, than that there is, any idea on the part of the Government of India of abandoning their duty—their sacred trust—of educating the people whom Providence has placed under their guardianship.

I am far from saying that the State should step in where and when what is required is really supplied, or can be supplied by other agencies. What I mean to say is that there do not at present exist any other agencies to which the Government could entrust any considerable part of their work, and that they (the Government) must continue to administer to the want of the people in the matter of education, till, by means of education and other administrative work, they have raised the nation to a state of material and moral prosperity when they may safely begin a gradual movement towards making room for other agencies or making certain kinds of education self-supporting. I say "certain kinds" because we have the experience of highly civilised and prosperous countries to enable us to say that, even under the most favourable conditions, the State cannot entirely withdraw itself from the administration of education.

In offering the foregoing remarks I do not forget that we are indebted to certain foreign agencies for the part they have taken in the spread of education in India. I need not say that I allude to the missionary bodies. But it is to be remembered that these agencies are expressly created and maintained for the purpose of propagating Christianity among the so-called heathen of India, and that they are maintained by the offerings of the religiously and charitably disposed persons, rich and poor, in Europe and America. The true character of the missionary movement, as of every other movement, can only be seen at its source, and those who have been present at some of what are called "May Meetings" know, among other things, how the poorer portion of the audience, in response to exhortations from the platform, contribute their mite for "the work in the East."

Educated natives cannot but admire and honour the missionaries and those who supply funds for their work. But is it right for the Government of the country, in considering a scheme of national education, to rely on such foreign charity, or to assign a part of the scheme to the agents of that charity? To do so would not only be to inflict a great humiliation on the people, but also to incur political risks which I feel sure the Government would do everything they could to avoid.

The action of the Government in the matter of national education will, of course, always be subject to the extent of the resources at their disposal. But this must be said also of the other important duties of the State,—the duty, for instance, of preventing crime, the duty of securing peace and tranquillity, and so forth.

Assuming, then, that the education of the people is one of the most important duties of the Government of India, I proceed with my remarks.

The one weak point in the present system of State education which deserves the most serious consideration is that that system can hardly be said as yet to have penetrated to any perceptible degree the thick mass of popular ignorance. As yet only certain classes may be said to monopolise the education which the Government gives. These classes or castes are well known.

They cannot do without education. These are the classes which also monopolise the Government services, the services of railway companies, &c. But these classes form but a small minority of the population, the great majority being still in a state of ignorance.

I have no statistics at hand (if such statistics do exist at all) showing the castes and classes of Hindu pupils in the schools and colleges in this Presidency. But I presume I am not wrong in assuming that the majority of the pupils belong to the small clerical and commercial portion of the population. The consequence is that the great majority of the people—Marathas, Rajputs, Muhammadans, Artisans, Agriculturists, Kolis—are still in a state of ignorance.

In the most favourable circumstance the ignorance of the masses is a standing menace to the public peace, and a strong barrier against the progress of the country in moral and material well-being. The horrors which have resulted from the ignorance of the populace in different countries and in different ages need not be more than alluded to here. The natives of India are a peaceful people. Yet disorders among them of more or less serious character are not unknown; and we may be sure that there are not frequent and more serious commotions in this country because of the existence of a strong Government. It may be said that the masses of India are so peaceful because of the just and benevolent character of the Government. This is true, but only partially true. Just and benevolent as the Government of India is, it is also too complicated and scientific for the understanding of the common people, and most of the laws and their administration are about as intelligible to them as the Sanskrit and the Arabic languages in which prayers and ceremonies are conducted are intelligible to the ordinary Hindus and Muhammadans.

In India the evil of popular ignorance is aggravated by two causes of a peculiar nature, *viz.*,—

1stly.—India is ruled by foreigners, and there is a great gulf between the rulers and the people whom they are ruling. The two are not in the confidence of each other. Few Englishmen come in contract with the people except as officers of the Government. Such a Government is, moreover, making laws with a rapidity equalled only by their intricacy in perplexing the common people. Many of these laws too, however necessary they may be, do not harmonise with the traditions, feelings, or habits of the people. Yet they are executed with a scientific precision. It is not my intention either to criticise or defend this state of things. I only wish to state facts which have an important bearing on the subject of these remarks.

2ndly.—The peace and tranquillity which the British Government have firmly established in this country of perpetual warfare and disorder have thrown its numerous military classes out of their place. It is true that many persons of these classes have adopted the peaceful pursuit of agriculture, yet there are many who have not done so, and their lot is very hard. This is particularly the case with the Muhammadans of India. Their military pride has not yet reconciled them to the necessity of adopting the noble profession of labour. The majority of them have, therefore, to struggle with poverty. While such is the case with the rank and file of the community, most of the once leading and rich families have gradually fallen into decay and impoverishment.

We may not apprehend from such a state of things any immediate consequences. But it is on all accounts most desirable that the classes I have just referred to, and, indeed, the people in general, should understand and appreciate the Government, should know that if they have any grievances there are peaceful remedies for them, and should know above all that the British Government is not answerable for the misfortunes of any classes, and that there are peaceful pursuits whereby to gain a respectable livelihood. It is the duty of Government not to leave them exposed, as they now are, to the influence of bigotry or false patriotism.

I have endeavoured to put the case of popular education, as it appears to me, from a political point of view.

But there is another and higher point from which the subject demands our attention. It is the sacred duty of every Government to do its utmost to raise the people in the scale of humanity.

And what more powerful and sure means is there than education to attain this object?

Are there any better specifics than education for the disorders of the mind, for blind prejudices, for debasing superstitions, for fanaticism, for false ideas of nature and nature's laws, for the most childish ideas about physical geography, and so on?

Is there any means other than education to convince an Indian carpenter that his son may become a magistrate or a doctor if he is qualified to be one, or a cultivator that the agriculture he has learnt from his forefathers is capable of improvement? Can we look to a better agency than that of education for the gradual development, from within, of the resources of the country? Is

there a better means than education to convince a Muhammadan or a Rajput that the era of invasions and wars has passed, and that they must take to peaceful pursuits?

Thus State education in India misses one of its chief aims, *viz.*, the spread of knowledge among the masses of the people.

Another defect in the present system is that the primary education, or I should rather say education given through the vernaculars, is in no degree complete in itself. Those who planned the scheme of education in this country appear to have assumed either that no higher branches of knowledge could be taught through the vernaculars, or that every one who wished to acquire such knowledge must go to English schools and colleges. The consequence is that by far the largest number of scholars leave or are compelled to leave vernacular schools with some sort of knowledge, it is true, but with little of what is meant by education.

I am aware of the vigorous protest of Lord Macaulay against Oriental learning. But that protest was directed against perpetuating and propagating false knowledge, and no sensible man will now attempt to oppose his views. But his triumph appears to have led those who sided with him not only to discard Oriental learning, but also to despise the languages of the people as a medium of sound and useful instruction.

It is true that there is at present no literature in the vernaculars on higher branches of knowledge. But we may be sure that the supply will come with the demand, and also that it will increase with it, though in the beginning the State would have to do much towards supplying the want.

I am fully sensible of the value of the English language not only to individual natives but to the country at large. But that language stands so firmly on its own merits that it need fear no rivalry from the vernaculars. Its predominance is too secure to be affected by the spread of education among certain classes through the vernaculars.

There is another subject connected with the education of the people which deserves the earnest attention of the Government, the more especially because to many persons that subject may seem to be too remote from the recognised ideas about State education. I allude to what is called "technical education," or the education of the people in practical arts, sciences, and industries, without which the country can make no material progress, though it may contain many Pandits and Ulmas.

It is not that technical education is wholly neglected in India, but what is attended to is extremely limited, and not as a part of a scheme. This is so, perhaps, because the Government think it not within the sphere of their functions to do more. In my humble opinion this is an erroneous idea of the functions of the Government of a country like India. The idea is eminently an English one, but, as I have already pointed out, this country widely differs from England, and the points of difference have as important a bearing on technical as on scholastic education.

The progress in arts, sciences, and industries which the people of England have made, and are making, without the direct aid of the Government, renders such aid quite unnecessary. Indeed it would be mischievous for the Government of England to meddle with the English people in such matters. But there are other civilised nations who, notwithstanding the high degree of material and moral progress they have attained, maintain measures calculated, not only to encourage or stimulate, but to force local arts and industries. The most effective measure they maintain for this purpose is protection. This measure is maintained not only by some of the most advanced foreign nations, but also by British Colonies which, like India, form parts of the British Empire.

In drawing attention to the above fact it is not my intention to criticise free trade, though I must confess to being a little sceptic as to free trade being the most infallible and safe guide in all countries, in all ages, and in all circumstances. My object is to show that other countries equally advanced with England—nay, countries which are offshoots of England—have acted and are still acting on the necessity of artificially creating local industries and thereby developing local resources. In this respect the Colonies are acting in direct opposition to the policy of the mother-country. In England itself the recent "fair trade" movement signifies a reaction, however feeble, towards protection.

It may be a question whether the industries of a country like France require the wet-nursing of its Government. But as regards India there is, in my opinion, no room for question as to the duty of its Government in the matter.

With its vast resources and teeming population this country is not much better off than, say, Persia as regards material progress.

It is estimated that in British India there are about eight millions of adult males engaged in industrial pursuits. This may be apparently a decent number. But it is to be remembered that by far the largest portion of this industrial population comprises the rude village potters,

village blacksmiths, village carpenters, native shoemakers, tanners, weavers, &c., &c. If we look to these classes for developing the resources of the country and adding to its wealth, we had better say nothing about the subject.

A striking illustration of the want of industrial and artistic education in India is to be found in an analysis of its foreign trade. Nearly the whole of our *exports* consist of more or less *raw materials*, while the whole of the *imports*, except raw metals, coal, and one or two small items, consist of foreign manufactures.

It is not surprising that a country so agricultural as India is should send raw materials to other countries. But what I wish to point out is that it should so entirely depend on foreign countries for every article of superior manufacture. One has only to take a turn in one's own house to realise the true state of things. Take the writing-desk. Here pen, paper, ink, penholder, thread, pins, rubber, pencil, are all of foreign manufacture. Every room and every department of a tolerably comfortable household—comfortable even in the Indian sense—presents more or less the same spectacle.

To the ordinary Englishman in India this state of things may seem perfectly natural. He is a mere sojourner in this country, and having always been accustomed to the use of Europe articles he welcomes them here, though he may occasionally grumble at the price he has to pay.

But to a thoughtful native the matter strikes as one not very flattering to the Government. in whose hands Providence has placed the well-being of this country.

The results of what little has been done in this respect show that the work of introducing a practical knowledge of foreign arts and manufactures into India cannot be left to the people with any hope of the object being realised. Take, for instance, Medical education. Would the science of European medicine and surgery have been introduced into India if it had been left to the people to introduce it? Have the people, about 70 per cent. of whom are agriculturists, shown any desire to improve their mode of agriculture? Would they, if left to themselves, have introduced into this country the American Cotton, or the Tea or Cinchona industries? There cannot be two answers to these questions.

Indeed, the development of industry and art has now been left to the people for nearly a century, and we know the result.

The explanation is neither difficult nor doubtful. The arts and industries of India are now out of date except for producing curiosities; and though Oriental designs may survive, the superiority of mechanical power, both as regards the quantity and quality of the manufactures produced by it, must drive away from the country, as it has already done to a considerable extent, the rude products of hand-labour. This means that what is required in the way of technical education is not alone a knowledge of how to develope or improve what is already known to the people, but also, and to a greater extent, a practical knowledge of mechanics, and of the sciences and arts necessary for the preparation of raw materials for the market, and for the manufacture of superior and cheaper articles of common use.

The case of technical education is exactly analogous to that of general education. As it would have been in vain to have left it to the people to introduce the general Western education into India, so it will be in vain to leave it to them to introduce technical Western education.

It is thus necessary that the Government should take up the matter of technical education in India in a comprehensive and systematic manner, and deal with it indirectly or directly as the circumstances of each detail may require.

Before concluding my remarks on technical education, I beg to draw attention to certain conclusions which the Famine Commission has arrived at, and which closely bear on that subject. I need not observe that the members of the Commission were selected for their knowledge and experience of the different parts of India, and that they had among them an accepted authority on English agricultural and economic interests.

I quote the following from the Report of the Commission:—

"7. In treating of the improvement of agriculture, we have indicated how we think the more scientific methods of Europe may be brought into practical operation in India by help of specially trained experts, and the same general system may, we believe, be applied with success both to the actual operations of agriculture and to the preparation for the market of the raw agricultural staples of the country. Nor does there appear any reason why action of this sort should stop at agricultural produce, and should not be extended to the manufactures which India now produces on a small scale or in a rude form, and which, with some improvement, might be expected to find enlarged sales, or could take the place of similar articles now imported from foreign countries.

"8. Among the articles and processes to which these remarks would apply may be named the manufacture and refining of sugar; the tanning of hides; the manufacture of fabrics of cotton, wool, and silk, the preparation of fibres of other sorts, and of tobacco; the manufacture of paper, pottery, glass, soap, oils, and candles.

"9. Some of these arts are already practised with success at Government establishments, such as the tannery at Cawnpore, which largely supply harness for the army, and the carpet and other manufactures carried on in some of the larger jails; and these institutions form a nucleus around which we may hope to see a gradual spread of

similar industry. They afford practical evidence of the success of the arts practised, and are schools for training the people of the country in improved methods; and so long as any such institutions fairly supply a Government want, which cannot be properly met otherwise, or carry on an art in an improved form, and therefore guide and educate private trade, their influence can hardly fail to be beneficial. The same may be said of the workshops of the Government and the railway companies, which are essential for the special purposes for which they are kept up, and gradually train and disseminate a more skilled class of artizans.

"10. The Government might further often afford valuable and legitimate assistance to private persons desiring to embark in a new local industry, or to develope and improve one already existing, by obtaining needful information from other countries, or skilled workmen or supervision, and at the outset supplying such aid at the public cost So far as the products of any industries established in India can be economically used by the Government, they might properly be preferred to articles imported from Europe, and generally the local markets should be resorted to for all requisite supplies that they can afford. We are aware that steps have been taken within the last few years to enforce these principles, but more can certainly be done, and greater attention may properly be paid to the subject."

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"12. There is no reason to doubt that the action of Government may be of great value in forwarding technical, artistic, and scientific education, in holding out rewards for efforts in these directions."

In this paper I have endeavoured to point out the great shortcomings of the present scheme of State education in India, *viz.*, that the education has not yet made any perceptible progress among the common people, and that there is no comprehensive and systematic plan of technical education.

To remedy these shortcomings two things would be necessary: 1st, funds; and, 2ndly, measures. Both these requirements, however, involve considerations of such importance and magnitude that they must form subjects of special investigation. These matters vitally concern the well-being of the natives of India, and there are now among them many who might with advantage be consulted regarding them. I cannot too earnestly pray against the creed that what is good for England must also be good for India.

The subject of high education in India has lately been a good deal discussed, the point at issue being whether the Government should not withdraw the State support and management from high schools and colleges, and apply the released funds to the spread of primary education.

No one, however, has yet said that there should be no high education in India. If there was any one who said so, I would take no notice of such an enemy of mankind. Indeed, when we know, as clearly as we know light from darkness, that it is high education that makes all the difference between a civilised and uncivilised man—between a civilised and uncivilised country—how can any sane person venture to maintain that high education is not necessary in India?

This subject has, however, been so ably and clearly treated by persons, European and Native, eminently qualified both by their knowledge and experience, and by disinterested motives, to form correct conclusions about it, that I only advert to it here in order to record my deliberate opinion—and I may say that it is the opinion of all natives, educated and uneducated, who have given a thought to the subject—against the severance of the direct connection of the State from high education.

The withdrawal of the State support and management from high schools and colleges would be such a retrograde step and political mistake that one must have less faith than I have in the wisdom and benevolent intentions of the Government, to fear that they would adopt such a measure in the present circumstances of the country, notwithstanding all that is said about the pressure of certain religiously and charitably disposed persons in England to the contrary.

Those who advocate primary at the cost of high education forget that the former, though necessary to the masses of people, falls far short of the requirements of the moral and material progress of the country. A bricklayer, a cab-driver, or a servant, who knows the three R's, is certainly a superior being to one who is ignorant of them. But this is not enough. The progress of the country cannot be ensured by such classes. We cannot expect a country to advance in civilisation in which there is no high education or the provision for it is not equal to the demand.

If I mistake not, Ceylon, Burma, and the Punjab had admirable and ample provisions for elementary education of the people, but we know in what condition these countries were when they came under the British rule. It was so because the motive power of high education which is necessary for progress was wanting in those countries. In short, primary and high education, though they are allied for a common purpose, have each a distinct function of its own, on the principle of division of labour. I cannot better illustrate this than by comparing them to country roads and railways; smelting of iron and construction of iron machinery; to common and high art; to a rank-and-file soldier and an able captain; to a good citizen and a wise statesman. It would therefore be a suicidal policy to sacrifice high for the extension of primary education, and *vice versâ*.

BARODA,
September 1882.

QUESTIONS *suggested for the examination of Witnesses before the Commission on Education. (Witnesses are requested to select any of these questions on which they have special knowledge, or they may propose others.)*

ANSWERS *to some of the Questions suggested by the Commission on Education.*

QUESTIONS.

1. Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what Province your experience has been gained?

2. Do you think that in your Province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

3. In your Province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

ANSWERS.

1. I have had no special opportunities of forming opinions on the subject of education in India, but have always taken interest in it. My information relates to the Province of Gujarat and to Kutch.

I must here state that what I have to submit is not the result only of my own experience and consideration. I have availed myself of the experience and assistance of Messrs. Bhogilal, Tapidas, and Hargowandas, of the Baroda Educational Department.

2. The system of primary education, so far as it goes, is good, and is capable both of improvement and development up to the requirements of the community.

The suggestions I have to submit will be stated further on.

3. In Gujarat primary education is sought for, broadly speaking, by particular classes only. These are Nagars, Brahmins, Banias, Bohras, and Kayasthas. In short, it is sought for by those classes who cannot do without some knowledge of reading, writing, and arithmetic. Of late higher classes of cultivators are showing an increasing appreciation of education. But the other classes of people, such as Rajputs, Musalmans, Kolis, and artizans, generally hold aloof from education. There are two principal reasons for this. One is the sharp divisions or castes which exist in the native society, the members of each caste following in the footsteps of their ancestors, and not thinking of changing the groove in which they have been moving. The other reason is the poverty of the lower classes, which prevents parents from withdrawing their children from field and other work, and from meeting the cost of education.

What are known as low-caste people, and who form but an insignificant portion of the population, are excluded from schools owing to the religious belief and social prejudices of the bulk of the people being against their admission. Bhangis, Dhers, and Tanners are thus excluded. Their common avocations and habits are also such that even Muhammadans and Christians would not admit them to their society.

It is my opinion, and I may say the opinion of every Hindu and Muhammadan, that the Government would not be justified in sacrificing the education of the masses by admitting a few Dhers and Bhangis into their schools. Where these people exist in numbers, as they do in large cities, separate schools ought to be provided for them.

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ANSWERS.

What I have stated above, represents, I believe, the opinion of the influential classes as regards the low castes. As regards the extension of elementary knowledge to every other class of society, the attitude of the influential classes is, generally speaking, favourable to such extension.

4. To what extent do indigenous schools exist in your Province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

4. I have no reliable statistics about the indigenous schools in Gujarat. In the British districts alone there must be hundreds of such schools. In these districts there are about 875 Government and other schools attended by about 58,000 pupils.

Though I have no statistics about indigenous schools, it is, I believe, a fact that they have of late years been decreasing in number. The main causes of the decrease are, 1stly, the increasing appreciation on the part of the people generally of the superior instruction given in State and aided schools; and, 2ndly, the fact that the way to the Government service lies through such schools.

I may add that while the weight of official influence and encouragement is exerted in favour of Government schools, indigenous schools receive but little attention from official classes.

I do not think that in Gujarat indigenous schools formed a part of the village system. I have not found any grants either in land or cash for village schools.

The only subjects taught in these indigenous schools are multiplication tables, mental arithmetic, and writing. As a rule, reading is acquired by the pupils anyhow. It is not regularly taught except in a few schools. Much more attention is paid to arithmetic than to anything else. In fact, the education given in these schools is what an ordinary tradesman requires. It is very limited and imperfect.

There is nothing like a system of discipline in these indigenous schools. The pupils are taught to respect the schoolmaster, and their elders; and the whip is freely used, even for trivial offences. The master sometimes goes round the school-room using this weapon indiscriminately. This is no doubt done as an exercise of authority. He sometimes acts as magistrate for the parents who get their children punished at his hands for offences committed at home.

There are no regular fixed fees in these schools. The master receives remuneration in various ways, both in cash and in kind. When a boy first enters the school his parents are expected to pay something to the master, which as a rule they do. Then the master expects payments as the boy reaches certain stages in the progress of his education. Then, again, the pupils bring to the master grain and other things in small quantities on certain fixed days of the month. Again, the master is remembered on festivals, when he is remunerated in various ways. Again, he receives presents on occasions

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of marriage, &c. In short, there is seldom anything like a rigid arrangement between the master and the parents of his pupils as regards his remuneration. In this matter both parties are guided by a sense of mutual accommodation, and also by custom.

The majority of the teachers of indigenous schools are, I believe, more popular than teachers of Government schools, and those who are popular with the community are also better off as regards remuneration. The reason is that the relations of an indigenous schoolmaster with the community in general are of an amicable character. He is regarded as one of the community and behaves as such, and owing to his profession he is respected by all. Then his remuneration to a great extent is voluntary and suits the convenience of the people.

Though what has been said above applies to Hindu indigenous schools, indigenous schools of other denominations are managed pretty much on the same system.

As a rule, masters of Hindu indigenous schools are Brahmins. They are not selected by anyone. Some of them follow the profession of teaching from father to son. They possess just such qualifications as enable them to give the instruction before described. No arrangements exist for training or providing masters for such schools.

The existence of indigenous schools, even where Government educational agency is fully at work, shows that such schools are still popular with certain classes of people. Take, for instance, the city of Ahmedabad. The number of Government schools in that city is about eighteen. I have no information as to the number of indigenous schools, but I believe it is more than double that number. Every town or large village in Gujarat has one or more indigenous schools existing side by side with Government schools.

Though such is the fact, I do not think we can dovetail these indigenous schools, as they at present exist, into a system of national education except in a small way. The present class of masters of indigenous schools would no doubt resent Government interference with themselves or their schools. Nor am I quite sure that the people who send their children to these in preference to Government schools would like any radical change in them introduced by Government.

Still, however, something might be done to render the indigenous schools more efficient and useful.

In places where Government and indigenous schools exist side by side, we know that some people prefer the former and some the latter. But even then we are not quite sure that those who prefer an indigenous school think that the

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instruction given in it is all that is required for their children, or that they disapprove of the Government schools *in toto*. We may, I think, safely assume that such people would not oppose the improvement of the indigenous schools, provided the improvement did not change their indigenous character, especially as regards the elastic and amicable relations that now exist between them and the schoolmasters.

But where there is no Government school, I think the community would welcome some simple improvement in their indigenous school.

On the whole, I think that an attempt might well be made to improve these schools on a systematic basis.

I need hardly say that to induce the masters of these schools to adopt any simple plan that might be placed before them, it would be necessary to offer them pecuniary assistance. Government already offers such aid to indigenous schools, yet in Gujarat, out of some hundreds of such schools, only three are at present receiving it, and the number of such aided schools in the last five years or so has not exceeded six.

This arises, I presume, from several causes, the most important of which seems to me to be the elaborate and complicated rules under which the aid is offered. These rules may be suited to schools managed on an improved system, but they are obviously incompatible with indigenous schools. In fact, few if any teachers of indigenous schools are qualified to fulfil the requirements of those rules.

Another cause, I am told, lies in the little sympathy and encouragement these schools receive from the officers of the Educational Department. It is said that masters of Government schools regard indigenous schools with anything but friendly feelings.

I have already stated my opinion that the indigenous schools could be made useful, but in a small way, as a part of the system of education. It is to be remembered, however, that such as they are, thousands of boys attend these schools where they receive some useful instruction. It is, therefore, desirable that efforts should be made to render them as efficient and useful as might be practicable.

It appears to me that some such plan as the following might be tried.

The schools to be aided should be carefully selected in reference to stability and attendance.

Some of the respectable people who send their children to the schools should be consulted, and the object of the offer of the aid should be explained to them. In short, they should be made a party to the arrangement.

The grant should be sufficient to induce the master of a school to accept it on the conditions which might be laid down; at the same time the amount should be so limited that he should

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continue to depend on the community for the greater part of his income.

Inspecting officers should select schools and offer the aid to them instead of waiting for applications for it.

The conditions attached to the offer should be few and simple, and such as the teachers could undertake to fulfil.

Inspecting officers should not interfere with the management and discipline of the schools, which should remain in the hands of the masters as at present.

For the present the examinations of such aided schools in those subjects which the masters might have undertaken to teach should not be rigid, but general; and no more than one simple return periodically should be insisted upon.

I would not tell the masters, as the existing rules require that they should be told, that Government expect them to adopt by degrees the method and the text-books of Government schools. On the contrary, it should be explained to the masters and the communities concerned that Government do not wish to change the character of the schools, but only wish to render them more useful to those who resort to them.

The amount of the grant should be fixed according to the attendance and according to the circumstances of the community concerned. It should not vary according to the results of periodical examinations, but should be increased or decreased in lump according as the school shows a decided tendency to improve or deteriorate.

The objects of the inspection should be to ascertain whether the masters have fairly carried out the conditions; whether the communities concerned are satisfied with the working of the schools; whether the grant might be fairly increased or otherwise, &c.

The inspecting officers should take the masters and the people concerned into confidence, and give every attention to what they might have to say, and suggest such improvements as might be acceptable to them.

The officers should never make their authority felt on such occasions. They should behave as friends and benefactors, and not as officers of Government.

It would be necessary that the aid should be distributed quarterly. The recipients should not be made to wait for it for a year.

If some such plan as is indicated above were adopted, it is probable that many masters of indigenous schools would accept State aid and conform to the conditions on which such aid might be given. I might here repeat that these conditions and the Government interference with the schools should in the beginning be as simple and limited as possible. If such a plan succeeds it might be made more and more efficient in future.

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	Indigenous schools conducted by trained or certified masters should, in any plan that might be laid down, receive more pecuniary aid than others.
	To expect success it would be very necessary to impress on the minds of the Government officers in the mofussil that Government had resolved to endeavour to encourage and foster indigenous schools, and that for success they relied on the cordial co-operation of their officers. I have no doubt that district officers, whether of the Educational or of other Departments, might do much towards the object in view, and that they would gladly do it if they were satisfied that the now neglected indigenous schools could be rendered more useful than they are at present, and that it was the intention of Government to improve them.
5. What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?	5. Speaking of Gujarat, there is hardly any home education worth speaking of.
6. How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?	6. There is hardly any agency that Government might look to for the supply of elementary instruction in rural districts except that of indigenous schools.
7. How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by District Committees or Local Boards? What are the proper limits of the control to be exercised by such bodies?	7. I think it would be desirable to entrust constituted local bodies with control over all the expenses connected with primary schools, subject to the general supervision of the Government Educational Department. These local bodies would be better judges as to the salaries of teachers and other pecuniary matters connected with the schools, than a central authority who is hardly expected to be well acquainted with the circumstances and requirement of every locality. I would, however, give such bolies no authority directly to interfere with the system of education. They might do a great deal in the way of periodically submitting a report expressing any views or suggestions they might have to offer regarding the working of the system.
8. What classes of schools should, in your opinion, be entrusted to Municipal Committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal Funds, what security would you suggest against the possibility of Municipal Committees failing to make sufficient provision?	8. I think that Municipalities might well be called upon to contribute towards the expenses of education. The amount of contribution in each case should bear a certain percentage to the income of the Municipality, not being so high as to interfere with the necessary sanitary arrangements, &c.
	For the present, Munipalities should, I think, contribute towards the expenses of elementary instruction only, including grants to indigenous schools. I fear that there are no Municipalities in Gujarat which could at present do more, and that there may be some which could not contribute sufficient funds even for elementary schools. In the case of the latter, the deficiency

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should, I submit, be made up from provincial or other funds.

The management of primary schools wholly or partially supported by Municipalities should be entrusted to Municipal Committees. What has been said about rural schools applies equally to such schools.

Where Government contribute with the Municipality towards the maintenance of elementary schools, the Municipal Committee should be given to understand that in case of failure or default on its part, Government would withdraw their contribution. But a more effectual plan, and one that would meet all cases, would be to pass a legislative enactment for regulating municipal contributions, and realising the same in case of default.

9. Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

9. I understand that at present out of about 900 head teachers of primary schools in Gujarat, about 550 are trained teachers. As to assistant teachers, very few of these are trained. I need not say how important it is to provide trained teachers. I understand the salaries offered to assistant teachers are not sufficient to secure trained teachers. In the majority of cases they receive Rs. 5 or Rs. 6 per month.

The influence of a schoolmaster among the villages depends almost entirely on his character. If he behaves well and shows sympathy towards the people, he acquires confidence and influence. In this way some masters do possess influence among the villagers.

It would be desirable for inspecting officers to keep themselves acquainted as to whether the villagers like and respect their schoolmaster. Where such is not the case, they should endeavour to ascertain and remove the cause of discord.

I understand that district officers who visit Government village schools do not always recognise the necessity for treating the schoolmasters with the civility and consideration due to their calling and local position. This lowers the masters in the eyes of the people. It would be a beneficial measure to impress on inspecting and other district officers the necessity for treating schoolmasters with civility.

I further think it would tend to improve the status of schoolmasters if they were drafted into other branches of the public service as opportunities occurred. As a rule they have now no promotion to look forward to except in their own line, in which promotion is very limited.

10. What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

10. I think that the following new subjects might be introduced into the lower class primary schools :—

(*a*) The usual native way of writing fractions and working examples.

(*b*) Simple book-keeping according to native usage.

(*c*) Letter-writing

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	(*d*) Some simple elementary instructions in improved agriculture.
	I do not think any special means would be required to make instruction in these subjects efficient beyond the inspecting officers giving the necessary attention to the matter.
11. Is the vernacular recognised and taught in the schools of your Province the dialect of the people? and if not, are the schools on that account less useful and popular?	11. The vernacular taught in the schools in Gujarat is the dialect of the people.
12. Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?	12. In my opinion the system of payment by results which is now in force is certainly calculated to induce a schoolmaster to exert himself to increase the attendance and to pass as many pupils as it is possible for him to do. But this may be done, and I understand is done, at the cost of the real object of education. It is a powerful temptation to the master to work his pupils beyond their capacity. The consequence is what is commonly called by natives "parrot learning." Such learning is easily acquired and as easily forgotten without the improvement of the mind to anything like the extent expected. The injurious effects of such a system both on the body and mind, especially of pupils of tender age, need not be more than alluded to. The system further cannot but have an unwholesome influence on the master himself. As extra remuneration granted under the system sometimes exceeds the regular salary, the master must be in a feverish state during the year to do all in his power to gain the largest payment. He can have no time to extend his own knowledge by private study, and thereby become more efficient as a schoolmaster. I should not be surprised to learn that under the system muster-rolls were sometimes falsified. In short, the system appeals to mercenary motives on the part of low-paid men, and cannot be expected to produce very beneficial results.
13. Have you any suggestions to make regarding the taking of fees in primary schools?	13. I think that fees should be charged to those who can pay them, but no boy should be refused admission into a public school because his parents, though desirous that he should attend the school, are too poor to pay the fee. At present the number of free students is restricted to 20 per cent. The scale of fees now charged is according to the standard the pupil may be learning,—that is to say, the lowest fee is charged for the lowest standard, and the scale rises as higher standards are reached. The scale of fee ranges from ½ anna to 2 annas. At a few exceptional places it rises to 6 annas. This scale is not exorbitant if it were regulated by the means of the payers. The existing system is calculated to prevent boys from entering higher standards if their parents are not able to pay more than what they have been paying for the lower, the more so as the ex-

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penses on account of books, &c., increase with the progress the boys make. I am aware that it would not be convenient to assess the fees according to the means of the parents. This is, however, a matter of detail, and I dare say means could be found in the new local self-government arrangements to overcome this difficulty. If, however, it were found impracticable to assess the fee according to the means of the payers, I have no hesitation in urging that one or two low rates of fee might be substituted, so that knowledge might be placed within the reach of the masses.

As regards free students, I would have no limit to their number. In a system of national education no boy should be refused the blessings of knowledge, if he is too poor to pay for it. If the majority of the people in a village are too poor to pay the fees, I would provide a free school for that village.

14. Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

14. The increase of primary schools depends upon funds. I do not think that for the present it would do to look to private sources for funds. We have not yet reached that social and material condition in which private or local action may be relied upon. As it is, I fear Government will have for a long time to continue to raise funds, directly or indirectly, for such purposes.

As regards rendering primary schools more efficient, I have already alluded to the necessity of providing trained masters. I would here add that the inspection should be more efficient and thorough than it is said to be at present. I think the staff of inspecting officers should be increased. At present the number of Deputy Inspectors and their assistants in the four districts of Ahmedabad, Kaira (without the Panch Mahals), Broach, and Surat is only seven. These have to inspect 917 vernacular schools attended by about 66,000 pupils. In other words, each officer has on an average 131 schools and about 9,500 pupils to inspect and examine. This work they are expected to do in eight months of the year. But in addition to this work they must have much office and other work to do. Then, some time is also taken up in travelling. Then we have to deduct Sundays and holidays, and days of sickness from the working days. Taking all circumstances into consideration, the time at the disposal of the officers for the work of inspection is very inadequate indeed. This matter requires close attention.

The efficiency of schools, I need not observe, depends also upon the qualifications of the inspecting officers. The Deputy Inspectors should be graduates and their assistants at least matriculated men, and both should have a knowledge of the most approved method of teaching. It would perhaps meet the requirements of the case if the inspecting officers were constituted, so to speak, a professional

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branch of the Educational Department. Graduates and matriculated men might be found who would elect that line, and receive the necessary training at the training colleges if they were promised employment in preference to others.

There is another matter connected with the question of rendering primary education in Gujarat more efficient than it is at present. The existing course of instruction in primary schools is too limited. It was, perhaps, intended to a great extent as a stepping-stone to the higher branches of knowledge, which were to be imparted in English. Even as such I am of opinion that the course is too simple and limited in its scope, and that there is room for improvement in this respect. But a large number of pupils acquire their education in primary schools alone, and do not or cannot pursue it further in English. For such pupils especially the vernacular course of instruction should, I submit, be superior both in quantity and quality, so that when they leave the vernacular schools they may carry with them improved minds and some useful knowledge. It is rather hard for the masses that they should not be enabled to acquire better knowledge than they now can through their own vernaculars. I am aware of the value of English language as the medium of higher education, but what I submit is that the standard of instruction in the vernacular might be higher than it is.

It may be generally indicated that the vernacular course might include Algebra, Euclid, Mensuration, Elements of Natural Philosophy, simple elements of Chemistry (specially in reference to agriculture), the use of the globes, simple elements of Political Economy, History, Grammar of a higher class, a critical study of the Vernacular, &c. I am aware that the higher books of the Gujarathi vernacular series contain lessons on some of the above subjects. But these lessons are scattered and are otherwise such that they do not supply the want above indicated.

It appears to me worthy of consideration whether vernacular high schools should not be opened at central places.

15. Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854? and what do you regard as the chief reasons why more effect has not been given to that provision?

15. I am not aware that in Gujarat any Government educational institutions of the higher order have been closed or transferred to the management of local bodies.

If by "local bodies" are meant Municipalities and Local Fund Committees, the reason why higher education has not been taken up by them is, I believe, that the former are too poor, and that the funds at the disposal of the latter are properly appropriated for primary education.

16. Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies,

16. I do not think that at least for some time to come these local bodies would be in a position to provide funds for higher education.

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with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

17. In the Province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

18. If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

19. Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) normal schools?

20. How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

21. What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded, that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your Province, and do you consider it adequate?

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17. Comparatively speaking, Gujarat has made but limited progress in education; and there are to my knowledge no gentlemen able and ready to establish schools as a matter of business.

As regards any aid from private sources in the establishment of such institutions, I regret to say that I cannot at present entertain any expectations in that direction. Most of the rich and leading families of the land have grievously suffered from the commercial vicissitudes of later times and are not in a position to offer pecuniary aid for educational and charitable purposes as they used to do in their prosperous days.

18. If Government wish to withdraw from the maintenance of a higher educational institution, an effectual plan to stimulate private effort so as to prepare the way for a similar institution being maintained on a private footing would be on the one hand to offer a liberal grant-in-aid to a competent person who might undertake to open a private institution in the locality, and on the other to gradually raise the scale of fees in the Government institution. I am, however, decidedly of opinion that the time has not come even for entertaining the idea of the Government withdrawing from the maintenance of higher education, and for trusting to private agencies to undertake it.

20. So far as I am aware, the system as regards Government aid to institutions in which religious principles are taught, and to those in which they are not taught, is one of practical neutrality. But as regards inspection I have no experience as to whether the principle of neutrality is practically adhered to.

21. I have already stated what classes of people principally send their children to primary schools. It may be said in general that the same classes avail themselves of higher institutions.

I understand that the rates of fees in higher Government schools are Re. 1 and Rs. 2 per month. In the recently established Gujarati College the rate is Rs. 5. I think these rates, in addition to the cost of books, are not too low. On the contrary, they press heavily on the poorer parents who wish to give their sons higher education.

I think that in Gujarat there are not many persons who could afford to pay higher fees. If fees were charged according to the means of the payers, some persons would no doubt

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	have to contribute more than they now do, but, on the other hand, the rate would have to be lowered to suit the circumstances of many.
22. Can you adduce any instance of a proprietary school or college supported entirely by fees?	22. I understand that there is no school or college in Gujarat supported entirely by fees except a school at Ahmedabad, but it is said to be in a most unsatisfactory condition.
23. Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?	23. It is possible for a non-Government institution of the higher order to compete favourably with a similar Government institution if the cost of education given in it be less, the quality of education given in both being the same. I may, however, add that in the case of a non-Government school or college established and managed by a private gentleman, there would be no guarantee for stability.
25. Do educated natives in your Province readily find remunerative employment?	25. Considering the population of Gujarat, educated natives form but a very small fraction of it. They are absorbed in the different branches of the Government service, and also in railway and other establishments. On the whole, it may be said that educated natives in Gujarat at present find pretty remunerative employment.
26. Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?	26. It appears to me that the course of instruction given in secondary schools is designed to prepare pupils for higher institutions. In other words, these schools are so many links of the whole chain of instruction from the primary school to the college. Thus, although the course of instruction given in secondary schools is useful so far as it goes, still I think that it is capable of improvement, specially in reference to pupils who do not wish to pursue, or owing to want of means are unable to pursue, their studies further. This improvement might be effected specially in the vernacular course. I have already indicated the direction in which the instruction given in primary schools might be improved. I think further that the standard for admitting boys from vernacular into Anglo-vernacular schools might be raised, so that they might be better grounded in useful elementary branches of knowledge before they are admitted to the study of English.
32. What is the system of school inspection pursued in your Province? In what respect is it capable of improvement?	32. I have given before my opinion regarding inspection.
33. Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?	33. I believe that at present we should hardly find among the native community of Gujarat voluntary agency for the work of inspecting and examining schools.
35 Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?	35. I have no experience as regards the first part of the question. As regards the second part, the providing of the text-books by Government may be interfering with the production and development of vernacular literature in that line. But I do not think that in the present state of education in Gujarat the subject of text-books could with any advantage be left to be arranged by authors and schoolmasters between them. On the

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contrary, such a course would certainly be injurious to the cause of education. What might, however, be done to encourage authors appears to me to be to invite them to prepare school-books and adopt such of them for State schools as might be recommended by a committee of qualified gentlemen.

36. In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

37. What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

37. The withdrawal of Government from the direct management of schools or colleges might stimulate private native agency, but to a very small extent, and so far as Gujarat is concerned, I feel no doubt that such a measure would materially retard education. The people are yet too backward and too poor for the growth among them of a spirit of self-reliance.

38. In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

38. I do apprehend that in the event of Government withdrawing to a large extent from the direct management of schools and colleges, the standard of instruction in such institutions, if any, as might be established by natives, would, in the present state of things, be very indifferent. The way to prevent such a result would be to attach to the grant-in-aid such stringent conditions as would secure efficiency. I doubt, however, whether such a measure would ensure success.

Besides, as the principal object of the managers of such institutions would be to secure as large a grant from Government as possible, the evils of cramming and superficial teaching would prevail.

40. Are any steps taken for promoting the physical well-being of students in the schools or colleges in your Province? Have you any suggestions to make on the subject?

40. I understand that gymnasia are attached to the high schools and colleges in Gujarat, and physical exercise is taught at some vernacular schools by the masters.

The physical training of boys is not, however, attended to systematically as a part of the educational scheme. I would, if possible, have a play-ground attached to every school, and have gymnastic appliances and game kit supplied to every large school. Then a time should be set apart for boys to play every day under the direction of the teacher, or gymnastic master where one is employed. It would also be desirable to engage a professional person in each division to go from place to place supervising the working of gymnasia, and instructing teachers and advanced boys in suitable exercises. Then the inspecting officers should, in the course of their tours, hold gymnastic examinations and award prizes.

I think, however, that though some progress in the physical well-being of boys might be secured by some systematic mode of operation, it is not possible to secure the full advantages of physical training so long as the custom of marrying infants continues. In the case of many boys there is another drawback, *viz.*, the want of sufficient and wholesome food.

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43. Have you any remarks to make on the subject of mixed schools?

44. What is the best method of providing teachers for girls?

45. Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

46. In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

47. What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

48. Is any part of the expenditure incurred by the Government on high education in your Province unnecessary?

54. Has the demand for high education in your Province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

55. To what classes of institutions do you think that the system of assigning grants according to the results of periodical examinations should be applied? What do you regard as the chief conditions for making this system equitable and useful?

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54. There is yet nothing to show that the demand for high education in Gujarat has reached such a stage as to make the profession of teaching a profitable one. There is not a single high class private school in the Province managed by a native gentleman.

55. I do not think that any class of schools could at present be totally excluded from the benefit of the grants-in-aid system.

But if one of the objects of the system be to encourage the opening of private schools by qualified natives as a matter of business, the present system is not calculated to effect this object, inasmuch as it does not recognise the difference between a private school wholly dependent on fees and Government aid, and one which, besides these sources of income, possesses other funds. In places where schools of the latter kind exist, private schools have very little chance of success, except under very special circumstances.

I am of opinion that in the case of schools opened by qualified persons as a matter of business the grant might be increased, at least for some time to come. It is my impression that the aid now given is not sufficient, and that it might be increased to $\frac{1}{3}$ if not $\frac{1}{2}$ of the gross expenses of a school. Such a measure would no doubt encourage qualified native gentlemen to adopt teaching as a profession.

I am also of opinion that the conditions and rules for granting aid might be less elaborate and rigid than those which now exist.

The present system involves uncertainty as to the amount of grant a school proprietor may expect from year to year. This might be avoided by fixing a minimum annual grant in each case, subject to some simple and general conditions as to attendance and teaching.

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	I have heard that sometimes registered schools are refused aid because of the want of funds. Though this may not occur frequently, still it should, if possible, be avoided, as uncertainty in this respect must have a deterrent effect on those who wish to open schools relying on Government aid.
60. Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?	60. I do not see how the principle of religious neutrality can be interpreted to mean that Government should withdraw from the direct management of colleges and schools, unless they violated the principle by teaching anything directly opposed to those broad principles of religion and morality which are common to all sects and nations,—if, for instance, they were teaching Atheism or Thuggism. If it be a fact that the Government or their servants are violating the principle of neutrality, they should at once correct the abuse and adhere rigidly to that principle, instead of withdrawing from the direct administration of education.
65. How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?	65. European professors are, I think, necessary to teach the English language in higher institutions and to supervise and direct their work.
66. Are European professors employed or likely to be employed in colleges under native mangement?	66. There is no college in British Gujarat under native management. If collegiate institutions under native management promised to be profitable, it is, I think, not unlikely that European professors would be employed in such institutions.
67. Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?	
68. How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?	68. I am of opinion that the Government of India, as such, would not be justified in abolishing their own educational institutions and thereby compelling their subjects to go to the only alternative institutions to which they object on the ground of its religious teaching.
69. Can schools and colleges under native management compete successfully with corresponding institutions under European management?	
70. Are the conditions on which grants-in-aid are given in your Province more onerous and complicated than necessary?	

KAZI SHAHABUDIN.

BARODA,
The 28th August 1882.

Dated 27th November 1882.

From—The REV. R. A. SQUIRES,
To—The President of the Education Commission.

As some of the statements which occur in my cross-examination by Mr. Jacob are likely to convey a wrong impression on several points, I should be glad if you would allow me to supple-

ment my answers by a few remarks. It would have been unnecessary for me to make the request had I not been too indisposed on the day my evidence was taken to be able to deal quite satisfactorily with every question that was raised.

1. *Indigenous schools.*—In my evidence (answer 2) concerning this class of schools, I stated that "for years they were unrecognised, not to say ignored," and this statement was twice challenged by Mr. Jacob. The facts are these. Indigenous schools not registered by the Department are still known officially as "unrecognised" schools, and the term expresses fairly well the attitude of the Department towards them. It was not until the year 1871-72 that any decided effort was made to draw some of them into the Government system. Enquiries had previously been made into their condition from time to time, and some measures which did not succeed in winning their confidence had been proposed, but their work and its results had been practically ignored. Even so late as the year 1870-71, the Director of Public Instruction could write—"I fear that the present indigenous schools are not worth the subsidy which would enable me to add them to my returns," and could argue that, if they were worthless, it was a waste of money to support them, and if they were not worthless there were no public funds to aid them with, as all the available funds were needed for the Government schools working by their side.—(Educational Report, 1870-71, page 103.)

With regard to lump grants to schools of this class, it is clear that it matters little whether the maximum be Rs. 30 per annum—as was the case until quite recently in some districts—or Rs. 50, as stated by Mr. Jacob, if the conditions are such that the minimum of Rs. 10 is all that most of the schools can hope to earn.

While it may be granted that the Government system and Government cess schools have had a beneficial effect in raising the standard of indigenous schools, it must not be forgotten that indigenous schools have also, on their part, exercised a marked influence upon Government schools with regard to the subject of instruction.

2. *Primary schools.*—Speaking from my own experience of the working of Government schools in rural districts, I suggested in my evidence (answer 2) that a small local board or committee should be appointed for each village in which a Government school was established. This plan, as I have since ascertained, has been adopted by Government within the last two or three years; but the circumstance has escaped my observation, as I was absent from India at the time when the measure was introduced. I would venture to suggest that the non-official members of these committees should be elected by the people themselves, subject to the approval of the Department, and that some administrative functions should be given to the superior boards.

3. *Grants-in-aid.*—In my cross-examination I inadvertently stated that the great reduction in grants effected in 1876-77 was due to the famine. But this statement is contrary both to the facts of the case and to the evidence I had myself given in answer 22. The famine had nothing to do with the reduction, which was made simply and solely because Government could not continue to meet the growing demands of aided schools and colleges without either increasing the provincial grant, or else curtailing the expenditure on its own institutions. A merely temporary disturbance, however severe, could not possibly justify *permanent* measures of such a sweeping character. The famine was only commencing then. Mr. Jacob was, I believe, the first to bring it forward in explanation of this retrogressive step on the part of Government. Certainly we never heard of it before Mr. Mackichan was examined in Calcutta.

It is not correct to say that the Educational Department in 1876 arranged with school managers for the reduction of grants. The reduction was determined upon quite independently of them, and they were only asked to say how they would like the reduction to be applied.

4. In my evidence I stated that it had been the aim of the Educational Department to establish a complete system of its own rather than to develope a grant-in-aid system In order to refute this statement Mr. Jacob in in his 19th question refers to the action of the Department in abstaining from opening an Anglo-vernacular school at Alibag, because a mission school was already established there. It is quite true that, owing to the representations of the Collector of the district, the Educational Department did some years ago refrain from opening a school of its own at Alibag. But a single instance of this kind—for I do not think a second could be produced—is not sufficient of itself to establish a policy.

This mission school at Alibag was the one to which I alluded in my evidence (answer 18) as having received municipal aid. The grant was voted by the municipality while the same revenue officer was in charge of the Collectorate. This officer has since gone from there, and the grant has gone too.

5. The statistics given in my evidence were only contested on one point. In answer 22 I spoke of the increase in Government schools, and my statement was apparently objected to by Mr. Jacob in his 26th and 34th questions. His own calculations were drawn from years which

I had not specially compared, and I could not, on the spur of the moment and without books before me, say whether they were right or wrong. The different methods of classifying schools, which have been adopted at different times, make it difficult to institute accurate comparisons between different years, but after examining his figures carefully I have come to the conclusion that they are wrong. At the same time I admit that I may have somewhat exaggerated the actual increase in the number of Government schools. I know of course that the 2nd grade Anglo-vernacular schools are connected with the cess schools, but under the present system this does not make them any the less Government schools. One fact is quite clear, *viz.*, that the Government high schools alone have been almost doubled within the years specified by me. And it is equally clear that Government has taken no steps whatsoever to *develope* the grant-in-aid system.

6. In my evidence (answer 13) I stated that schools and colleges, from which all religion is excluded are never likely to be supported on any large scale by the willing offerings of the people. In order to refute this statement Mr. Jacob in his 29th question calls attention (1) to the Elphinstone professorhips, (2) to the voluntary cess, and (3) to the secular schools in Native States. But it was pointed out by other witnesses before the Commission that the voluntary cess was in the eyes of the people voluntary only in name, and that the gifts by which Elphinstone College has been endowed could not be regarded as an indication of any special interest on the part of the donors in the work of Government education, as they were due to quite different motives. As for the schools in Native States, they owe their origin in most cases to the influence of the Political Resident in co-operation with the Educational Department, and are no indication of any spontaneous feeling on the part of the people.

Dated 17th March 1882.

From—The Rev. R. A. Hume, American Mission, Ahmednagar,
To—The President of the Education Commission.

In reply to your letter of yesterday, asking for my experience of the influence of Government rules on elementary and intermediate instruction, I would reply—

I. If the object of the Government grant-in-aid rules is to stimulate private efforts, they have done nothing of the kind in a considerable part of the Bombay Presidency. I think that the following remarks will justify this statement :—

1. The American Marathi Mission has been working for nearly 70 years in Western India. In 1880 it employed 76 male and 14 female teachers. Most of these work in schools in which only the vernacular is taught. A few are employed in Anglo-vernacular schools. The Government grant-in-aid rules have never been of any use or any stimulus to our schools. This has been partly because it was felt that the Government Educational Department did not care to encourage schools in which religious instruction was also given, and so it would be of little use to seek Government assistance. Whatever the case may have been in the past, I feel satisfied that there is now no opposition to such schools which are giving primary education. Such educational officers as I have had intercourse with during the last few years have seemed cordial to our work. The main reason for not seeking Government aid has been that, according to the rules, grants for primary education would be so meagre as to amount to almost nothing.

However, I have lately advocated the putting of our schools under Government inspection for two reasons: (*a*), because it seemed possible that such inspection might be an additional inducement to exertion on the part of our teachers; and (*b*) because it was believed that, when the paucity of the pecuniary results was made known, it would furnish ground for devising more liberal rules.

As to the character of the instruction in our schools, it does not become me to say much. It is not by any means all that we could wish. Still I remark, first, that almost all our male teachers have had a fair training in the normal school of the Christian Vernacular Education Society in Ahmednagar, our female teachers have all had training in our girls' schools; secondly, not only has every one of our missionaries had a University education, and every missionary lady had excellent educational advantages, but some of them have had practical experience in teaching in some of the best schools of the United States before coming to India.

Our first experience in testing the Government grant-in-aid rules was in November 1879, in connection with the girls' school of our mission in Ahmednagar, containing at that time about 100 pupils and having six female teachers, the partial service of two good male teachers, and the direct supervision of a missionary lady. It gives me pleasure to say that the native inspector, Mr. Gokhale, made the examination in a fair and courteous manner. The grants for girls are double those for boys. Yet the grants for this school, including capitation allowances and allowances for sewing, in which latter point every girl passed, amounted to only Rs. 298-8, although

our annual expenditure on the school was not far from Rs. 2,000. This last year, *i.e.*, 1881, the school contained nearly 150 pupils, and there were seven female and three male teachers, in addition to a missionary lady. But the grant amounted to only Rs. 291; whereas the total expense on the school was about Rs. 2,500. And during the past year a fine school building was built at a cost of Rs. 7,000.

In November 1879 a boys' school, containing about 20 regular pupils, was examined and received a grant of Rs. 14, though the annual expense was at least Rs. 125. This school was, however, one of our less satisfactory schools.

In October 1881 an Anglo-vernacular school in Bombay, containing about 75 pupils (both boys and girls), and having, I believe, two male and three female teachers and also the services of a missionary gentleman and missionary lady, received a grant of about Rs. 250. Were the services of the missionaries entered in the cost of instruction, the cost of maintaining the school would no doubt be Rs. 3,000. In short, the Government grant-in-aid rules have had no influence in stimulating or affecting the primary educational efforts of the American Marathi Mission or of any mission in Western India of which I have heard.

2. A second proof that the Government grant-in-aid rules do not have any appreciable effect in stimulating private efforts in that part of the Deccan which I have seen, is that, though I have visited many parts of the Ahmednagar and some parts of the Satara districts, and made enquiries about private schools, I have never found but one which had asked or received Government assistance. That one was in the city of Ahmednagar, and was said to receive about Rs. 30 a year, though there were about 75 pupils. I feel sure that in some districts it is not generally known that there are such rules. I wish to say that my enquiries on this point have been largely casual.

On the 18th of October 1871, on the recommendation of (then) Major Waddington, Educational Inspector, Central Division, Mr. J. B. Peile, then Director of Public Instruction, sanctioned some rules for grants to the better class of indigenous schools without requiring them to come fully under the standards. But those rules apparently have never even been published until the past few months.

Such considerations make it evident to me that the present grant-in-aid rules in the Bombay Presidency have no appreciable effect in stimulating private efforts to promote primary education in considerable parts of this Presidency.

II. I am not prepared at this time to recommend what modifications should be made in the grant-in-aid rules for primary education. But I will state how a modification in the direction of making the standards lower, and the grants for passes more liberal, would in certain ways materially stimulate private efforts:—

1. Every year the American Marathi Mission declines to help a considerable number of applicants who desire assistance to enable them to study in the normal school of the Calcutta Vernacular Education Society. We decline thus to encourage those who wish to fit themselves to become teachers, mainly because, if the number of graduates from the school were much larger, the mission could not employ them; and as teachers of private schools, they could not earn a living from fees and Government grants. Were the grants such as to enable graduates of this normal school to have a fair chance of earning a livelihood without any assistance from the mission, the mission would be glad, according to the demands, to multiply the number of scholarships which it furnishes to students in this normal school. Other missions also patronise this school, and would probably send more pupils, if there were better facilities for their carrying on private schools after securing an education.

2. I am satisfied that there would be an increase in the number of indigenous schools conducted by men who have not had a normal school training, if the teachers could have more liberal grants, and if the willingness of Government to make such grants were widely known.

III. Many of these indigenous schools and most of the schools of the American Marathi Mission are carried on among the lower classes. Even when the children of these classes are regular in attendance, their intellectual dullness prevents their making equally rapid attainments with the children of higher classes. Moreover, the poverty of these classes often leads them to keep their children at some kind of work all the time, or at least to keep their children out of school a considerable part of the year. And they often wander from one place to another in search of employment and food. These facts should be borne in mind in preparing standards and rules for grants-in-aid for schools which are attended by such classes. Hence I am inclined to think that, in addition to the rules for passing under standards, it would be well to have a set of rules giving lump sums to schools which show a fair amount of work and success, even though the pupils might not come up to standards.

IV. As to the supply of schools for the masses, official figures can no doubt make much more correct statements than I. But now, hastily thinking over a considerable number of towns

which I have often visited, I find that in parts of the Ahmednagar district there are two considerable villages in which there is no school for one which has a school of some sort. I am told by natives that one reason why there are fewer private schools now than formerly is that the well-to-do and intelligent people of small towns find it cheaper and better to send their sons to a town where there is a Government school or other school, and where their sons can live with relatives, than to attempt to keep up a private school in their own town, as they would otherwise have done. As a result, the children of poorer men have to go without educational opportunities, which they would have obtained had a private school been carried on in the town.

Statement of VITHÁBÁÍ SAKHÁRAM CHOWDARI, *Head Mistress, Bhávnagar School.*

I was born at Poona on November 21st, 1850. When I was four years old, my mother, fearing I might become a truant if I remained at home, sent me to a school in company with a girl in the neighbourhood. My education was not properly cared for, because my mother was uneducated, and my father, being a trader, was seldom at home. Not only that, but my parents did not even know what I learned, until in my eighth year I got the first prize among about two hundred girls collected from the three schools of the Dakshina Prize Committee, when the celebrated Dr. Bhau Daji came to Poona and examined the schools. Besides, one reason for the people at home not knowing of our progress was that we got our slates and books in the school from the Committee.

My father, though not very learned, had a great taste for learning, and he was a man of sound liberal views; so when I got the prize he determined to educate me thoroughly. But in those days there was a notion among people that girls were educated in order to be afterwards converted to Christianity, and that they became very unmannerly if they attended school. Besides, I, being of a tall stature, looked older than I was. For these reasons I and my parents suffered much annoyance from the people. In consequence of this, but principally on the importunity of my grandmother, my parents were obliged to withdraw me from school.

After I left school my father wished to teach me Sanskrit. Moreover, being a student of Vedanta himself, and being heartily fond of the Kirtans of the celebrated pilgrim of Pandharpur, Ziprabai, who was a relative of his, he had a great desire that I also should learn to preach Kirtans like her. He asked certain old Shastris to teach me Sanskrit, but he was answered that other castes than Bráhmans had no right even to hear the Sanskrit language, much less to learn it. Whereupon my father being disappointed, got me to learn Padas and other verses in the ordinary tunes from a certain Kathekari. But people began to annoy him very much, it not being fashionable to teach women to sing, and he was obliged to discontinue that also. Afterwards my father used to make me read every night certain Maráthi books which he had in his possession, and by this means I learnt to read well. After I left school I also employed some of my time in learning to work upon gold threads.

In 1865 Ráo Bahádur Náráyan Bhái established a few pupil-teacherships in Poona, and in consequence of my entreaties, and of my father's views about deference to public opinion having in the meantime been considerably altered, he agreed to my accepting one of them, and again sent me to school and engaged a tutor for my instruction at home.

I was very intelligent, and therefore I was appointed head mistress of the Dakshina Prize Committee's School No. III in that same year; and I had for my assistant a girl who had been my fellow-student. While I was performing my duties in this school Sir Alexander Grant and Miss Mary Carpenter and others visited my school. Miss Mary Carpenter was greatly pleased to see a young girl conducting a school independently, and she communicated her satisfaction to Ráo Bahádur Dáji Nilkanth Nagarkar, who was then Secretary of my school. But I and Miss Mary Carpenter could not speak with one another as I did not know English, and Miss Mary Carpenter did not know Maráthi. I felt it very much and determined to learn English. But I was not able to commence my English studies until Ráo Bahádur Náráyan Bhái became, in 1868, Principal of the Training College at Poona. Ráo Bahádur Náráyan Bhái took great interest in my education. Therefore when he became Principal I applied to him to make some arrangement to enable me to attend the training college from 11 to 2 o'clock every day. This was done, and I was provided with a separate bench and taught in the training college. Here I commenced my study of English.

I thus worked on for about a year, until in April 1869 the Honourable Ráo Sáheb Vishvanáth Náráyan Mandlik appointed me head mistress of one of the schools of the Student's Literary and Scientific Society in Bombay. I there worked for about five years; then with the advice of Dr. Bhau Daji and the Honourable Ráo Saheb I left service and joined the female normal school then opened in Bombay. I studied in that school for three years, and in the third year passed the examination in the first class. One thing to be particularly noticed in respect to this is that with all the expense incurred for the school in Bombay for three years, I was the only student who passed the test for female teachers. While studying in this school, I was privately

continuing my study of English. Then I was appointed head mistress of the Practising School at Poona under Mrs. Mitchell. I worked there for four years, and was then appointed in April 1876 through Government to teach the wife of His Highness the Mahárája of Kolhápur, and the the wives of certain Sardárs there. After about a year and a half I was appointed, through Government, head mistress of the Girls' School at Bhávnagar in Káthiáwár. From there, about three months ago, I came to Bombay on leave to learn midwifery in the Grant Medical College. While I was at Poona I was able to make privately considerable progress in English and Sanskrit, and I learned Gujaráthi at Bhávnagar. I know Maráthi, Gujaráthi, and English, and a little of Sanskrit, and I can speak Hindustáni.

In the places I have visited, except Bombay and Poona, there are no girls' schools other than those established by Government or missionaries. In Government schools, the studies are regulated by the Government standards. In missionary schools, when there were no grants-in-aid, the missionary series of books were taught, and some time was spent in teaching the Bible; but since the introduction of the grant-in-aid system they also direct their studies according to the standards fixed by Government. There is some instruction in the Bible given in addition. Although it is true that there are no schools other than these two sorts of schools, it cannot be said that there are no other means of education for girls, or that no education is given. Among our people, particularly among Bráhmans and among rich families in other castes, the practice of teaching women to read religious books is very commonly observed, and this practice is not modern, but has existed, I think, from old times. Sometimes, whether from want of opportunity or in consequence of some other difficulty, women are not taught reading; nevertheless they are generally made to commit to memory religious texts. Our women are to a large extent in the habit of performing religious observances, and they are on many occasions able to hear Kathás and Puráns. By means of these things they receive considerable moral teaching. Such is my experience. Only it cannot be said that our women are able to utilise this instruction as much as could be wished.

I may add that I have heard that at Bhávnagar there is a private school kept by a Bohori lady for teaching the Koran to Bohori girls.

I have not been able to look up the reports of each year, yet from the information I have obtained, I think the number of students has very much increased in the last ten years. The number of schools has not much increased in that proportion, but the number of students in the old schools has increased. According to my information there were 177 Government girls' schools at the end of March 1872, and they contained 6,988 students, while at the end of March 1882 the number of schools was 181 and that of pupils 11,296. From this it appears that during the last ten years, while the number of schools increased only by four, the number of girls increased by 4,308. In 1872 each school contained on an average 39 pupils, while in 1882 the average number has risen to 62. Thus in 1882 there were in each school 23 girls more than in 1872.

Now, in considering what sort of instruction is imparted in girls' schools, it may be generally observed that the reading-books are the same as those used in boys' schools in the same standards. In respect of other subjects the standards for girls are lower than those for boys. In the Southern Marátha Country and in the Deccan, the third standard for boys is generally equal to the fourth for girls. Yet when boys are able to recognise the parts of speech, girls do not know a bit of grammar. The geography taught to boys is of the whole Presidency, while that to girls is limited to the zilla. There is no history taught in the third standard for boys, or in the fourth for girls, and there are no standards for girls higher than the fourth. Hence there is no scope for teaching history to girls. The arithmetic taught to girls is less than that taught to boys, and this deficiency of studies is made up by teaching girls needle-work and fancy-work. The standards for girls' schools in Gujaráth is somewhat different. There the reading-books of both boys and girls are the same. Both begin to study geography with a map in the second standard. The needle-work in Gujárath is superior, and some slight information in the history of Gujaráth and other provinces is also given. Moreover, there are two additional standards prevalent in Gujaráth, and hence a knowledge of grammar is imparted to the girls in that province. In the girls' schools here the girls are not taught accounts and letter-writing, which subjects are well attended to in Gujaráth. Besides, no women's songs are taught to girls here, while in Gujaráth such songs are specially taught. These are the important differences worth noticing in the systems of female education as prevailing in the Deccan and in Gujaráth. On the whole, for whatever reason, education given to girls in Gujaráth is superior to that given in the Deccan. The following improvements will, in my opinion, be advantageous:—

Girls' schools ought to be of two classes. Their teachers should be high-bred and well-educated ladies. If ladies are not at present available, men advanced in years may be chosen as teachers. The reading-books of girls should be different from those used for boys. They ought not to contain any pieces of poetry on love matters. There should be moral pieces. There should be lower-class Gujaráthi or Maráthi schools at least in every large village, and there should be no fee required from the girls. In these schools girls should be taught Modi and Bálbodh reading and writing thoroughly. In Gujaráthi schools Gujaráthi and Bálbodh should be taught. In Gujaráthi schools the poems newly composed by the poet Dalpatrám under the patronage of the

noble Thákur of Wadhwán, and in Maráthi schools the newly published Mangala-Gitas, should be taught. History, geography, grammar, astronomy, geology, chemistry, natural sciences, political economy, and work in wool or gold thread should not be taught at all. In arithmetic some multiplication tables, mental arithmetic, and ordinary book-keeping should be taught. Domestic economy, letter-writing, simple needle-work, the science of cooking, the art of laying out on the ground figures in powders, games of exercise, such as Phugadi, Zimma, should be taught. In short, the object should be that girls turned out by these schools should be able, though poor, to do general household work.

Now as to the higher-class schools, there should be at least one in each zilla. In those schools such girls should be admitted as are sent by their husbands or their guardians in the husband's family. In these schools not only the subjects omitted in lower-class schools. as stated above, but English and Sanskrit, playing on different native and English musical instruments, and songs, should all be taught. Instruction in painting, various kinds of fancy-work in wool and gold thread, midwifery, and general information as to the care of infants, should be given. Payment of fees should be insisted on. Those students who may desire to learn music may be charged a higher fee for that. In order to make it convenient for girls from out-stations to attend such schools, there should be a boarding establishment attached to such schools. For the present such institutions may be established as an experiment in Bombay, Poona, Surat, and Ahmedabad. In my opinion, if education is given on these principles, the object of our benevolent Government to make young women educated wives and mothers will be to a large extent fulfilled.

In order to determine whether at any place a girls' school will succeed, there are no cheaper means than opening mixed schools. However, teaching boys and girls in one and the same place is not altogether unobjectionable. In my opinion, in such schools girls should not be admitted of more than ten years of age. Boys and girls should not be made to sit on the same benches; they should not be allowed to play with one another. Girls should attend after the teachers go to school, and should leave before the teachers leave the school. In short, such arrangements should be made as will preserve the good manners of girls, and prevent an interchange of habits and dispositions.

In these days there is a great difficulty in securing female teachers to teach girls, and for this reason Government should direct its attention first to prepare female teachers, and with that view female training colleges should be established in a few but important places. Such colleges will of course be few, and I believe female teachers will be available enough for their purposes. Now, how and what sort of girls should be secured for being taught in these colleges is the first question to consider. In respect to this, I think the objects of female training colleges are as yet not understood by our people, and hence it will seldom happen that parents or husbands will send their daughters or wives of their own accord to these institutions. Therefore some effort will have to be made by Government in reference to this, and that effort I think should be directed in the following manner:—

In those important places where female training colleges should be opened, there are probably at least about ten boys' schools. I know of my own knowledge that there are nine or ten such schools in Poona. In all these schools taken together there must be at least fifty or sixty male teachers. Now, it should be first ascertained, I think, by circular how many of these and other teachers of boys' schools in the Presidency are willing to send their wives to the female training college, and the teachers who are thus willing should be posted in boys' schools in the places where female training colleges are to be opened. In this way the masters will find it convenient and unobjectionable to send their wives to the college. The masters and their wives being both thus employed, there may be some difficulty as to their household work, and for that it will be necessary to give some additional allowance to the masters, whereby they will be able to engage a servant for cooking, and so forth. If this plan is adopted, a large number of female teachers will be turned out in a few years; then they and their husbands may be appointed teachers at suitable places. Similarly, if the students in the present male training colleges can be induced to send their wives to the female training colleges, a large number of female students may be secured who will, in course of time, be available as female teachers.

With a real sympathy for native women, Miss Mary Carpenter succeeded after a great deal of trouble in getting Government te establish female training colleges at Ahmedabad, Poona, and other places. Some Government and private schools are superintended by European ladies, and the benefit of their superintendence is noticeable in the excellence of needle-work, music, &c., in these schools. In some schools the ladies teach English, but in consequence of their comparative ignorance of the vernaculars, this is not as beneficial as it might be. Those native ladies who cannot conveniently attend school are taught at their houses needle-work and other things by zenana mission ladies one or two hours a week. But those ladies make it a point to preach Christianity, and therefore people have not much confidence in them. It appears to me, therefore, that if the wives of European officers study the vernaculars like Miss Mary Carpenter, and benevolently visit native ladies, and without interfering in religious matters endeavour to give them education, people will put faith in them and our ladies will be considerably benefited.

In conclusion, I wish to say that there should be separate schools for girls of the lowest classes. They should not be taught in the same schools as the girls of gentlemen.

In the midwifery class in the Grant Medical College the students should be taught surgery and the treatment of the diseases of women. Before there are lady doctors this instruction will be of great use.

The women in this country think it a great hardship to talk with a stranger, or to see him at his house, or hear any words of menace from him. When the superior officers are men, there is a frequent possibility of such occurrences to our women. Moreover, even girls of advanced years feel constraint when taught by men, much more when examined by men. Therefore it is highly expedient that examiners as well as teachers should be females.

A Note submitted to the Education Commission of 1882 by DADABHAI NAOROJI.

"Para. 8. . . . . and the principal object, therefore, of the enquiry of the Commission should be, 'the present state of elementary education throughout the empire,' and the means by which this can everywhere be extended and improved.

"9. While this is the main object to which the enquiries of the Commission should be directed, the Governor General in Council desires to impress upon it at the same time the fact that it is not possible for the Government to find funds sufficient to meet the full requirements of the country in the matter of primary education, if those requirements are to be judged by any European standard. The resources at the disposal of Government, whether imperial, provincial, or local, are, and must long remain, extremely limited in amount, and the result is, not only that progress must necessarily be gradual, but that if satisfactory progress is to be made at all, every available private agency must be called into action to relieve and assist the public funds in connection with every branch of Public Instruction."—(*Resolution of the Government of India, 3rd February 1882, No.* $\frac{1}{80}$)

1. I direct my chief attention to this "principal object," and to show the causes and remedy of why "it is not possible for the Government to find funds sufficient," and why the resources "are and must long remain extremely limited," &c. &c. Till this great problem is fairly looked in the face, and the true cause and remedy are found out of this helpless state of the resources of the country, the mere trimming of the leaves alone will never do any good, if the evil and canker at the very root is not removed. I first compare the educational condition of some parts of the British Empire and the United States with that of British India. In writing this note, it is not to be supposed that I am not very thankful for what little even that has been done in India.

2. The Committee of Council on Education for England and Wales say (Report, 1879-80, page ix) :—

"See Report of School Enquiry Commission, Volume I, page 95—

"'If a boy is to leave school at 14, it is not the best thing for him to have a fraction of the education which would suit boys who could stay at school till 18.'

"Page 109—

"'The education of the classes living by manual labour is limited by the early age at which they leave school in order to earn their bread; it is a primary education and terminated at the age of 12 or 13, or earlier.

"'These principles have been kept steadily in view in the organization of all the endowments which have been dealt with by the Endowed Schools and Charity Commission during the last ten years.'"

The Committee further quote (page 20) :—

"The Registrar General in his Report on the Census of 1871 (Volume IV, page 12) states that

"'The number of children of the school-age, 3 and under 13, as defined by the Education Act, is of boys 2,687,631, of girls 2,686,670; the number of the two sexes are nearly equal, and they comprise 5,374,301, or 23 per cent., nearly one-fourth of the population.'"

The Committee then "deduct one-seventh as being the children of a class above that commonly found in public elementary schools (Report of Education Department for 1869-70, page 14); the remainder is the number of children from 3 to 13, for whom elementary education fall to be provided in our schools." And the Committee assumes that "such child goes to school for only 7 years out of the 10 of its proper school-life." Then the above percentage is reduced nearly to 14 per cent., or 1 in 7. This means that the number of the children who are not to o beyond their simple primary or elementary education, is 1 in 7 of the population. In the sense of the above extracts only, I confine myself in this note to primary education.

3. The latest census of India is not to my hands, or I might have worked out this proportion for India. Taking the "extreme poverty" of India into consideration, as compared with the immense wealth of England, the deduction of one-seventh, "as being the children of a class above that commonly found in public elementary schools," will hardly apply to India. A much smaller deduction, say one-tenth or one-twelfth, would be more likely to be correct, though to be on the safe side I keep to the ultimate proportion of 1 in 7 as stated above, instead of perhaps, as the case may be, of 1 in 5 of children for primary schools.

4. I append Table A as a comparative statement of the state of primary education in the principal parts of the British Empire and the United States. On examining this table it will be seen what a sad, sad tale it tells about India—wretched as she is materially, still more wretched is she educationally. I give below an abstract of the Table A :—

Countries.	Population.	Number of Scholars on Register.	Proportion to Population.	Total Expenditure.	Expenditure per head of Population.	Revenue, and Government Grants for Education.			
						Gross Revenue.	Government Grant.	Proportion.	Percentage.
				£	£ s. d.	£	£.		
The United Kingdom, 1878-79 .	34,188,634	(1) 4,851,617	1 in 7.	7,130,962	0 4 3	83,116,000	3,182,571	26·1 part.	3·83
The United States, 1880 .	50,155,783	9,781,521	(2) 1 in 6	16,819,341	(3) 0 6 0	... ..	.....		
British India, 1880-81 . .	186,495,524	1,633,337	1 in 114	Rs. (4) 84,62,824	Pies 8·71	Rs 67,00,00,000	Rs. 37,79,760	171·7 part.	·56
Australia, 1875-77 . .	2,440,741	516,598	1 in 5	£ 638,491	0 8 1	.....	.....	.....	...
The West Indies . . .	1,061,789	98,886	1 in 11	.....	.....	.....	... ..	.....	...

(1) The figures for 1882 are, England 4,045,000, Scotland 545,000.

(2) The correct proportion is 1 in 5·13, but as the age in many States is carried up to 21, I take roughly 1 in 6 for 3 to 13.

(3) The correct figure is 6*s*. 8*d*., but for reason stated in (2), I take roughly 6*s*.—$= 50*d*.

(4) This includes the whole direction, inspection, district committees and buildings (which strictly belong to the *whole* Educational system), agricultural, industrial and normal schools, and scholarships.

5. Thus out of 34,000,000 of the population of the United Kingdom above 5,000,000 (or slightly more than 1 in 7) children go to elementary schools; and the people, in a variety of ways—voluntarily and by rates and taxation—give some £7,131,000 or 4*s*. 3*d*. per head of population ; while India, under the *same* British rule, with efforts for half a century or so, has only 1,633,000 children out of a population of 186,500,000, *i.e.*, about 1 in 114; so that nearly 25,000,000 children needing primary education only grow up in ignorance. And the total expenditure on primary education, including the *whole* direction, inspection, district committees, and buildings (a part of which all only relates to primary schools), and agricultural, industrial and normal schools, and scholarships, is the wretched 8¾ pies per head of population, or *hardly a penny*, from all sources—voluntary, and taxation and rates or cesses. The United States have children 1 in 6, and expenditure 6*s*. per head of population. The percentage of Government grant to gross revenue is for the United Kingdom 3·83, or 26th part, while for India it is only ·56, or nearly 172nd part. How far indigenous schools, or any others not included in Directors' Reports, would add to the number of scholars in India, I am unable to say, but, at any rate, both the quantity and quality cannot be of much consequence, unless aided and guided by Government or intelligent local machinery. Education is only one out of all national wants, and unless means are found for all wants, education will starve with the others.

The Cause.

6. The education of a child means the cultivation and development of his whole nature—material and moral—moral in its widest sense of all the human conditions,—political, social, and religious. For such development of all the conditions of humanity, these conditions, as they exist, act upon and influence, by all their forces, the education of every individual child. The consideration, therefore, of the best means and modes of the education of the child, "the father to the man," requires a careful regulation of all the existing forces—material and moral—whose resultant is the education of the child and therefore of the whole country.

7. What is, then, the cause of this strange educational wretchedness of India? We come back again, as in every such question of India's wants, to its material and moral poverty. Here I cannot enter fully into this large and all-important matter. But as long as by the present British policy, the European Foreign agency eats up in, and carries away from, India, some £30,000,000 or more a year, the result cannot but be such as it is. Whether Government obtains means from the people through taxation, rates, cesses, voluntary contributions, endowments, fees or anyhow, for educational or any other purposes, according to the Gujaráthi proverb "કુવામાં હશે તો હવાજમાં આવશે" (if there is (water) in the well, then it will come to the trough),—as long as the well is kept exhausted no water can come to the trough, either of education or of any other want. I cannot do better than describe the cause of the educational and all other wretchedness of India in the language of a high official. It is hopeful, and half the victory won by our rulers, when honest financiers like Major Baring unhesitatingly and with a noble moral courage declare (Budget Speech, 18th March 1882) :—

"It has been calculated that the average income per head of population in India is not more than Rs. 27 a year ; and though I am not prepared to pledge myself to the absolute accuracy of a calculation of this sort, it is sufficiently accurate to justify the conclusion that the tax-paying community is exceedingly poor. To derive any very large increase of revenue from so poor a population as this is obviously impossible, and if it were possible, would be unjustifiable."

Again, in the discussion on the budget, he said, after repeating the above statement of Rs. 27 per head per annum :—

" . . . But he thought it was quite sufficient to show the extreme poverty of the mass of the people. In England the average income per head of population was £33 per head; in France it was £23; in Turkey, which was the poorest country in Europe, it was £4 per head. He would ask Honourable Members to think what Rs. 27 per annum was to support a person, and then he would ask whether a few annas were nothing to such poor people."

8. Now, can I use more forcible or pointed language than this? The "extreme poverty" of the people is at the bottom of all difficulties. The Commission may succeed a little in getting the comparatively well-to-do to do something. But I ask, like Major Baring, whether from such mass of the people in such poverty anything more can be got, either by taxation or voluntarily? As I make out their means, I do not see my way to more than Rs. 20 per head per annum for all India. But it is a great step, and hopeful that our statesmen of Ripon's and Baring's stamp are now realising this great fact of "the extreme poverty" of the people, which is caused by the loss and drain to which I have already alluded, and which is the cause of all the educational and other wants remaining unsupplied.

THE REMEDY.

9. As far as I can now see (and I am sure those that know me will not call me a flatterer), I hope the present Viceroy will be the Saviour of India; and thereby a patriot of the highest order of England. If he takes one step further in the direction in which he has already moved with such great moral courage, firmness and vigour, and a sincerely honest oft-expressed desire to govern India for India's good, he will leave a name and earn a blessing the like of which have not been in the past, and cannot be surpassed in the future.

10. He has issued Resolutions on two subjects; one tending to the object—to spend with the voice of the people; the other to lead to the goal of saving to the people the produce of their labour.

First, that the people should be taught and left to self-government. Let that Resolution be carried to its legitimate conclusion of the true representation and voice of the people in the highest legislatures of the country. For Egypt and Cyprus British statesmen show sympathy, and even action for Cyprus for representative government, while India has to wait all the time.

11. The second Resolution to which I refer is the one ordering that stores should be purchased of local manufactures. Let the Viceroy go one step further and enact, either in Parliament or India, that, like the dead stores, the *living* stores also—all the services—should be supplied locally from the manufactories of the educational institutions of the country, excepting of course the small supervising, guiding, and controlling highest power and agency. By a proper system of appointments and promotion, an efficient and cheaper service can be obtained in the place of the "imported and more expensive foreign agency." The gain, however, to India will not be merely the difference in the salaries, but the *whole* salary that is now paid to the foreign agency, as the *whole* of it will go to the support of India's children and India's material, economical, and moral benefit.

12. In 1845, the Calcutta Council of Education proposed for the establishment of a University, and they urged in recommending their proposal, says Mr. A Howell in his "Education," British India (1872), page 46 :—

"The Council trusted that the measure would open the paths of honour and distinction alike to every class and institution, and would encourage a high standard of qualification throughout the presidency by bestowing justly-earned rewards upon those who had spent years in the acquisition of knowledge, and by rendering their literary honours a source of emolument as well as of social distinction; that it would, in a very few years, produce a body of native public servants superior in character, attainments, and efficiency to any of their predecessors; and that it would encourage the cultivation of the arts and sciences, and call into existence a class of native architects, engineers, surveyors, and educated landholders, whose influence would rapidly and certainly diffuse a taste for the more refined and intellectual pleasures and pursuits of the West, and that it . . . would raise the character and importance of the whole Education Department in public estimation, and ultimately place the educated natives of this great Empire upon a level with those of the Western world."

13. The University was sanctioned nine years afterwards in the Despatch of 1854, and a quarter of a century after the above sentiments were expressed in 1845, the Indian Government in their Despatch of 25th January 1870 say :—

Parl. Ret., 1879 [c—2376], page 10.

" Our own opinion has frequently been expressed to Your Grace and Your predecessors, that it is just and wise to take advantage of every legitimate opportunity for promoting natives of India to situations of honour and emolument under our administration for which we may consider them fitted, and we are aware that Your Grace fully coincides with our views in this respect."

In their Despatch of May 2nd 1878, the Government of India refer to "the overpowering necessity of more largely employing native agency," "the political advantage of associating the subject races in the government of the country," "the financial duty of employing the cheapest agency possible," and "of a great political and financial measure which consists in substituting, as far as

Parl. Ret., 1879 [c—2376], page 15.

may be compatible with safety, the native and cheaper agency for the imported and more expensive foreign agency in the civil administration of the country."

14. Lord Cranbrook in his Despatch of 7th November 1878 says :—

"8. The Duke of Argyll in his Despatch, 8th April 1869, announced to the Government of India that it was intended to enable them to appoint natives to all or any of the offices now exclusively confined to the covenanted civil service."

Parl. Ret., 1879 [c—2376], page 20.

And the Government of India in their Despatch of 1st May 1879 say :—

"2. . . . In our Despatch of 2nd May last we expressed our conviction of the necessity of giving to the natives of India as large a share as possible in the civil administration of the country; and we based this conviction on grounds of policy and justice to the people, as well as on the ground that the pledges given by Her Majesty's gracious proclamation of 1858, by the Imperial Parliament, and by Her Majesty's Government in England and in India, must be fulfilled."

Parl Ret., 1879 [c—2376], page 21.

15. With these two steps taken, one to save to India what it produces, and the other to spend with the consent of the people—with the vigour and spirit expressed by the Viceroy in his Resolutions, all that the Government of India and its people can desire to supply the educational and all other national wants will be forthcoming to their heart's content, under the British supremacy and guidance. Otherwise all efforts to get more means for any purpose, directly or indirectly, from the present "extreme poverty" will be like trying to get blood out of a stone or skeleton.

16. The principles and spirit in which the Viceroy exhorts the local Governments in his Resolution on local self-government of 18th May last, are exactly the principles and spirit with which the Education Department should be treated and conducted and made a native service, besides this step for local self-government being an important part of the *education* of the people. It will be too long here to quote the extracts from paras. 5, 6, 7, 13, and 18.

17. This "*political and popular education*" forms a part and parcel of the general education of the country for which the present Commission is labouring, and such are the means necessary to accomplish their great object in this direction. The extracts referred to show the true spirit and key-note of what the future policy and work of England should be in India for education and other wants, and India and humanity may yet bless England's name.

18. When these two great purposes are achieved—a truly native representative voice, and native services—the problem of education now before the Commission, as well as of all other national wants, with which alone can education move, will solve itself. True, some parings here and some economies there, some re-adjustments and some endowments under present excitement, or now and then the liberality of some wealthy person, or some change in machinery, may help a little; but the broad question of the high and primary education of some 40,000,000 or more (taking 23 per cent. of population as per the calculation of the Registrar General of England,—*see* para. 2 above) of school-age population, and which education forms only a part of the national wants of India, cannot be solved, except by a complete revolution in India's present deplorably *unnatural* economical condition. As the Gujaráthis say, "हाथ चाटतां पेट भरतो नहीं" (licking the hand will not fill the stomach). Even the Resolution for local stores will not be successful without its completion for the local services; for stores cannot be made without capital, and capital cannot remain in the country as long as foreign agency continues so heavily, both in England and India, consuming and draining the means or life-blood of the country. Foreign capital only, in the disguise of local enterprise, will carry away the fruit of the noble Resolution.

19. I shall now consider, as an instance, the application to the Educational Department. The expenditure in salaries and extras to Europeans, as far as I can ascertain, is as follows :—

	Rs.
Bengal	5,89,000
Madras	2,75,000
Bombay	3,05,000
North-Western Provinces	2,15,000
Punjab	1,44,000
Central Provinces	70,000
TOTAL	15,98,000

20 Excepting at present the Directorship of Public Instruction and the Principalship of the principal college in each Presidency to keep up the connection with the current and progress of thought in Europe, were all the places given to natives under a proper system of qualifications and advancements, there will be a direct saving, even in the present state of educational funds, of one-third of the above amount according to Government's own views (Despatch to the Secretary of State, No. 30, 1st May 1879). This saving can, so far as it is effected, go to the aid of primary education. I speak of the direct saving of about Rs. 5,00,000, but the benefit to India will be the *whole* amount of the salaries paid to Europeans, and this fund remaining in India

will be the very means of promoting education and supplying other wants. The impetus this change will give to create a desire for education will further go to solve the question of educational want. The character and tone of the results of education will very much improve and rise high; for at present the graduates, who are mostly from the middle class (the rich unfortunately have not yet been caught), after obtaining degrees, have to struggle for their livelihood, and are not therefore able to continue special studies and to rise to be the thinkers of their country. Placed in special and responsible positions of professors and other such high duties, it will be a necessity as well as their desire to excel in their respective lines to the best of their abilities.

21. In the Educational Department the work will be before the world every year to be found out in its true merit at every University examination, and the inefficiency of any official could be easily remedied by better appointment. Government would have no interest further than that of seeing to the survival of the fittest, as they will have no "Dowbs" to be taken care of, and no interested pressure from Englishmen. They can be as strict as necessary in laying down any reasonable qualifications—physical, mental and moral—and rules for thorough efficiency and gradual promotion. Let the graduates have their natural position and provision in their own country, and the full fruit of education will naturally come forth. The Universities, doing their duty and keeping abreast with the intellectual progress in Europe, will be quite able and sufficient to keep up the high tone and character of the education in this country. And the very demand for higher efficiency and character will bring forth the supply. The Indian Government itself even in their half-hearted letter of 18th April 1879 to local Governments, on the subject of employment of natives in the uncovenanted services, have not included the Education Department among those for which option is left to local Governments to appoint Europeans. Has this order of 18th April 1879 been faithfully and honestly carried out by the local Governments? It would be desirable to have annual returns of the operation of this order.

22. It is now very late in the day to ask whether natives would be fit or not for filling all the educational offices. Had Government only been true to their English instincts and character, and continued in the course which in Bombay it had honestly inaugurated, through the Board of Education, with Sir Erskine Perry and Mr. John Warden as Presidents, more than a quarter of a century ago, every educational office had been filled by natives by this time, and entirely a different state of national education had been the result.

23. I am sorry I should have to adduce my own instance; but there is no alternative, for unfortunately I have not got any other so complete. This was the way I was gradually raised. I was appointed Head Assistant Master (*i.e.*, Head Master of the School Department of the Elphinstone Institution under the supervision of the Professors of the College Department) in 1845, soon after I had obtained the highest scholarship. I was then 20. My pay was increased in two or three years. I was appointed Assistant Professor in 1851, Acting Professor of Mathematics and Natural Philosophy in 1852, and Professor of same in 1854. Thus the Board of Education, keeping straight to their point, watched my career, and both publicly and privately advised and encouraged me to persevere single-mindedly in my course.

24. I cannot produce here all the private and official documents which would show how earnestly and honestly the Board and Government worked, as it is delicate for me to do so, lest I be charged as blowing my own trumpet. I content myself with two published extracts, which to an extent show the spirit of the Board and of the Government of the day.

25. In their public report for 1850-51 the Board of Education referred to my appointment as Assistant Professor as follows:—

"51. We have also to record the circumstance of our having filled up an appointment which had been vacant since the lamented death of Bál Gangádhar Shástri, *viz.*, the Assistant Professorship, to which we have appointed Dádábhái Naorozji, one of the most experienced as well as able men ever educated within the walls of the institution. We have a strong hope that he will fill in a worthy manner the place of his esteemed predecessor. The distinction was conferred upon him in consideration of his great usefulness as well as of the very high character he had long borne in the institution. Every successive Professor had borne testimony to the extent of his acquirements as well as to his zeal and energy; and we have had repeated opportunities of observing his devotion to the cause of native education. In thus marking our sense of his exertions, we venture to express a confident hope that Dádábhái Naorozji will continue his career with the same single-minded straightforwardness of purpose which has hitherto characterised him."

This was the way in which by kind notices I was exhorted and encouraged to work with my heart and soul.

26. The Board (Report, 1854-55, page 25) said:—

"It is now twenty-eight years since the subject of the Elphinstone Professorships first came under consideration, with the view of commemorating the high sense entertained by the natives of Western India of the public and private character of the Honourable Mountstuart Elphinstone on his retirement from the Government of this Presidency. At a public meeting held in the library of the Native Education Society in August 1827, a Resolution was unanimously passed that the most appropriate and durable plan for accomplishing this object would be to found Professorships for teaching "the English language and the arts, the sciences and literature of Europe." In the Resolution which was thus adopted, it was further declared that these Professorships should bear the name of him in whose honour they were founded, and a hope was expressed that the happy period would arrive when natives of this country would be found qualified for holding them. This expressed hope has ever been borne in

mind. It was, therefore, with no ordinary feeling of satisfaction that we felt ourselves justified in nominating Mr. Dádábhái Naorozji to the Chair of Mathematics and Natural Philosophy,—a measure so entirely in accordance with both the letter and spirit of the Resolution."

27. Surely it cannot be said that I possessed a monopoly of all the kind things that were said about me. If proper and certain prospects and encouragement were held out, according to the professions and promises of the Queen, the Parliament, and the Indian authorities during the past half a century, thousands far superior to me would be coming forth for the service of their country in all the departments. India is a world in itself containing every type of humanity, to the possession of the highest heart, head, and hand. Mine is an instance, though not a solitary one, of the keen and kind interest the Professors and the Board of the time took in the pupils and in their welfare and advancement. It was this personal interest which first obtained the interpreterships of the Supreme Court for the late Náráyan Dinánáthji and Mr. Nowrozji Fardunji, and the Deputy Collectorships for the first time given to persons in the education service, and these young men—the late Dádoba Pándurang and Nowroji Byrámji, and Messrs. Venayak Wasudewji and Nána Moroji—were considered sufficiently prepared by their education to enter upon the duty, though without any previous departmental experience.

28. If so far back as 1854, or more than a quarter of a century ago, the Elphinstone College produced students fit to fill Professorships and other important offices,—and I have no doubt Bengal, Madras, and perhaps other parts of India can give good lists also,—will it not be absurd to say now that all the past quarter of a century, with far more elaborate and high machinery of Professors and the Universities, has made no progress and has been a sham and delusion?

29. As far back as 13 years ago, the Government of India, in their Resolution, enclosed in their letter of 14th December 1869 to the Secretary of State, said :—

Parl. Ret. 1870—397, page 472.

"28. . . . Still further to reduce the cost of control, the exclusive employment of natives was pointed to (paragraph 44 of Despatch of 1869), and it was ordered to be made gradually known that in the nominations to the higher offices of the department, a preference should be shown to those who had entered it in the lower grades. For all classes of schools, it was hoped that trained native agency might exclusively be used, not only on the score of economy, but also to give encouragement to that class which our educational measures were calculated largely to produce.

"29. Such, then, was the object for which Educational Departments were established 15 years ago, and the Governor General in Council desires to record his appreciation of the ability and devotion which many educational officers have shown in the cause, and of the marked success which has attended their efforts. But from this very success, it is clear that although a very large European element in them was necessary at first, the same necessity can no longer exist. Every year has added to the supply of natives available for a course of duty for which many of them are naturally and by good training singularly well fitted; and to encourage native talent in the higher educational posts is not only a natural result of our educational system, but a duty of Government which His Excellency in Council believes will be attended with great social and political advantages. In some provinces it is supposed that a supply of natives has now been trained fully competent to perform those duties which have hitherto been entrusted to the far more expensive agency recruited from English Universities. The Governor General in Council desires that a re-adjustment may be made of the proportion of the European to the Native element in the higher branches of the service, and of the cost of the controlling agency to that of direct measures of instruction."

This was said 13 years ago. The necessity for substituting native for foreign agency has much increased, and is much increasing every day: and I fully trust that Government will not now any more break their own words and the various solemn proclamations and promises.* I may swell this a good deal, but I hope it is not necessary. I shall only give a few words of Mr. A. Howell:—

"and our colleges are tested by University standards that do not fall short of what is required of the students at Oxford and Cambridge."

30. The following facts should be observed with regard to above emphatic declarations and Resolutions, to substitute the now fully-prepared and well-fitted native agency for the "far more expensive agency recruited from English Universities."

The Universities have passed graduates since 1869 as follows:—

	M.A. Honors	M.A.	B.A.	D.L. Honors.	D.L.	B.L.	L.L.	B.C.E.	L.C.E.	M.D. Honors.	M.D.	M.B.	L.M. & S.
Calcutta.	277	105	1,414	4	2	736	203	22	58	6	1	59	337
	Class First.			M.L.								B.M. & M.S.	
Madras.	1	28	983	6	..	136	...	22		..	2	4	11
			(1st 17)			(1st Class 3)		(1st Class 2)					(1st Class 1)
	First Class.					L.L.B		B.Sc					
Bombay.	8	34	341			88	...	2	113	...	1	....	104
			(1st Class 19)			(1st Division 7)		(1st Class 1)	(1st Class 13)				(1st Clas 48)
													L.M. 44 (1st Class 1)

* For an account of the non-fulfilment of such solemn promises, see the Journal of the East India Association, Vol. IX, pp. 375 to 405.

In the Educational Service there are still in the face of the above declarations the number of Europeans as follows :—

Bengal 72 (including Medical) and 36 only with degree of any University.
North-West Provinces 31 (14 only with University degree).
Punjab 22 (10 only with University degree).
Madras 43 (28 only with University degree).
Bombay 48 (30 only with University degree).

31. Now I do not mean to say that any European who was in this service in 1869 should have been turned out to make room for natives. But I should much like to have a return to show how many new Europeans have been admitted since 1869 notwithstanding the above promise and declaration.

32. I can get particulars at present for the North-West Provinces and Bombay only, and I find that in Bombay about 34 new admissions, and in the North-West Provinces some 17 new admissions of Europeans have taken place in the different higher educational institutions.

33. Now all the places that may have been yet thought very desirable to be filled by Europeans would have found Europeans in the service itself of 1869. If not, then the few new ones, especially fit for the highest places, might have been imported. But is it fair to the natives and is it unreasonable on their part to complain, that they should be declared to be "naturally and by good training singularly well fitted," that Government should declare it to be their "duty" "to encourage native talent," and which Government should believe "will be attended with great social and political advantages," and yet not to fulfil these promises single-mindedly ?

34. I now appeal, leaving the past alone, that there can be no excuse after the clear declarations of 1869 and various others (including the gracious proclamation of 1858), that after 18 years more since 1869, with such a large number of graduates prepared, natives should not now be systematically made to replace Europeans as every vacancy occurred, excepting only the principal of the chief college of each Presidency, who should be a *first class man* of reputation in his department. And as Professorship of English Literature is one in which a distinguished European would generally be best fitted—the principal of the Art college should also be one who is fit to hold this professorship. I fully hope that for the sake, as much for their own character for sincerity and honesty of purpose as the most advanced people on the surface of the earth, as for the rights and good of the people of India, our British rulers will no longer continue the practice of making promises and not fulfilling them. The natives must and *do* feel this extraordinary conduct from the English people, who, above everything else, claim to be the *gentlemen* of the world, and profess, to their credit and glory, to rule India for India's good.

35. I hope those gentlemen who yet adhere to the old doctrine of "not prepared for the present," and according to whom it would seem as if "the present" unfitness would never become the "past," would seriously ponder over the opinion of the highest authority, the Government of India, quoted by me above, which so clearly and unequivocally declares the competence of natives to perform those duties which have hitherto been entrusted to the far more expensive agency recruited from English University, and to mark that this opinion is not expressed to-day, but thirteen years ago.

36. Coming to actual results, Mr. M. G. Ránadé acted as Professor of English Literature (a position perhaps the last that would have been given to a native if not particularly fit) for 19 months, and was subsequently appointed Assistant Professor of History and Literature. Acting Principal J. P. Hughlings in his report of 1869-70 thus speaks about Mr. Ránadé (page 250, Public Instruction Report) : "For the rest the English studies of the college have been efficiently directed by the Assistant Professor of English aided by a Dakshina Fellow." For the late Dr. Náráyan Dáji, Principal, Dr. W. G. Hunter says in his report of 1869-70 (see Director's Report, page 267) :—

"In July Mr. Náráyan Dáji, G.G.M C., was appointed Professor of Materia Medica on the departure of Mr. Sidney Smith, M D., to Europe for 6 months on sick certificate. . . . I would take the opportunity afforded me of calling attention to the appointment of Mr Náráyan Djái to the primary staff of the college, and of congratulating him in being the first native gentleman who has succeeded in winning his way to this honourable distinction. I would also beg to offer him my thanks for the able, efficient, and zealous manner in which he has carried out the duties entrusted to him"

37. Mr. G. V. Karkare has acted as Professor of Mathematics, Mr. K. L. Chhatre has just retired from his Professorship of Mathematics with credit and honour. Mr. S. P. Pandit has acted as Professor. Have these men performed their duties with satisfaction or not ? There are at present Professors Tylang, Bhándárkar, Nagarkar; Mr. C. D. Naegamwala, Lecturer on Natural Philosophy; Assistant Surgeon, Acting Professor, Dr. A. M. Kunte, M.D.; Assistant Surgeon, lately Acting Professor, Sakaram Urjoon; Professors M M. Kunte, J. A. Dallal, and others; Surgeons D. N. Parekh, B. Amrit, and others; Vice-Principals M. A. Tarkhad and B. B. Wakharkar. have all these shown their fitness or not ? and should they not be promoted to higher posts after such trials of fitness ?

38. Coming to Directorship, there is Mr. N. B. Dándekar, Director of Public Instruction in Berar, and what is the latest public testimony to his work? The Resident of Hyderabad, Sir S. Bailey, "notes with satisfaction the officers commended in the concluding paragraph of the report, and has much pleasure in concurring with the Commissioner's appreciation of the Director's own services. He thinks that the excellent report, the main results of which have now been briefly glanced at, affords good proof of the interest Ráo Bahádur Náráyan Bhái Dándekar takes in his work, and though it may not be impossible to criticise the success which has attended his labours in one or two points, no doubt because of the difficulties he found in his path, the measure of it is sufficient to entitle him to the hearty thanks of the Administration."

39. For head-masterships and principalships of high schools, here is Mr. D. N. Wádia, the Principal of the Sir Jamsetji Jeejeebhoy Benevolent Institution. I append (B) extracts from the latest reports of three different well-known Inspectors, Mr. Kirkham, Mr. Jacob, and Colonel Waddington; and I ask can anything be more interesting and satisfactory than these reports? Why, then, can a person like Mr. Wádia not be the Principal of the Elphinstone High School? There are men like Mahipatrám and S. V. Patwardhan as Principals of the training colleges.

40. Take the private schools—the Bombay Proprietary School with more than 500 pupils; the Fort High School with nearly 700 pupils; the Chandanwady High School with above 250 pupils; the Poona New English School (hardly 2 years old) with nearly 600 pupils; the Poona Native Institution with 225 pupils—all these are conducted entirely by natives with some difficulties incident to private schools. Men like these who conduct these high schools can well be able to conduct Government high schools. I may here take the opportunity of saying that every encouragement ought and should be given to these private schools, so as gradually they may be fitted to take the place of Government institutions for higher education. This would be one of the best ways of passing over to the people such higher institutions. Excepting in Bombay, for which there is no good reason, all the Government high schools are headed and conducted by natives, and the Deputy Inspectors are all natives. Is it right and just that these men should have no prospects of rising in their services according to their merits?

41. Mr Gopálji Surbhái Desái, the life and soul of education and its development in Káthiáwár, is still a Deputy Inspector. I am glad I know something of this gentleman. If men of his energy and character cannot look forward to rise, what encouragement can there be for heart in the work. I give an extract in Appendix B from Colonel Barton the Political Agent's speech on the occasion of a Darbár held in honour of Mr. Gopálji to confer upon him the title of Ráo Bahádur. This extract will show what a really energetic and fit native can do, and that in reaching the heart of natives—princes or people—natives have naturally a great advantage over Europeans. Europeans may, by pressure and power, be able to do something or help, but it is natives only who can kindle and produce a *genuine* interest in any matter in the hearts of their countrymen.

42. Do all these and all natives of like appointments all over India give satisfaction or not And how can they show their fitness for higher posts if no opportunity is given them? The despair of never rising high takes all the wind and incentive out of them. *Certainty* of prospect of promotion will make all the difference between the present despair and desire to leave the service among the able and talented after attaining their present highest subordinate positions, and an earnest desire and incentive to progress in study and show meritorious work to attain higher positions,—as I was encouraged to do by the Board of Education, and especially by Sir E. Perry, the President, and Dr. Stovell, the Secretary. The ancient Hindus are particularly noted for learning, learning for learning's sake; some even satisfied with begging for livelihood. This heroic age may fairly come on again if the existing seeds now dormant are allowed to grow and develope; and the present cant of selfishness (forgetting how the bulk of Englishmen look to worldly advancement according to their knowledge and ability), that natives do not value knowledge for knowledge's sake, would be shown to be a hollow excuse to keep the natives out of their own. Do all Europeans that come here for service, do so for the simple love of knowledge?

43. I may cite many high authorities for the fitness of natives, but the question has now quite passed beyond this stage. One point I should here touch upon. It is sometimes alleged that native Professors and other higher educational officers will not be respected by the natives and Europeans. It is a libel upon human nature to suppose that natives would not feel a pride in the elevation of their own countrymen, or cannot respect real worth and merit. Assistant Professor Bál Gangádhar Shástrí, my predecessor at one time as Acting Professor, in whose early death India lost much, was highly respected, and, I may say, beloved, by his pupils, of whom I was one. My pupils not only respected me when I was in office, but to this day evince respect and attachment to me; and so have Ránadé and others commanded respect. In fact, respect and esteem depend upon the real worth of the person, be he native or European. Unfortunately, those who have not had the high culture of a good college course themselves, cannot form a conception of what effect real high culture has upon the native mind, just as that upon that of a European, and what respect and attachment pupils feel for such native masters, who know also how to teach and take an interest in them. Those who have not themselves been teachers, and

have not received the culture of a good college course, can no more have an adequate conception of what a well-educated native teacher can do with his pupils, intellectually and morally, than a blind man can conceive colours. Boys are quick in finding out true worth, and respect it where it existed, be it in a native or European. In a native teacher they have this advantage, that he understands their ways, feelings, and idiosyncracies better than a European generally can. The advice and influence of a worthy native teacher goes home to them far more effectually than those of a European generally can in the very nature of things.

44. So, also, with regard to not being respected by Europeans. It is a libel on English nature and character. If there is one quailty more marked than another in an English gentleman, it is his appreciation and recognition of worth wherever it is found. The cordiality and good feeling between Bál Shástri and his European colleagues was marked and complete. Whatever may have been my humble work, my English colleagues treated me with every respect and kindness, publicly and privately. Has not the appointment of a native to act as the Chief Justice of Bengal sent a thrill of joy and pride and gratitude to the Viceroy over the length and breadth of India; and do not Europeans respect this Chief Justice. If not, he would not have become one. What better proof need I adduce of the respect and recognition by the highest authority of native high culture and talent, than the selection of some natives on this very Commission of the highest intellectual and moral importance to India? Many a European Professor and other official would be cured of much of their conceit and self-complacency if they heard what is talked about them by those under them.

45. Lord Cranbrook in his Despatch of 7th November 1878 to the Government of India says, on the subject of Europeans serving under natives:—

Parl. Return, 1879 [c-2367], page 21.

"13. I am quite alive to the force of your arguments in paragraph 33, as to what you term the impossibility of officers of position serving cheerfully and successfully in subordination to natives of India, though I observe that in Egypt, in Turkey, and even in India itself, English gentlemen of the highest character are not unwilling to accept subordinate positions under native authorities."

46. This excuse of English being not willing to serve under natives is again another thoughtless cant. Nobody can answer for vain individuals among any people, but the assertion is another libel on English nature and character, as if Englishmen had no sense of duty and were incapable of appreciating worth. However, is this fact or mere fancy? It is not fact. In the Dockyard in Bombay, the late Ardeshir Cursetjee Wádia was the head of the Machinery Factory, and 40 Europeans served under him from time to time during his incumbency; 1 assistant, 13 first-class engineers, 5 second-class engineers, 3 third-class engineers, 13 boiler-makers, and 5 foremen. Of these there are at present in Bombay, Mr. A. Johnstone, Superintending Engineer of the British India Steam Navigation Company; Mr. Charles Mathews, Surveyor of the Port; Mr. W. Lamborn, Engineer to the steam-tug the *Dromedary*; Mr. Duncan Block, Foreman of boiler-makers (Dockyard); and John Nicols, transferred to Calcutta. There are besides five pensioners residing in Bombay. When in Baroda, I had a number of applications from Europeans. All the European mill-managers, engineers, and foremen in the cotton, silk, and other mills are all serving under native agents and directors. I have sent numbers from England for several mills. Just very lately I have sent a European to an up-country ginning factory out of four European applications, to serve, not under a big native company of Bombay, but a small native concern in Gujaráth. No; Englishmen deserve greater credit than such silliness. I have known Englishmen under a variety of circumstances, both in India and England, and I can say that in appreciating and respecting true merit and worth they are number one. The time for this excuse of native unfitness and want of command of influence and respect is gone. Lay down and exact by all means all proper qualifications, and you will get as many fully qualified natives as can be required for all services.

47. I do not think it necessary to make any further remarks upon the necessity for native representation and native services, as the *only* effective remedy for the material, moral, and political advancement of India, of which education forms only a part, and with the advancement of which alone can education also advance.

Grants-in-aid.

48. The Despatch of the Court of Directors of 1854 says:—

"52. We have, therefore, resolved to adopt in India the system of grants-in-aid, which has been carried out in this country with very great success."

Now what was the fundamental principle of the system in the United Kingdom till the year 1854, when the Court sent their Despatch?

Irish National Education.

49. A speech of Lord Monteagle gives a good summary. The conclusion of the report of the Commission upon the subject of National Education said

Hansard, Vol. 130, p. 809, 17th February 1854.

"that no plan of education, however wisely and unexceptionally contrived in other respects, can be carried into effect unless it is explicitly avowed and clearly understood as its leading principle that no attempt shall be

made to influence or disturb the peculiar religious tenets of any sect or denomination of Christians."

That report was signed by the Primate of Ireland (Dr. Stuart) and other Prelates, by the Provost of Trinity College, and by a Commission exclusively Protestant. The same conclusion was come to in the report of 1824, and Mr. Frankland Lewis's Commission report

"that in a country where mutual divisions exist between different classes of the people, schools should be established for the purpose of giving to children of all religious persuasions such useful instruction as they may severally be capable and desirous of receiving, without having any ground to apprehend an interference with their respective religious principles."

Again, in 1828, the Select Committee of the House of Commons came to the decision :—

"Resolved that no system of education can be expedient to influence or disturb the peculiar religious tenets of any sect or denomination of Christians."

These principles had now been adopted by Parliament and sanctioned by a usage of more than 21 years. They were the foundation of the existing national system.

50. The Earl of Aberdeen, the head of the Government, communicated to Parliament the Resolution then (1853) adopted by the Commissioners :—

Hansard, Vol. 129, p. 361, 18th July 1853.

"The Commissioners do not insist on the *scripture lessons* or the book of *sacred poetry** being read in any of the national schools, nor do they allow them to be read as part of the ordinary school business (during which all children of whatever denominations they may be are required to attend) in any school attended by children whose parents or guardians object to their being read by their children. In such cases the Commissioners prohibit the use of these books, except at times set apart for the purpose, either before or after the ordinary school business and under the following conditions :—

"Firstly, that no child whose parent or guardian objects shall be required directly or indirectly to be present at such a reading.

"Secondly, that in order that no child, whose parent or guardian objects, may be present at the reading of the books above specified, public notification of the time set apart for such reading shall be inserted in large letters in the time-table of the school; that there shall be a sufficient interval between the conclusion of the ordinary school business and the commencement of such reading; and that the teacher shall immediately before its commencement announce distinctly to the pupils that any child, whose parents or guardians so desire, may then retire.

"Thirdly, that in every such case there shall be, exclusive of the time set apart for such reading, sufficient time being devoted each day to the ordinary school business in order that those children who do not join in the reading of the books may have ample time for literary instruction."

ENGLAND AND WALES.

Hansard, Vol. 125, 4th April 1853, p 522

51. Lord Russel, in introducing a Bill to improve and extend the education of the people of England and Wales, said :—

"In the year 1839, Lord Melbourne's Government propose that a change should be made and that a Committee of Council should be formed, . . . Holding the office of Home Secretary at the time, I wrote a letter to the Marquess of Landsdowne, which letter with the answer was laid before Parliament as the ground of the proceeding that was then taken by the Government. It was intimated in that letter, with the approbation and by the Command of Her Majesty, that it was the wish of the Queen that the youth of England should be religiously brought up, and at the same time that the rights of conscience should be respected. . . . I may add that we propose also that in these schools a parent should have the power of withdrawing his child from the religious instruction to which he might be subjected."

Here you have the wish of our Gracious Sovereign herself "*that the rights of conscience should be respected.*"

SCOTLAND.

52. Sir J. Young, the Lord Advocate, in introducing Education (Scotland) Bill, said :—

Hansard, Vol. 130, p. 1151, 23rd February, 1854.

"The second part to which I refer is the question of religious instruction, . . . and the 27th section of the Bill provides

"that every school committee under this Act shall appoint stated hours for ordinary religious instruction by the master, at which children shall not be bound to attend if their parents or guardians object."

53. I have confined myself above to the official decisions of Parliament Commissions, and Governments, on the conditions of grants-in-aid, and such were the lights before the Court of Directors *before* their Despatch of 19th July 1854 was prepared. In Appendix C I give some extracts from speeches made in Parliament in support of these official decisions.

54. I next give the action of the Court of Directors and Indian authorities themselves *before* the time of the despatch.

Lord William Bentinck on parting, nearly half a century ago, declared :—

"In all schools and colleges supported by Government this principle (strict neutrality) cannot be too strongly enforced; all interference and injudicious tampering with the religious belief of the students, all mingling direct or

* These two books had been specially prepared for the national schools in Ireland, as acceptable to both Catholics and Protestants, and even these books were not insisted on by the Resolution.

indirect teaching of Christianity with the system of instruction ought to be positively forbidden."—(A. Howell's "Education," 1872, page 34.)

On 14th February 1844, Sir Jamsetjee Jeejeebhoy wrote his proposal to the Government of Bombay about the Parsee Benevolent Institution, and asked for 6 per cent. interest on three lakhs of rupees, *i.e.*, an aid of 2 per cent. more interest, or Rs. 6,000 per annum. The Court of Directors in responding favourably to the proposal, said to the Government of Bombay in their letter of 21st August 1844:—

"You are aware, however, that we are invariably governed by the principle of refraining from all interference with the religious institutions or observances of any class of the natives of India, and therefore as the condition of affording the concurrence and co-operation of the Government, it is necessary that in the rules of the institution, as well as in the actual administration of its affairs (both of which are to be subject to the sanction of the Government), you should satisfy yourselves that it is exclusively applied to the benevolent purposes of education and charity."

55. So the Court of Directors as a condition of their co-operation and State aid (*i.e.*, from the revenues of the people of all sorts of religion), made it necessary that the rules of the institution, as well as the actual administration of its affairs were to be subject to the sanction of Government, and the institution was to be exclusively applied to the benevolent purposes of only *education* and charity, so that no religious instruction or observance should form any part of it, and this for a school in which all the pupils were to be of only one religion, and of hardly any or no doctrinal difference.

56. This led to some correspondence, and in their Despatch of 14th July 1847 the Directors made the matter still more emphatically clear:—

"*4th.* In our letter No. 34 of 1844 we observe that we are invariably 'governed by the principle of refraining from all interference with the religious instructions or observances of any class of the natives of India, and therefore, as the condition of affording the concurrence and co-operation of the Government, it is necessary that in the rules of the institution, as well as in the actual administration of its affairs (both of which are to be subject to the sanction of Government), you should satisfy yourself that it is exclusively applied to the benevolent purposes of education and charity."

"*5th.* Your Advocate General put the right construction on this intimation when he understood it as requiring that the education and charity must be of a nature to be consistent with, and that will not infringe on, the principle by which the Courts are governed in their interference with native institutions of this sort,—that is, that it shall not be of a religious character.

"*6th.* It would be inconsistent with the principles to which we invariably adhere, that your Government should become trustee for, or should take any part in, the support or management of an institution for the religious instruction of any division of the native community. The education, therefore, at the proposed institution must, if it is to receive any aid from your Government, be limited to secular objects,—the religious instruction of the pupils being left to their own priests or pastors."

57. Here, then, is a clear exposition that if an institution "*is to receive any aid from Government,*" "*the Education must be limited to secular objects;*" and to leave no doubt or misapprehension in the matter, they lay down that "*the religious instruction of the pupils be left to their own priests and pastors,*" and should form no part of the institution.

58. I do not now think it necessary to burden this note with all that has occurred in the United Kingdom since 1854, nor have I all the materials just now to hand. But it would be quite enough at present to give the latest action and the present position of the question there.

England and Wales (1882).

59. The latest Educational Code says:—

"(1) It shall not be required, as a condition of any child being admitted into or continuing in the school, that he shall attend or abstain from attending any Sunday school or any place of religious worship, or that he shall attend any religious observance or any instruction in religious subjects in the school or elsewhere, from which observance or instruction he may be withdrawn by his parent, or that he shall, if withdrawn by his parent, attend the school on any day exclusively set apart for religious observance by the religious body to which his parent belongs.

"(2) The time or times during which any religious observance is practised, or instruction in religious subjects is given at any meeting of the school, shall be either at the beginning or at the end, or at the beginning and the end of such meeting, and shall be inserted in a time-table to be approved by the Education Department, and to be kept permanently and conspicuously affixed in every school-room; and any scholar may be withdrawn by his parent from such observance or instruction without forfeiting any of the other benefits of the school.

"(3) The school shall be open at all times to the inspection of any of Her Majesty's Inspectors, so, however, that it shall be no part of the duties of such Inspector to enquire into any instruction in religious subjects given at such school, or to examine any scholar therein in religious knowledge, or in any religious subject or book.

"(4) The school shall be conducted in accordance with the conditions required to be fulfilled by an elementary school in order to obtain an annual Parliamentary grant."

SCOTLAND (1880).

Parl. Rot. [c 2563—1], page 37.

60. The Code, after reciting, like the English Code, the nature and application of the grant, says :—

"In every school or department of a school, in respect of which grants are made, the following regulations must be strictly observed :—

"(*a*) The school shall be open to children of all denominations, and any child may be withdrawn by his parents from any instruction in religious subjects, and from any religious observance in any such school; and no child shall in any such school be placed at any disadvantage with respect to the secular instruction given therein by reason of the denomination to which such child or his parents belong, or by reason of his being withdrawn from any instruction in religious subjects.

"(*b*) The time or times during which any religious observance is practised, or instruction in religious subjects is given at any meeting of the school for elementary instruction, shall be either at the beginning or at the end, or at the beginning and at the end of such meeting, and shall be specified in a table approved of by the 'Scotch Education Department.' (Education Act, section 68.) This timetable is to be submitted to the Inspector for approval on behalf of the Department at the time of his annual visit (Article 11)."

IRELAND.

61. I have not to hand later Codes. Till I get them I am obliged to extract from the regulations in the Report of the Commissioners for the year 1865 (Vol. I, page 42) :—

"1. Opportunities are to be afforded (as hereinafter provided for) to the children of all national schools for receiving such religious instruction as their parents or guardians approve of.

"2. Religious instruction must be so arranged that each school shall be open to children of all denominations; that due regard be had to parental right and authority; that accordingly no child be *compelled* to receive, or to be present at, any religious instruction of which his parents or guardians disapprove; and that the time for giving it be so fixed that no child shall be thereby, in effect, excluded, directly or indirectly, from the other advantages which the school affords.

"3. A public notification of the times for religious instruction must be inserted in large letters in the 'time-table' supplied by the Commissioners, who recommend that, as far as may be practicable, the general nature of such religious instruction be also stated therein.

"4. The 'time table' must be constantly hung up in a conspicuous place in the school-room."

There are several more detailed regulations which I do not quote here, as the above are enough to explain the main principle of the liberty of conscience.

62. Such has been, and *is now*, the action of the English Government in the United Kingdom.

63. I now give some instances of the action of the Court of Directors, consistent with their declarations in connection with Government measure of education, of refraining from allowing any religious instruction or element in any institution with which they had anything to do, and leaving such religious instruction to the priests and pastors of the persons concerned.

Parl. Rot. [72—1858], page 22.

66. The Government of India, in their Despatch No. 37 of 26th August 1856, say :—

"4. With reference to the Lieutenant-Governor's proposal to appoint the Rev. Mr. Buddew, a missionary at Almorah, to be Inspector of Schools in Kumaon and Gurhwal, we have requested His Honour to make some other arrangement for the supervision of the schools in those districts, pending the receipt of a reply from your Honourable Court to our letter No. 8 of 1856, dated the 19th February."

Parl. Ret. [72—1858], page 35.

The reply of the Court of Directors (No. 36), 19th August 1857, is :—

"22. You will have learned from paragraph 13 of our Despatch dated 18th February (No. 35) 1857, that it is our desire that clergymen shall not be employed in connection with the Government measures of education, and that the appointment of the Rev. Mr. Buddew to be Inspector of Schools in Kumaon would not have been in accordance with our wishes."

Parl. Ret. [72—1858], page 39.

67. In the Despatch (No. 16), 11th February 1857, to the Governor of Madras, the Directors say :—

"17. . . . But, as a general rule, we wish you to bear in mind that we already have discouraged and deem it undesirable to appoint the ministers of any religious persuasion as Inspectors of Schools."

Parl. Rot. [186—Sess. 2], page 520.

The Governor General, Lord Canning, in his Minute of 19th November 1856, said :—

"I cordially agree in the decision to which the Committee have come in admitting the evidences of revealed religion as contained in Butler's Analogy and Payley's Evidences as one of the subjects which a candidate for honours may select for examination. The subject being entirely optional, and consideration being had for the studies pursued in affiliated institutions, in some of which theology will hold a prominent place, I cannot think that this will be deemed by the Honourable Court to be an infringement of the spirit of their injunction that the examination for degrees should not include subjects connected with religious belief."

64. The Court of Directors, however, consistently adhered to their declarations, and did not sanction the proposal of the Committee, backed by the Governor General. The Despatch of Lord Stanley, the Secretary of State for India (No. 4), 7th April 1859, says :—

Parl. Ret. [210—1859], page 11.

"42. The establishment of Universities was not a measure calculated, *per se*, to excite apprehensions in the native mind. It did not, in fact, bring any new principle into operation, being little more than an expansion of the arrangements which had, for many years, been in operation for testing the powers and attainments of the young men educated in the colleges and more advanced schools. No teaching of any sort was proposed to be given in connection with the Universities, and on the only point in connection with examinations for degrees, in respect of which any difficulty might have arisen, *viz.*, that of reckoning the marks obtained by those candidates for honours who might voluntarily submit themselves to examination in "Payley's Evidences of Christianity" and Butler's "Analogy of Revealed Religion," the Home Authorities determined that such computation should not be allowed, and thus removed all possible ground of misapprehension."

65. Now, seeing how the Court of Directors had acted and declared before 1854; how they had acted and declared *after* 1854 in the above instances; the lights they had before them with regard to the United Kingdom itself, where, though only one religion prevailed, the rights of conscience had been so strictly and perfectly maintained; it is unaccountable how they forgot their own clear interpretations and action; how they forgot that, instead of one religion, there were *all* the religions of the world in India, with their various and many divisions; how they forgot that the money that was to be used for grants-in-aid was not out of *their own pocket*, but the money of the *people of India*, and that to use such money without the consent of these people, or at least without their liberty of conscience being respected, in any manner repugnant to their religion or religious feelings, was a complete violation of their declarations of neutrality in religious matters, to refrain from allowing any support where religious instruction was given.

66. In reply to Mr. Grant's protest, which I have given in Appendix D, the Court of Directors, forgetting their former views, as I have said above, said :—

(Despatch No. 43, 18th April 1855.)

Parl. Ret. [72—1858], page 29.

"6. The observations made by Mr. Grant upon the subjects of grant-in-aid have not escaped our attention Although we have deliberately arrived at the conclusion that such grants are not inconsistent with religious neutrality, and have accordingly sanctioned their introduction, we fully appreciate the necessity which exists for the exercise of great caution in setting on foot a system which may possibly be open to misconstruction, and we fully confide in your discretion and care in framing the practical rules by which the grants will be distributed."

67. This statement, read side by side with the Court's declarations and action in connection with Sir Jamsetjee Jeejeebhoy Benevolent Institution, clearly shows how utterly inconsistent and unjustificable their above "deliberately arrived" conclusion was. The India Office, their successors, strangely kept on the same lines, and their act in this wise led to the dissent of Sir George Clerk, of 16th February 1870, which I have given in Appendix D.

68. This strange inconsistency may be from the inability to resist the pressure in England of Exeter Hall parties, and the missions, or from a natural sympathy which Christians may feel for their own religion.

69. Be these or be not the reasons, the following is declared by the highest Indian official of the time. I give this one extract only, as it puts the case in the fullest and most plausible form, and is from the highest authority in India. Lord Dalhousie in his Minute of 6th June 1854 says :—

Parl. Ret. [72—1858], page 78.

"13 During my administration here I have carefully followed the traditional policy which has been handed down to the Government of India for its observance in all matters into which there enters a religious element But I am of opinion that for these days we carry the principle of neutrality too far; that even in a political point of view, we err in ignoring so completely as we do the agency of ministers of our own true faith in extending education among the people; and that the time has now come when grants of money in aid of secular education, carried on in schools established and conducted by Christian missionaries, might be made by the Government without any risk of giving rise to those evils which a recognition of such agency has hitherto been thought likely to create, and with the certainty of producing an immense and an immediate effect in the extension of sound secular education throughout the masses of the population in India."

It was in connection with this Minute and the Despatch of 1854, that Mr. Grant made his Minute, which I have given in Appendix D.

70. Now let us consider what the above paragraph from Lord Dalhousie means. First of all, he admits the action he recommends, as a departure from the "traditional policy." He then forgets that the money to be used is not from his own pocket nor from that of the English public or of the Court of Directors, but is raised from the non-Christian people of India; that to them Christianity is repugnant, however true and good it may be in his and Christians' opinion or faith; that the people had no voice in such disposal of *their* money, but it would be the strong arm of Government abusing a trust in the application of their money in a way objectionable to them; that the people did not object to the missionaries, either of Christian or of any religion, pursuing their pious objects with their *own* means, and that even if the people's means were used

by Government in aiding any schools of any religion whatever, they might not object to this being done if their own "rights of conscience" were respected as even the Queen desired, and parents allowed to withdraw their children from any religious class or observance; and that even in the United Kingdom, the mere divisions of only *one* religion necessitated the enforcement and strict observance of the "conscience clause," and in India with all the religions of the world, and where neutrality in religion was a paramount necessity and fundamental principle, both politically and righteously, the necessity of observing the rights of conscience was a hundred-fold greater. His Lordship wails over ignoring the agency of the ministers of his true faith, but this wail would be right only if His Lordship or Government themselves found the money or from the English budget. The English Government or people or the English missions could, of course, spend any money of *their* own in extending the missionary agency to gain *their* pious objects, but they have no right, in principle or policy, to spend the money of the people of India for such objects.

71. His Lordship alludes to the "traditional policy," and what was it? The Despatches about Sir Jamsetjee Jeejeebhoy Benevolent Institution clearly laid down and interpreted it. But His Lordship either forgot it or did not know it. His Lordship points out that the time had *then* come to give grants-in-aid to missionary schools. This could have been done not only *then* but at *any time* previously, if the "rights of conscience" had also been associated with the grant. If not, then the time for misappropriating our money against our religious convictions and feelings could never come. What is inherently wrong can never be right.

72. Lastly, the unfortunate fallacy that because the missionary schools aided in supplying education, Government could stultify themselves and be accommodating, according to the wrong principle of "the end justifying the means," is the cause of this course.

73. His Lordship made light of the risks of the political evils of interference with religious feelings. But by the irony of fate, not long after, in "the General Report of Public Instruction in the Lower Provinces of the Bengal Presidency for the year 1855-56," these very risks came forth on the surface, and gave their warning, unfortunately to unwilling ears. I quote from the Despatch of the Court (No. 52) of 13th April 1858, which gives the extracts from the above-mentioned report. The Court say.—

Parl. Ret. [190—1858.] pages 1, 2.

"3. Our attention has been drawn to the following passages in the Report of Mr. Chapman, Inspector of Education in Behar, which formed part of the volume referred to. The statements contained in these extracts appear to us of so much importance that we have deemed it expedient to address you at once on the subject of them, without waiting the Resolutions of your Government on the general report with which we expect to be furnished in due time:—

"In addition to such obstacles as are peculiar to no special period, I must here remind you that in judging of the results of our first quarter's operations, due weight should be given to the special accidents which have militated against us during that period. The principal of these was the design of depriving the gaol prisoners of their lotahs. This is still universally believed to be the opening act of a general scheme, of which the educational system is supposed to be a part, for the forcible conversion of the natives to Christianity. The fact is, the presentiment is strong, and by no means transitory, that Government will not only attempt to make its subjects Christians, but will succeed in doing so. The conviction is shared in alike by all classes and all sects, and I do not think it is in the power of Government to remove it. This uneasy feeling is ready to display itself on the most trivial occasions; and the circulation lately of a controversial appeal to the influential Muhammadans throughout the country, by some person in Calcutta, was at once attributed to Government, and has excited universal alarm among both Hindus and Muhammadans, adding materially to the difficulties which beset our plans."

And—

"The reception of my subordinates by the people generally continues tolerably satisfactory, though they report to me that it is often impossible to persuade the people that the sole object of Government is not a proselytising one I have already said that I believe it to be out of our power altogether to get rid of this feeling."

Also—

"I am now able to confirm by my own experience the existence of the strongest prejudices against the educational measures on the part of the people,—prejudices that are only strengthened by any attempt to reason against them. 'How are we to believe,' said one set of villagers to me, 'that Government will not interfere with our religion, when we see the missionaries who are paid by them?' And from this ground I could not drive them.

"9. In the above passages, and in many other parts of Mr. Chapman's reports, there are statements of the most important character with respect to the apprehensions entertained by the natives of interference with their religions on the part of the Government in their educational proceedings.

"10. The Government will adhere, with good faith, to its ancient policy of perfect neutrality in matters affecting the religion of the people of India; and we most earnestly cautioned all those in authority under it not to afford, by their conduct, the least colours to the suspicion that that policy has undergone, or will undergo, any change."

"12. . . . When the Government of India makes a promise to the people, there must not be afforded to them grounds for a doubt as to its fidelity to its word."

74. Mr. Chapman wrote for 1855-56. The Mutiny afterwards passed over Government's head, and the above despatch is written in 1858. I am one of those who think that such wrong application of the grant-in-aid, and which found an expression of protest in perhaps this one report only from an outspoken Inspector, was laying up of a store of inflammable substance which added to the fury and force of the conflagration of the Mutiny. How many other

Inspectors may have, or mighthave, spoken if they had chosen, of this unfortunate current of feeling that was running throughout India from this mistake?

75. How far, subsequently, "the good faith" to its "ancient policy" promised in the above extract in paragraph 10 has been observed since, I leave alone. I only desire that the future may be decided upon on just and righteous principles, and the great and universal law of the "liberty and rights of conscience" be asserted and maintained. Only in justice to some high officials I may say that some of them declared then the opinions about the inconsistent and mistaken conduct of the Indian authorities, both at Home and India.

76. It is time now to consider coolly and calmly this policy, and I cannot but think that a careful reconsideration will show that it is absolutely necessary to move in India on the same lines as in the United Kingdom. Leaving the missionary schools alone, the question is of *far wider* scope and significance, and it will be difficult to repair the mischief when too late, and disaster results.

77. A general idea is now spreading among natives that religious education is necessary for their children. Schools among natives must increase. There will be places in which there are a majority of some one religion. Suppose a place has the majority of Muhammadans. They open a school, and fulfilling all the conditions of the grant-in-aid rules, ask for a grant. Suppose they make the reading of the Koran and Muhammadan observances compulsory, what are the minority—the Hindus, or Christians, or Jews or Parsis—to do? Are they to be forced to learn Muhammadanism or go without any education, as far as Government can help with the grant? Or will Government give to each religion a separate school for their small numbers? If not, will the grant to the one school only, and thereby aiding proselytising, be strict neutrality, upon the solid foundation of which the British rule is based? And will it be at all practicable to carry out such a policy, without setting religion against religion and its dire consequences? It is needless my descanting more upon this subject of both the political and righteous necessity of observing the rights of conscience, as it is thoroughly discussed and thrashed out in Parliament and finally decided upon, and is as settled as the law of gravitation. It is one of the greatest triumphs of modern civilization.

78. When this "right liberty of conscience" is fully recognised by Government, and understood by the people, *then* only will they believe in the honesty of their rulers in their declaration of neutrality in religions matters. Policy, justice, good faith and honour, and the stability of the British rule, demand the necessity of the "liberty of the rights of conscience" in all matters, educational or others.

79. If, after this, any parents choose to allow their children to attend classes of other religions, the choice will be their own, and neither the school nor the State will be to blame; also if any natives choose to act like the Hindu who established the Jainarayan College at Benares and made it over to the Church Missionary Society, with all its endowments; certainly the missionaries of any religion are quite welcome to such *voluntary* gifts, and no right-thinking person would find fault with them. I appeal to the pious people of England. Let those who desire to gain the merit of evangelising India, do so at their own expense, instead of resorting to the un-English way of forcing our hands with the aid of the strong arm of the Government. If Christians claim "the rights and liberty of conscience" they cannot deny them to the non-Christians. They have to do to others what they wish others should do to them. To take advantage of our necessities and poverty for education, is a moral coercion far worse than physical coercion. The latter one may resist, but before the former the poor man is prostrate and helpless.

Parl. Ret. [72—1858], page 69.

80. Says the Bishop of Limerick:—"So had not taught, so had acted not, the great Head of our religion and His Apostles. They had offered freely the word of life to those who would receive it, but in no instance had they attempted to coerce men to its perusal," and lays down for his guidance "that excellent rule,—'do unto others as you would be done by.'" Is, then, the present compulsion to attend religious classes and observances in mission schools worthy of Christian tolerance, charity, and of the example of "the great Head" himself and his Apostles? Allow us our heaven-given rights and liberty of conscience, and we shall be thankful, *most heartily*, for all the educational good the missions may do in this country.

Parl. Return, 1859—210, page 14.

81. Lord Stanley's Despatch of 7th April 1859 says:—

"Some of the greatest friends of native education, however, who are warmly interested in missionary operations, declared themselves before the Parliamentary Committee of 1853, . . ., further observed that it would not be honest to accept the consent of the pupils themselves to attend the classes * and it was not probable that the assent of the parents would be given."

* Meaning Bible Classes in Government schools.

This is quite true for missionary schools also, that it is not honest to accept the so-called consent of the pupils, unless the parents are allowed their liberty of conscience, and consent willingly, with a full knowledge of their choice, to allow their children to attend. Can it be the mission of Christianity and its missionaries to stifle the conscience of a people and deprive it of its holy rights and liberties? And is it for the British Government to join in this unholy work, with the additional unrighteousness of using our own money for the purpose? Perfect religious neutrality is not only the only righteous course, but it is the rock upon which British rule stands. Shake that rock, and a volcano will burst that may do immeasurable harm.

82. I make the above appeal to the missions, also, because they taunt Government that Government discredit their own religion by ignoring it in their schools. But the reality is, that it is the missionary gentlemen themselves who discredit their own religion by not acting according to its great principle, to do as would be done by, and do violence to the most important and Divine rights of the conscience of man.

83. The grant-in-aid to schools or colleges that are conducted like St. Xavier's College of Bombay is legitimate. Hindus, Muhammadans, Parsees, Protestants, &c., attend it, and all are at perfect liberty to withdraw from the religious lessons or observances. There is only one objection in this college, that the religious classes are held during school-hours. If this objection is removed by taking religious lessons either before or after school-hours, it will be then strictly according to the requirements of the Education Acts of the United Kingdom. The only question then will be, is it self-paying or not?

Higher Education.

84. I have confined myself in this note to primary education; but I have something to say about higher education. Unfortunately at present all my necessary materials are not at hand, and I have hardly any time before me to lay my views fully before the Commission. It is my life-long conviction that higher education must not only be maintained as it is, but much more largely extended. Without the head, the body will be worthless. It is the higher education that has created the present right appreciation of education and gratitude to the givers, that has supplied the instruments of taking it to lower levels, and is helping on primary education. It is the higher education that will guide and direct the mass to the proper direction in which their energies and aims should move; that will supply the brain and nerve-power of India, without which lower education will not be only useless, but being guideless, will be mischievous and reckless. It is higher education that will give to India its "thinkers" and will raise India in the scale of humanity and civilization; that will give to the natives a true notion of what man is, and his relations with God and man. The public spirit, the growing desire to perform the duties of citizenship and loyal subjects, and such other higher qualities of human nature, developing themselves at present under many difficulties, and the intelligent and loyal help and service and the true interpretation of their motives, aims and efforts to do good, which Government are now receiving more and more every day, are the fruits of higher education. It is higher education, by supplying local instruments for representation and for all the services, that is solving and will solve the great problem of reviving India and making her prosperous, materially and morally. It is higher education that has called out, as if by a magic wand, the native press and literature, institutions like the student's society with its fruit of female education, the Dnyán Prasárak, the Rahanumae Muzdiashna, and the Prárthána Samaj, for social and religious reforms, efforts for widow re-marriage and to raise woman in social status and all like institutions of mental, social, moral and religious progress, all over India, and will further all such progress in a thousand ways, perceptible and imperceptible. It is the leaven and lever to raise the whole mass. It is higher education which, with the development of its higher nature, leads the mind to know what creation is in all its physical, mental and moral varieties, and its Creator. Strike higher education, and you cut off the "head and soul" of education and progress, leaving the limbs to straggle and struggle, without any good to the people themselves or intelligent loyalty and appreciation of the British rule. Higher education is the hope and promise of India; to check it will undo almost all the good that has hitherto been done.

85. I do not mean to say that Government desire to strike at higher education, or that they do not understand its absolute necessity for some years to come under Government's fostering care: but they say they have not means enough for both primary and high education. To this plea I strongly demur. Whether through taxation or rates and cesses or fees or voluntarily, it is from the same well—the means of the people—that funds have to be raised. It is idle to say that India cannot supply the means to provide both high and low education or rather *all* her national wants, of which education is but a part, if, as I repeatedly and earnestly urge, India is allowed to keep and enjoy the fruit of her labour and is relieved of the great burden of foreign agencies, which inflict upon her all the evils of a daily foreign invasion. The circulation of blood in the human body, kept up to its natural quantity, supplies nourishment to all its parts of every variety.

If the unceasing drain of the blood of India is checked, it will nourish her whole body in every variety of its condition. India can then easily supply, say a rupee a head, or £20,000,000 for her educational wants, and the same blood will circulate for all sorts of other purposes.

Female Education.

86. In conjunction with Professors Patton and Reid and several other members of the Students' Literary and Scientific Society, I had taken a large share in the first establishment of girls' schools in Bombay, in 1849, as a spontaneous effort of the natives themselves. This effort has resulted in the present state of female education in the Bombay Presidency, and has, I believe, also given much impetus to the good cause in other parts of India.

87. It is not of much use for me to enter here into the character of the arduous and anxious efforts first made, and the serious odium, difficulties and risks, which the promoters had to contend with. But I think it is due to the four Parsi gentlemen who cordially welcomed me and my application for help, and at once most promptly and in the nick of time gave us funds enough to carry on the schools for two years, that I should take this opportunity of expressing my sincere obligations to them, and state their names, which, in accordance with their wishes were not made known at the time. These four gentlemen were the late Nosserwanjee Mancherjee Cama and Dhunjeebhoy Nosserwanjee Cama and Messrs. Framjee Nosserwanjee Patel and Cursetjee Nosserwanjee Cama. Without the timely aid afforded by these gentlemen, I do not know whether we would have succeeded in our efforts as we did. The Parsis have taken our original Parsi schools into their own hand, and in that community female education has now fairly become a social necessity. The moral and active support of some influential Englishmen like Sir Erskine Perry, Mr. LeGeyt, Dr. Stovell, &c., helped us much in forwarding the cause. One of the immediate and satisfactory results of our efforts was the opening of girls' schools in connection with Sir Jamsetjee Jeejeebhoy Parsee Benevolent Institution.

88. The Students' Literary and Scientific Society has still the charge of the first Hindu schools, and every possible encouragement and aid by Government should be given to them for further progress.

89. Among the various difficulties we had to contend with was the want of female teachers. Something has been done in this direction by Government, but much more should be done, as a large supply of good teachers and their own efforts among their own sex will be a further important means of furthering the cause and securing the sympathy and co-operation of native ladies.

When even boys' schools were first opened, there was, it is well known, difficulty enough in getting pupils, and for a long time education was given quite free. It was when the numbers in the Government schools increased largely that the payment of small fees was first introduced.

90. The first Central School in Bombay was established in 1818; and not till 1841, or after nearly a quarter of a century, was the first attempt made to introduce fees.

Pársi Prakásh, page 143.

91. Such were the earnest, cautious, and gradual steps by which boys' schools were nursed and fostered, till the people began to understand and realise their direct and indirect benefits, and became willing to pay the small fees first introduced.

92. Now in the case of girls' schools it may be easily understood that with strong prejudice against female education among the people generally, and no direct inducement of immediate benefit to the parents like that for the education of the boys, it is very necessary that for a good time to come Government should encourage and nurse, as liberally and as freely as possible, the establishment of new schools, with as few restrictions as possible for contributions or fees from the natives themselves. Efficiency in the schools should no doubt be required, but beyond that Government aid must be large and liberal. The time will come when natives generally will see the benefit of female education as a great social necessity to rise in civilization and to advance social happiness and progress; and will understand that woman had as much right to exercise and enjoy all the rights, privileges, and duties of this world as man, each working towards the common good in her or his respective sphere. But that time has not come yet, and the extent of female education all over India is yet extremely meagre indeed. I urge Government with every earnestness to develope this part of peoples' education to its utmost extent as one of the most powerful and effective means of creating the auxiliary and important home education, of raising the social condition and of promoting the general civilization of the people of this country. Good and educated mothers only will raise good and educated sons.

93. The following figures show what a very poor number of scholars there is in girls' schools of all kinds throughout India.

GIRLS' SCHOOLS.

Number of Scholars on 31st March 1881 on Register.

	High Schools.	Middle Schools.		Lower Schools.		Normal.	Total.
	English.	English.	Vernacular.	English.	Vernacular.		
Bengal (1) . . .	612	2,217	2,139	...	7 066	36	12,070
Madras (2) . . .	38	316	58	5,863	15,330	119	21,724
Bombay . . .	25	1,309	...	...	17,612	66	19,012
N.-W. Provinces and Oudh.	...	348	...	1,334	7,572	85	9,339
Punjab	...	9	...	544	9,142	208	9,903
Central Provinces . .	...	...	...	456	2,919	20	3,395
							75,443

Or say 100,000 to make up for any omissions or indigenous schools.

	University Education.	Secondary High.	Middle.	Lower.	Primary.	Normal.	Madrassas.	Other Schools
(1) In Table I, page 105, the figures given are	5	611	4,914	8,383	20,581	54	1	9
							Total	. 34,548

But the details given in Table No. 2, pages 106-7, do not make up these figures, and I do not know how to account for this.

	High.	Middle.	Primary.	Art.	Normal.
(2) In Table 1 (page iii, General Tables) the figures given are .	38	377	31,790	11	125 = 32,341.

But the details given in Table No. II, page vi, do not make up these figures. I do not know why

94. Thus out of a school-age population for primary schools (say 1 in 14) of about 13,000,000 or 20,000,000 (see paragraph 2 above) out of a population of 186,000,000 there are only 100,000 attending schools of all kinds, leaving nearly the whole mass untouched. This shows what strenuous efforts have yet to be made before Government can at all say that they have done much in this important matter. It is chiefly with this means that the curse of life-long widowhood among Hindus and other such evils will be removed at the blessed hands of our English rulers—as those of *sati* and infanticide have been.

DADABHAI NAOROJI.

BOMBAY,
The 16th September 1882.

APPENDIX A.

Statistics of Education for the British Empire and the United States.

Elementary Schools.

Countries.	Population.	School-age Population			Number of Scholars on Register.					
		Age 3 to 13	Deducting 1/11th as children above Elementary Schools.	Assuming attendance for 7 years instead of 10 (i.e., 3 to 13), should be under instruction.	Under 7.	Between 7 and 13	Above 13	Total.	Percentage or Proportion to Population	Night Scholars.
England and Wales, 1879	25,165,336	5,936,149 (5 to 14)	5,088,128	3,561,690	1,208 016	2,333,973	168,894	(1) 3,710,883	14·75 per cent. or 1 in 6 8	88,881
Scotland	3,652,238	758,116	649,813	505,410	108,863	363,143	36,446	508,452	14 1 per cent. or 1 in 7	18,285
Ireland, 1878	5,351,060	.....	.....	.....	...	.....	.....	632,282	11·8 per cent. or 1 in 8·5	...
Total	34,168,634	.....	.....	.....	.....	.....	.....	4,851,617	Average 1 in 7	...
The United States, 1880	50,155,783	.....	.....	...	.....	.....	.....	9,781,521	1 in 5·13 (2) say 6	...
British India (3)—										
Bengal	66 300,000	.....	.....	.....	.....	.....	.....	709,974	1 in 93	...
Madras	30,839,181	.....	.....	.....	...	.....	...	305,395	1 in 101	...
Bombay and Sind	16,454,414	.....	.....	.....	.....	.....	.....	227,229	1 in 72	...
North-West Provinces and Oudh	44,107,669	.....	.....	.....	.....	.....	.....	215,361	1 in 205	...
Punjab	18,794,260	.....	.....	.....	.....	.....	.....	98,495	1 in 191	...
Central Provinces	10,000,000	.....	.....	.....	.....	.....	.....	76,973	1 in 130	...
Total	186,495,524	.....	.....	.....	.....	.....	.....	1,633,337	Average 1 in 114	...

(1) The numbers in 1882—England 4,045,000, Scotland 545,000
(2) In some stages age is taken up to 21, and I take roughly 1 in 6 for 3 to 13
(3) I take population approximately for 1881 from the (Sixth Issue), Statistical Tables (Calcutta).

APPENDIX A—continued.

Elementary Schools.

Countries.		Average Daily Attendance.									Accommodation provided for Scholars.				
		Aided Schools.			Board Schools.			Grand Total.	Proportion or Percentage of Population.	Night Schools.	Voluntary Schools.	Board Schools.	Total.	Percentage or Proportion to Population.	Additional Night Schools not connected with other Schools.
		Males.	Females.	Total.	Males.	Females.	Total.								
England and Wales		1,035,809	889,445	1,925,254	366,592	303,149	669,741	2,594,995	10·32 per cent. or 1 in 9·6	52,530	3,125,760	1,016,464	4,142,224 (1)	16·46 per cent. or 1 in 6	16,750
Scotland		46,674	45,462	92,136	160,573	132,400	292,973	385,109	10·61 per cent. or 1 in 9·4	13,799			585,629	16 per cent. or 1 in 6·2	2,724
Ireland		...	...	...	...	...	...	437,252	8·1 per cent. or 1 in 12·2						
Total		...	...	...	...	...	...	3,417,356	Average 10 per cent. or 1 in 10						
The United States		...	...	...	...	...	...	5,805,342	1 in 8·6, say 1 in 9 or 11 per cent.						
British India.															
	Schools.				Government Schools.										
Bengal	Aided	460,086	4,166	464,252	...	...	...								
	Inspected	61,177	970	62,147	...	...	...								
		521,263	5,136	526,399	686	...	686	527,085	79 per cent. or 1 in 126.						
Madras	Aided	121,660	11,446	133,106	...	...	...								
	Inspected	74,403	2,964	77,367	...	...	...								
		196,063	14,410	210,473	34,552	1,267	35,819	246,292	·8 per cent. or 1 in 125.						
Bombay	Aided	6,440	2,249	8,689	...	...	...								
	Inspected	18,234	1,538	19,772	...	...	...								
		24,674	3,787	28,461	170,172	6,992	177,164	205,625	1·25 per cent. or 1 in 80.						
North-West Provinces and Oudh	Aided	8,084	3,946	12,030	...	...	...								
	Inspected	818	260	1,078	...	...	...								
		8,902	4,206	13,108	148,293	2,895	151,188	164,296	·37 per cent. or 1 in 268.						
Punjab	Aided	7,313	4,395	11,708	61,830	3,157	64,987	76,695	·41 per cent. or 1 in 245.						
Central Provinces	Aided	11,399	609	12,008	...	...	...								
	Inspected	1,998	25	2,023	...	...	...								
		13,397	634	14,031	35,775	1,673	37,548	51,579	·51 per cent. or 1 in 193.						
Total	Aided	614,982	26,811	641,793	...	...	...								
	Inspected	156,630	5,757	162,387	451,488	15,984	467,392	1,271,572	Average ·68 per cent. or 1 in 146.						

(1) The number in 1882 is 4,389,000.

APPENDIX A—continued.

Elementary Schools.

Countries.	Schools.				Inspectors.				Teachers.							
									Head and Assistant.			Pupil-Teachers.				
	Aided Voluntary.	Boards.	Total.	Additional Night Schools.	Senior.	Inspectors.	Assistant Inspectors.	Total.	Males.	Females.	Total.	Male.	Female.	Total.	Grand Total.	Acting.
England and Wales	14,027	3,139	17,166	159	10	134	121	265	15,439	21,304	36,743	10,493	19,980	30,473	67,216	2,831
Scotland	605	2,503	3,108	16	2	28	18	48	...	...	6,615	..	..	4,648	11,263	...
Ireland, 1878	...	...	7,443	...	...	...	...	...	5,277	5,397	10,674	2,170	3,636	5,995	16,669	...
												also 189.				
Total	...	...	27,717	...	...	...	...	...	...	...	...	.....			95,148	...
									Public	Schools.	(1)					
The United States	...	...	...	...	...	...	...	...	116,251	157,944	282,644	.....		...	282,644	...
	Government.	Aided.	Inspected.	Total.												
British India (2)—																
Bengal	27	36.368	5,760	42,155												
Madras	1,256	5,852	5,216	12,324	7		50	57								
Bombay	4,246	160	617	5,023												
North-West Provinces and Oudh	5,636	257	34	5,927												
Punjab	1,560	298	...	1,858	4		3	7								
Central Provinces	914	363	94	1,371												
Total	13,639	43,298	11,721	68,658												

(1) This total includes returns from some States and Territories which did not report sex of teachers.
(2) One Director of Public Instruction for each Province.

APPENDIX A—continued.

Elementary Schools.

Countries.	Income. Aided Voluntary Schools. School-pence.	Government Grant.	Endowments and Voluntary Contributions.	Total.	Board Schools. Grant by Committee of Council.	School-fees.	Rates. Local.	Rates. By Board.	Endowments.	Loans repaid.	Interest paid on loans.	Sundries.	Total	Night Schools Grant.	Grand Total.	Per head of Population.	
	£	£	£	£	£	£	£	£	£	£	£	£	£	£	£	£ s.	d.
England and Wales	1,036,643	1,468,057	751,291	3,255,991	513,663	335,722	2,842	730,178	4,666	109,859	327,101	26,426	2,050,457	23,081	5,329,529	0 4	2½
Scotland	57,495	103,410	48,270	209,175	340,056	184,516	828	207,577	9,330	Not specified.	Not specified.	5,693	748,000	6,766	963,941	0 5	3
									Reformatory Schools.	Industrial Schools.							
Ireland	...	...	...	..	(a)727,538	(1) 125,420	..	16,791	28,260	98,555	...	...	...	...	996,564	0 3	8¾
Total	...	...	...	3,465,166	...	...	...	...	...	...	...	...	...	...	7,290,034	0 4	3
The United States	...	...	...	...	...	...	...	...	...	...	...	...	...	...	(2) 17,487,550	0 6	(3)...
	Income or Expenditure.																
	(5) Government.	Other sources.															
(4) *British India.*	₹	₹													₹	₹ a.	p.
Bengal	10,55,845	13,26,092	...	...	...	...	...	...	...	...	...	...	...	...	23,81,937	0 0	7
Madras	4,76,953	14,56,674	...	...	...	...	...	...	...	...	...	...	...	...	19,33,627	0 1	
Bombay	5,84,763	10,20,284	...	...	...	...	...	...	...	...	...	...	...	...	16,05,047	0 1	6 73
North-West Provinces and Oudh	10,15,931	2,21,047	...	...	...	...	...	...	...	...	...	...	...	...	12,36,978	0 0	5 38
Punjab	2,70,091	5,52,554	...	...	...	...	...	...	...	...	...	...	...	...	8,22,645	0 0	8·4
Central Provinces	3,76,177	1,06,413	...	...	...	...	...	...	...	...	...	...	...	...	4,82,590	0 0	9·26
																Average.	
Total	37,79,760	46,83,064	...	...	...	...	...	...	...	...	...	...	...	...	84,62,824	0 0	8 71 Less than a penny.

(a) Including sale of farm produce of agricultural schools = £25,001.

(1) Including subscriptions
(2) $1=4s 2d. (Parl Ret No. 12, for Foreign States.)
(3) The correct figure is nearly 7s. I take roughly 6s. for children between 3 and 13.
(4) Including entire direction, inspection, district committees and buildings, which strictly belong to the whole Educational system, high and lower, agricultural, industrial and normal schools, and primary scholarships.
(5) For details see reports of Directors of Public Instruction, 1880-81.
(6) Excluding Native States.

APPENDIX A—*continued.*

Elementary Schools.

Countries.	Expenditure. Aided Voluntary Schools. Salary.	Books and Apparatus.	Miscellaneous.	Total.	Board Schools. Administration expenses.	Maintenance of schools.	Industrial.	Sundries.	Total.	Grand Total.	Per head of Population.	Per head of Scholars on Register.	Loans for Permanent works.	Liabilities outstanding.	Other Liabilities.
	£	£	£	£	£	£	£	£	£	£	£ s. d.	£ s. d.	£	£	£
England and Wales . .	2,617,681	195,750	562,616	3,375,447	233,808	1,599,609	61,144	12,034	1,906,595	5,282,042	0 4 1½	1 8 5½	11,260,714	9,937,152	466,113
Scotland	145,750	6,952	28,518	181,220	29,413	742,443	...	...	771,846	953,066	0 5 2½	1 17 5	2,574,512	...	...
Ireland	...	...	...	...	60,298	677,369	128,368	Reformatory. 29,819	⋮	895,854	0 3 4	1 8 4	...	...	...
Total .	...	...	...	...	...	...	...	...	...	7,130,962	0 4 2	1 9 5	...	—	...
The United States . .	...	...	...	...	...	...	...	...	...	16,819,341	(1) 0 6 0	(2) 1 10 0	...	...	...

British India. *See* table for Income.

References.

England and Wales.—Parl. Return 1880 [c.-2562-1]

Scotland „ „ [c.-2563-1]

Ireland „ „ [c.-2599]

1879 [c.-2312]

1878 [c.-2151]

The United States.—Statistical Abstract of the United States for 1881.
Fourth Number by the Bureau of Statistics.

British India.—Reports of the Directors of Public Instruction for 1880-81.

Revenue and Educational Expenditure.

		Gross Revenue.	Total Educational Expenditure.	Proportion of Expenditure.	
The United Kingdom .	£	83,116,000	7,130,962	11th part.	1879.
British India . .	R	(3) 67,00,00,000	84,62,824	79th part.	1880-81.

Revenue and Government Grants for Education.

		Gross Revenue.	Government Grants.	Proportion of Grant to Revenue.	Percentage.
United Kingdom .	£	83,116,000	3,182,571	26th part.	3·83
British India . .	R	67,00,00,000	37,79,760	171·7th part.	·56

(1) The correct figure is 6s. 8½d. I take roughly 6s. for children 3 to 13.

(2) The correct figure is £1-14-5. I take roughly £1-10-0 for children 3 to 13.

(3) Excluding Burma, say R2,26,00,000.

APPENDIX A—*continued.*

	Australia (1875-77).														
	New South Wales.	Victoria.	South Australia.	Western Australia.	Tasmania.	New Zealand.	Queensland	Total.	Ceylon.	Mauritius.	Hongkong.	Serria Leone.	Newfoundland.	Bermuda.	Honduras.
Population	662,212	860,787	210,442	27,838	107,104	399,075	173,283	2,440,741	1878 2,606,930	1878 354,623	1872 121,985	1871 37,089 Exclusive of Military.	1869 146,536	1875 13,202	1871 24,710
Number of scholars on register	137,675	262,941	16,785	3,861	12,557	63,825	18,949	516,593	62,819	8,762	3,111	8,122	1874 19,090	911	1875 1,793
Proportion to population	...	..	...	...	...	...	...	Nearly 1 in 5	1 in 41	1 in 40	1 in 39	1 in 5	1 in 8	1 in 15	1 in 14
References	Parl. Ret	1878 [2029];	1878 [2149];	1879 [2273]	...	...	...	...	1879 [2273]		1878 [2029]	1878 [2029]			

West India Islands (1871-78).

	British Guiana.	Malta.	Bahamas.	Jamaica.	St. Lucia.	St. Vincent.	Barbadoes.	Grenada.	Vergin Islands	St. Cristopher.	Nevis.	Antigua.	Montserrat.	Dominica.	Trinidad.
Population	(68) 232,636	(78) 152,553	44,400	506,154	31,610	35,688	175,874	40,412	6,651	28,169	11,680	35,642	8,693	27,178	109,638
Number of scholars on register	(74) 16,945	8,757	4,937	50,332	2,705	3,305	17,623	2,351	890	2,832	931	2,263	1,286	1,314	7,617
				Total Population.				Total Scholars.			Proportion to Population.				
Proportion to population	1 in 13	1 in 17	...	1,061,789				98,386			1 in 11				
References	1878 Parl. Ret. [1879]	[2029] [2444]	...	1878 [2029], 1879 [2273], [2444]											

APPENDIX B.

Extract from report from MR. T. B. KIRKHAM,—Dated 30th April 1880.

"I have the honour to submit, for the information of the Panchâyat, my report on the annual examination of the Central and Branch Schools of your institution. My report has been somewhat delayed in consequence of the large amount of written work which I gave in the examination, the careful assessment of which has consumed a good deal of time; but the delay gives me the advantage of being able to state to the Panchâyat, with a precision and confidence I could not otherwise have done, the degree of efficiency attained in the various classes of your schools. I may state at the outset, and in a sentence, that the schools are on the whole in a highly efficient condition. The reports of Colonel Waddington who examined them for many years in succession had prepared me to expect a high standard, but I am happy to be able to report that my anticipations in this respect have been more than realised.

* * * * * * * * * *

Conclusion.

"19. I have now reported to the Panchâyat my opinions as to the scholastic condition of the various sections of their admirable charity. My report, as will be seen, is almost uniformly favourable. The Sir Jamsetjee Jeejeebhoy Benevolent Institution formerly had some reputation as a school for mathematics. Mr. Wadia, the present principal, has, I think, made the school remarkable for its efficiency in English. It is a great advantage to a school to have a subject to which, without neglecting other subjects, special attention can be paid; and Mr. Wadia's literary studies have well fitted him to make English such a subject in your institution. His own excellent text-book should by all means be introduced into class use. If the progress made during the year be sustained in future, and if Mr. Wadia continue his exertions towards making English a speciality in your school, your institution will soon be second to no high school in Bombay. I may add in conclusion that it is with great pleasure I have found myself able to so completely endorse and confirm the highly favourable reports made to the Panchâyat in previous years by Colonel Waddington."

Extract from report from MR. H. P. JACOB,—Dated 8th January 1881.

"5th. My general impression of the boys' schools is that they are all in a sound and efficient state. The performances of the central, high, and Anglo-vernacular schools were, as they ought to be, the best; but in all of the schools I observed a scholarly spirit and zeal for work which is unsurpassed in any other institution in Bombay, and which after perusing the reports of my predecessors I must regard as a tradition of the institution. I also thought that the moral tone of all the school-boys and girls was most praiseworthy, the respectful and orderly demeanour of the pupils and their conscientious abstention from any attempt to deceive the examiner being especially noticeable. I may here say a word about the penmanship and recitation of the pupils. Great attention had evidently been paid to these important subjects, and this I have no doubt largely accounted for the satisfactory manner in which the boys' written work was put out of hand and for the clearness of their pronunciation in the 'Oral.'

"These two accomplishments, I need hardly say, are invaluable in themselves, quite apart from the temporary advantage which they secure of favourably impressing an examiner at school or college."

Extract from report from COLONEL T. WADDINGTON,—Dated 10th December 1881.

"2 I have again after an interval of two years had an opportunity of inspecting your schools, and am glad to be able to report that I am, with some very minor exceptions, entirely satisfied with their condition and progress, and desire to convey to the Panchâyat my strong opinion that their schools may certainly rank in teaching, discipline, and general efficiency, with any schools of their class in the Presidency. This high opinion has been expressed by me in previous reports, and I am glad to find that it has been endorsed by Professor Kirkham in his report for 1879-80 and Mr. Jacob in his report for 1880-81."

Extract from COLONEL BARTON the Political Agent's speech, at a Darbâr held at Bhâvnagar to present the Sanad of Râo Bahâdur to MR. GOPÁLJI SURBHÁI DESAI.

(*Káthiáwár Political Agency Gazette, 23rd March 1882.*)

"Fortunately for the province, Râo Bahâdur Gopâlji Surbhâi . . . was appointed to a similar office (Deputy Inspector) in Káthiáwár in the following year, and to his tact and temper and judgment that much of the success which has subsequently been attained is due. . . .

"Well, Râo Bahâdur Gopâlji Surbhâi took charge of his appointment in 1865, when not only was the educational system in its infancy, but it was also in a very precarious state; its dissolution was threatened by the dispute regarding the levy of fees, the masters were badly paid and of inferior quality, there was no provision for pension, no training institution, no high schools, no scholarships, no margin for contingencies or prizes, no school-houses or libraries or furniture. Râo Bahâdur Gopâlji Surbhâi set himself manfully to remedy all these defects; he travelled through the length and breadth of the land, he visited the Chiefs in their capitals and the people in their villages, and he found his reward in the liberality with which his calls were responded to. He started with 54 schools and about 3,500 scholars, and now we have a grand total of 625 schools and 35,000 pupils; we not only have four high schools, but we can also point with pride to the noble buildings in which we are standing built at the expense of His Highness the Thâkor Sâheb, and to the fine erections at Junâgad and Râjkot, which we owe to the liberality of His Highness the Nawâb Sâheb. Good substantial school-houses have been built in every direction, we have an excellent teaching staff, and our funds are in a prosperous state. We have about three and a half lâkhs in the Educational Funds, and we have an inexhaustible source of wealth to back us in the princely benefactions of the Chiefs of the province. It is not to-day a question of a half-anna cess or an educational rate. We know that we can depend upon the spontaneous liberality of our nobles to the extent, if necessary, of a lâkh of rupees.

"This is what Government writes as regards the last phase of education in Káthiáwár: 'Not the least satisfactory portion of the educational statistics is that relating to Native States; of educational funds the Director says the Káthiáwár Agency and several of the more advanced of the Native States elsewhere have long ago beaten our worst, and will doubtless soon rival our best, districts. The total ascertained expenditure by the Native States of the Presidency (excluding Baroda) on public instruction is Rs. 5,63,732, of which Rs. 2,79,175 belong to Káthiáwár and appear to be remarkably well administered.'

"Now these results are due in a great measure to the admirable way in which Ráo Bahádur Gopálji Surbhái has performed his duties, and to the order and method introduced and carried out by him."

Had an Englishman been in the Ráo Bahádur's place, I do not know what rewards and promotions he would not have received.

APPENDIX C.

Irish National Education, Page 503.

Hansard, Volume 73, 4th March 1844.

Marquis of Normandy—

"He was convinced that after the statement which he had made, the attention of Government would be drawn to the subject, and that they would take steps to check in time such injudicious attempts to interfere with the system of national education in Ireland, which he was satisfied that both the Government and the Legislature decided to see carried out in a fair and impartial spirit."

Hansard, Volume 119, 16th March 1852, page 1131.

Lord Monteagle—

"On the other hand, what was the object of the system proposed to be established by the Noble Earl who last addressed the House (the Earl of Roden)? It was a strictly spiritual system of education which he recommended, leading, as the Noble Earl himself had sought to prove, to an extensive amount of proselytism. It was the very system which the Noble Earl (the Earl of Derby), when Secretary for Ireland, had condemned." . . .

The Marquis Clanricarde—

"It was said by another Noble Earl (the Earl of Roden), that if they had Protestant schools in Ireland they would get Catholic children to come to them, and they would be able to convert these children. The Noble Earl approved conscientiously of that system; but he (the Marquis of Clanricarde) differed from him, and so did Parliament, and a system, not of exclusive, but of united education, was established under which good, sound, conscientious Roman Catholics could be sent to the schools." . . .

Hansard, Volume 124, H. L., 7th March 1853.

National Education (Ireland).

The Earl of Aberdeen (head of the Government)—

"The original object and main principle of the system, as he apprehended, was non-interference with the religious tenets of the children. It was a system of joint secular education and of separate religious education. That principle had been perfectly maintained. He believed that since the very commencement of the system there had not been one single instance of proselytism in any of these schools." . . .

The Bishop of Limerick—

". . . He had been resident in Ireland for thirty-two years and had during that period occupied many responsible positions. . . . It would not be deemed presumptuous in one who had had so good an opportunity of viewing the working of the national system of education in Ireland to offer some observations to their Lordships upon the subject. From his experience of that system he felt justified in saying, and he did so with the utmost integrity of purpose and of feeling, that there was no system of education as well adapted to the people of Ireland as the national system. He did not mean to say that as a Protestant Minister he would, had a choice been in his power, have selected that system for his own people in preference to some other, but he did mean to state that taking into consideration the circumstances of Ireland, the division that prevailed among its inhabitants upon the subject of religion, the various religious sections into which they separated, no system could have been devised which would have answered the exigencies of that country so well. It was needless for him to enter into the various topics connected with the question of education in Ireland. Their Lordships had heard of the Kildare-street Society, which for some time appeared to be in a flourishing condition, but which had never taken root among the Roman Catholic portion of the population. Why was it that that Society had not answered the purpose for which it had been established? Simply because it was a system which carried with it the element of compulsion—an element contrary to the first principles of human nature, and one which therefore could never have flourished for any lengthened period. . . .

"The national system of education was no novel system; in 1812 the Commissioners had been appointed upon the subject of education in Ireland. The members of that Commission were the Archbishop of Armagh, the Archbishop of Cashel, the Bishop of Killala, and Dr. Elrinton, the Provost of Dublin University. What had been the result of the inquiry instituted by that Commission? In the report which had been made by those gentlemen whose names he had just mentioned, they had expressed their unanimous opinion that no plan of education could be carried into execution, unless it was explicitly avowed and clearly understood that no attempt should be made to exercise an influence over the peculiar religious tenets of any sect." . . .

"Your Lordships were well aware that when the system of national education began to develope itself in Ireland, that controversy had become rife, and such a dispute had been raised about it that it was scarcely possible to weigh the arguments coolly or dispassionately upon one side or upon the other. He had, however, determined to take the matter into his own hands and to act for himself. He looked narrowly into the principle involved in the question, and had been guided in coming to a decision upon it by that excellent rule, "do unto others as you would be done by." . . .

"He yielded to no man in his veneration for the Scriptures; he took them to be the enlivening ray of his reason as well as the purifying principle of his will, and he could say in sincerity and truth that they were dearer to him than thousands of gold or silver; but he had yet to learn, because he believed all Scriptures to have been written by inspiration and to be eminently calculated to bless the human race; he had yet to learn, because he venerated the sacred volume as he did, that therefore he was at liberty to compel the reading of it, or what was the same thing, that he was to debar thousands upon thousands of his fellow-creatures from the blessings of education because they were restricted from the liberty which he himself enjoyed. So had not taught, so had acted not, the great Head of our religion, and His Apostles. They had offered freely the Word of Life to those who would receive it, but in no instance had they attempted to coerce men to its perusal." . . .

The Bishop of Norwich—

" . . . But the disproportion in the South and West was so large that in many parishes it would be impossible to collect Protestant children enough to constitute a claim for any separate grant. Why, the schools would become Roman Catholic schools and the Protestant children must receive Roman Catholic instruction. Assuming, then, that the national system of education in Ireland combining the education of children of various denominations must be the system adopted, the question was, how to apply the religious element? If, on the one hand, they attempted to make the religious teaching sufficient and what it ought to be, they were obliged to invade the rights of conscience. If, on the other hand, they wished to respect the rights of conscience they were obliged to pare down the religious teaching so that it necessarily became meagre and defective. When they came to judge of the national education system in Ireland with respect to the religious element, it could not justly be compared with what they considered religious instruction for children ought to be If he were asked whether he should be satisfied with the national system and its religious element in a school composed of children over whose education he had entire control, he would say 'No,' but their Lordships must judge of that system by a due consideration of the difficulties inherent in the very nature of a national system." . . .

26th April 1853.

EDUCATION—IRELAND.

SIR JOHN YOUNG—

The claim was that these parties should be permitted to draw from the funds of the State moneys for schools in which they should be allowed to insist that every child without exception attending them should read the Holy Scriptures from the authorised version. It was true his honourable friend said that the children who attended these schools where this rule was strictly enforced, attended voluntarily; upon that point he would touch presently; but let the House recollect the state of Ireland. Two-thirds of its population was Roman Catholic, and it so happened that these two-thirds consisted of the very classes who were most likely to stand in need of the public money to enable them to obtain education. . . . These Roman Catholics must be taken to be sincerely attached to the doctrine and teaching of their Church: their Church was one that required implicit dependence upon its authority from its members; and it restricted its followers, and especially the young, in the use of the Holy Scriptures without note or comment. Therefore, the Roman Catholics had a conscientious objection to have the authorised version of the Scriptures read by their children: they were poor and dependent: their allowing their children to read the Scriptures in the schools of their own accord was out of the question; their religion was opposed to it, and they would not allow them to read it, except an improper inducement was held out to them on the one hand or an improper pressure was put upon them on the other. But it was said the children attended the schools voluntarily. Now that assertion must be taken with considerable qualification. In many parts of Ireland it might be that the Church Education Society's school was the only one school in the parish: and the people were so keenly alive to the advantages of education that they would send their children to the only school in the parish even at the risk of interference with their faith. Again, these Roman Catholic labourers were the poorest and most dependent classes in the country, although he rejoiced that altered circumstances were beginning to place them in a better position. . . . And these poor people,—for no one was warmer-hearted than the Irish labourer, or more grateful for favours bestowed on him,—these poor people not liking to fly in the face of their benefactors, when they asked them to send their children to school, were liable to be bribed and seduced into consenting to do that for which, in their conscience, they felt the greatest repugnance. Well then, for these reasons, he thought the House was bound to take care that Protestants should not be allowed to enforce the reading of the Scriptures upon the Roman Catholic child whether his parent wished it or not. . . . And the more dependent and helpless the person was, the more anxious they ought to be not to interfere with his religious convictions or to offend his religious feelings. . . . It had now been twenty-one years in existence, and its main object, as stated in Secretary Stanley's letter of instructions, was to extend to the poor of Ireland a system of education from which even the suspicion of proselytism should be banished. . . . He maintained that the great merit of the system was that there was no compulsion whatever, and that even in the case of all the children in a school being of the same religion, still nothing was taught that could

in the slightest degree hurt the feelings of others, and no books were read or word was uttered that could interfere with the conscientious convictions of any one. The effect of such a system was that a minority, however weak in numbers, were safe from interference; and that the majority, however overwhelming, were taught respect for the conscientious convictions of others." . . .

Mr. Lucas gives an instance of covert coercion by Lord Clancarty to induce children to be sent to a Protestant school, page 600.

Lord Naas—

"The Honourable Member for Meath, Mr. Lucas, had asked him whether he thought it possible to establish a system by which Roman Catholics might be educated by Protestant clergy. In his opinion that was impossible. He disclaimed all desire to convert a system of education supported by the public funds into a system of proselytism."

Sir J. Graham—

"And even now the Scripture extracts are not enjoined as any portion of the teaching in the national school; they are merely permitted to be taught subject to the absolute veto of the parents of any one child who may object to the use of these extracts: such is the rule now; such was the rule from the first commencement of the system. . . . Dr. Chalmers' biographer says: 'During the last few months of his life the subject of national education was much upon his mind. The following was written about a week before his death and comes to us sealed with the impressive character of being the last formal expression of his truly enlightened judgment on any great public question.' Dr. Chalmers says on this subject: 'I would suffer parents to select what part of education they wanted for their children: and would not force arithmetic upon them, if all they wanted was writing and reading; and as little would I force any part of religious instruction that was given in the school if all they wanted was secular education.'"

APPENDIX D.

Minute by the HONOURABLE J. P. GRANT, dated 12th October 1854.

Parl. Ret. No. 72—1858, page 79.

"... The following are the circumstances which have caused me to keep the present papers before me so long.

"My difficulty arose from that part of the Minute of the Most Noble the Governor General, in which it is proposed, as suggested by Mr. MacLeod, to support missionary schools by public money where they impart a good secular education, and to increase the efficiency of such schools by grants-in-aid. The Governor General admits that this proposal is in violation of the traditional policy handed down to the Government of India for its observance in all matters into which there enters a religious element. Now, the originators of this traditional policy were the founders of no less a work than the British Empire in India; and of all the parts of the work they founded, that in which their success has been most striking is that in which the religious element is concerned. This proposal was also in violation of an unbroken chain of express orders issued by a long succession of Home Governments. Apart from such considerations, the question in itself appeared, as it still appears, to me momentous; and feeling upon it as strongly as I did, I thought that I ought not, when it was thus opened by the Governor General, to abstain from recording my opinion upon it, after as careful and impartial a review of it as I could give to such a question; although I was aware that, being so unfortunate as to differ from His Lordship's opinion upon it, I should not be able to put my views upon paper in a manner becoming the occasion without occupying much time that I should find it difficult to afford from other pressing business.

"The subject was one on which I have reflected and observed much ever since I have been in India; and it was one on which I had already been called upon to give an official opinion before I saw the present papers. Before this grave question was raised in the Government of India by the Governor General's Minute, the same measure had been proposed in connection with vernacular education in Bengal, in the Council of Education by Mr. Halliday, who, before his elevation to the office of Lieutenent-Governor, was a member of that body to which also I belong. I had then expressed an opinion strongly against the proposal; and subsequently I have placed that opinion, in writing, upon the records of the Council of Education, but in such a form as gave me no help in the task I then thought myself bound to undertake in this place. For several weeks after these papers reached me, I was much engaged in very heavy business connected with the lately opened Legislative Council. Then it was reported that this measure of grants-in-aid to which I was so strongly opposed had been definitively adopted by the Home Government, and two months or more ago this report was confirmed by the appearance in the *Friend of India* newspaper of what was announced to be (as it has since been found really to have been) a full and precise abstract of a despatch then on its way out. If the question had been really decided at Home it was plainly needless to spend time upon an argument about it here; and although I could not put forward a paragraph in the *Friend of India* newspaper as a justification for abandoning my task, the statement therein made seemed sufficiently probable to afford a fair reason

for postponing the question for a few weeks. The Education Despatch alluded to has now arrived in the shape in which it was foretold; and the question of grants-in-aid is now a question determined by the highest authority..

"This determination, which it will be now the duty of every one concerned to carry fairly into execution to the best of his ability, whatever his own opinion may be upon the subject, makes, as I have said, any regular argument on the general question no longer fitting. It must, I assume, be now accepted as a settled point, that grants of money payable out of the proceeds of the taxes in India in aid of schools, affording (amongst other things) secular education, but forming part of religious missions, is not a departure from that system of religious neutrality which it is still maintained must continue to be one of our principles of government in India.

"Taking the principle of making grants-in-aid to institutions of all sorts affording secular education as determined, it still remains to be determined how the principle is to be carried into execution.

"I believe that it will be found a matter of infinite difficulty for the Indian Governments so to distribute and regulate grants-in-aid to mission schools as not to offend, even in appearance (and here the appearance of the thing is the essence of the political question), against the still recognised principle of religious neutrality; for one of the acknowledged objects, and the greatest object, of mission schools is proselytism. If private persons spend their own money in endeavouring by legitimate means to convert people of other religious persuasions to their own religious persuasions, the people of India are not so intolerant as to question the right of such persons so to spend their money, or so bigoted as to take offence at their doing so. In this way, quietly, safely, and surely, much good has been done, and much good is now doing by private benevolence. And in this way, if no error of policy be committed which shall change the course of native feelings on the subject, there seems to me reason to expect that, under Providence, the good that may eventually be done quietly, safely and surely, will be infinite. But the case would be different if the public taxes which are paid by, and are held in trust for, the use of the people of India, were, or were believed by the people of India to be, appropriated in aid of such endeavours at conversion. We have only to imagine the same policy adopted at Home to become sensible of what the feelings of Muhammadans and Hindus under such policy would be in India. How, for example, would the Scotch feel, and how would they be likely to act, if Scotch taxes were spent upon propaganda missions in Scotland? I am firmly persuaded that unless in practice it be so contrived that all breach, and all appearance of breach, of religious neutrality can be avoided, a blow will be struck at our power in India, which in the course of time may prove fatal. . . .

"So many dangers and evils seem to threaten us on our abandonment of the known and plain course of absolute disconnection with all proselytising institutions, that I trust that those even who think that such abandonment is proper will admit that we must walk with infinite caution in the untried and difficult path we are about to enter.

J. P. GRANT.

Dissent by Sir GEORGE CLERK (16th February 1870), Parl. Ret. 397 of 1870, from page 432. (This Dissent is printed in another part of the proceedings).

DADABHAI NAOROJI.

BOMBAY,

The 16th September 1882.

Statement by CHARLES A. PATERSON, Esq., M.A., LL.B., Advocate, Principal of the General Assembly's Institution, Bombay.

I came out to India in the beginning of 1880 as Head Master of the Church of Scotland Mission School, Vellore, in the Madras Presidency. When I took charge of the school, it was only a middle school; but I raised the standard, and pupils passed the matriculation examination from it in December 1881. In June 1882 I was transferred to Bombay to act as Principal of the Church of Scotland Mission School there, known by the name of the General Assembly's Institution, and I am still Principal of that school. I am thus from personal experience acquainted with the system of education in the two Presidencies of Madras and Bombay. In our school in Vellore, as well as in Bombay, we have both Hindus and Muhammadans, and I have found that education is very much further advanced in Madras than in Bombay. I see no reason for this in the character or habits of the people of Bombay, for they are an energetic and enterprising people, so we must look elsewhere for the cause, and I think it will be found in the system of education adopted in Bombay, for which the grant-in-aid code appears chiefly to blame. Hardly any school can, in the present state of education, hope to maintain itself without a grant-in-aid, unless it confines itself to the lower standards and is conducted with poorly-paid teachers. Now, in the remarks that I am making, I am not complaining of the Bombay system

on the score of want of liberality. In fact, it has been drawn up on a very liberal scale, and I verily believe that a well-managed and efficient school could obtain a much higher grant here than in Madras; but what I do complain of is the manner in which it is given. In Madras there are two systems of grants-in-aid, namely, payment of a certain proportion of a teacher's salary according to his qualifications, higher grants being given to teachers trained in a normal school than to those not so trained; and payment by results. And special grants are given for the teaching of special subjects, such as chemistry, physics, botany, zoology, astronomy, and agriculture, a grant even being given for gymnastics, and in our school in Vellore short-hand writing was taught, and this was allowed to count towards the acquisition of the grant. In Bombay, on the other hand, there is the hard-and-fast system of payment by results, and that, too, only in certain specified subjects. There is no provision for a grant for any subject except those mentioned in the ordinary standards of the grant-in-aid code.

Managers of schools try to get as large a grant as possible, and for that purpose confine themselves to the teaching of those subjects alone that pay, except in the case of mission schools, where the Christian religion is taught besides, and they limit themselves to the methods adopted in Government schools, and teach no more of any subject than what is required to get a grant.

It is this want of elasticity about the Bombay system that I complain of. There is no inducement to teach other subjects than those required for the particular standard, and they are thus negatively discouraged. Grants are given under four heads only, namely, mathematics, vernacular and classical languages, history and geography, and English. There is no grant to schools for any of the sciences, and there is no grant for short-hand writing or book-keeping, and what could be better for training the mind in the power and habit of observation than some of the sciences? and in a commercial community,—a community striving after self-government,—what could be more beneficial than short-hand writing?—an art by which much of the merchant's time could be saved,—for example, by dictating his letters to a short-hand clerk who would afterwards write them out in long-hand; an art by which the living words of an orator are caught when falling from his lips and are transferred to paper and carried to the utmost parts of the earth; which enables the student to take notes of his teacher's lectures at his ease withous missing anything of importance; an art by which truth is disseminated, and falsehood is destroyed?

In most schools in Britain, book-keeping, science, and short-hand writing are now taught, even though less time should now be devoted to some other subjects than formerly; but in Bombay, managers of schools cannot introduce them, lest they should devote less time to other subjects, and thus endanger the grant. A road has been laid down along which pupils must go, and the high walls of a grant-in-aid code shut out the view on both sides. This code prescribes even the number of hours a week to be devoted to each subject, and thus the system gets fixed, and progress in education is arrested.

I would therefore advocate a grant-in-aid system, under which the managers of a school should themselves be at liberty to choose the subjects to be taught to any class, and to substitute other subjects for those in the prescribed code if they think proper, or to teach a smaller portion of one subject and a larger of another than what is prescribed in the code, or to substitute another subject for a part of a subject prescribed in the code; always, of course, submitting their proposals to the Inspector for his approval before putting them into execution, with, however, an appeal to the Director of Public Instruction or to Government in the event of his disapproving of them. I would also propose that the Inspector should re-distribute the total amount of grant obtainable for the subjects prescribed in the grant-in-aid code for the particular standard in such a manner as to him may seem proper, considering the relative importance of the subjects proposed by the managers, allowing an appeal as above if the managers should be dissatisfied with the Inspector's re-distribution. Further, where an additional grant may be obtained according to the code for some extra subject, as, for example, in the Bombay Code where in girls' schools an extra grant may be obtained for needlework, or where in all schools under the head of "vernacular and classical languages" a grant may be obtained for both, I would advocate that such extra grant should be obtainable for any other extra subject (as singing, book-keeping, short-hand writing, or one of the sciences) that the managers might wish to teach, subject, of course, to the approval of the Inspector, with an appeal as above if he should disapprove. In schools in Britain after the second or third year, the pupils are generally separated into two sections, classical and modern, or classical and mercantile, the pupils being at liberty to choose which section they may wish, and at the same time, if they so desire, to take other subjects in addition, such as some of the subjects taught in the section to which they do not belong and not taught in their own section, and the school is able to earn grants for all the subjects they may take. I should like to see something of the same kind in India. All pupils are not meant for the same occupation in life. The genius of some differs from that of others. God has made distinctions among men, and has given them different capacities, and if a system of education attempts to ignore those differences, the inevitable result will be failure. Talk as we may, education has a

twofold object,—first, to cultivate the intellect and expand the mind, to make people love knowledge for its own sake and for the sake of the culture and wisdom it gives them; and, second, to make them better fitted for the sphere they will have to occupy in life. A system of education that neglects either must fail; and as all people have not the same capacities and cannot occupy the same sphere in life, the system of education must adapt itself to the requirements of the pupils and to the requirements of the times.

I would also propose that much more liberty should be allowed to school managers as to their method of teaching any particular subject, and that in no case should the Inspector examine the pupils in repetition. It is a most unsatisfactory test, for the whole amount might be "crammed" up a few days before his visit, only to be forgotten a few days after it, or a great deal of time might be wasted if the work of preparing by heart were attended to systematically, as for some months before the Inspector's visit, one day a week would be devoted to the task of hearing the pupils each repeat the whole amount prescribed so as to "keep them up" in it, and what a waste of time that would be!

Consider, for instance, what is prescribed in English poetry in the Bombay Code. One year 350 lines of poetry have to be prepared, of which 100 must be learned by heart; the next year 450 must be prepared, of which 200 must be by heart; and the third year 550, of which 200 must be by heart; and unless this is done, the grant for English will be almost nothing, and the school will probably get a bad name for English, and consequently for general efficiency. The preparation of this amouut requires the entire time devoted to English one day a week. Now, why require this terrible preparation by heart? It is said it trains the memory. Well, the whole mind must be trained and not the memory only. Surely history, geography, and spelling are sufficient training for the memory without this terrible burden of learning a lot of poetry by heart. Why not try to teach the pupils to think, and thus train their reasoning faculties, as well as the memory? Why make it necessary that teachers should hear their pupils recite a few lines weekly till the whole 200 have been learned, and after that hear them repeat the whole 200 weekly to "keep them up" till the Inspector comes? This may be all very well for an inefficient teacher, but it is wasting a good teacher's time, as well as that of his pupils. It is all very well now and again to have repetition of a short piece of fine poetry, but it is a waste of time to be always at it. Pupils will naturally learn a few pieces now and again that they themselves admire, but it is only a refuge for an incompetent teacher to be frequently hearing repetition of poetry. Besides, much more time could be devoted to the study of poetry, and more than 1,350 lines would be done in three years if more liberty were allowed to teachers in the matter of pupils learning by heart; whereas under the present system teachers confine themselves to the specified amount so as to "cram" their pupils with answers to every conceivable question in the required lines. They also see that they have the required number of lines thoroughly by heart, till finally their is neither memory nor thought exercised, but there is merely a series of muscular actions learned by the constant repetition of the same words in the same order, and thus not even the memory is trained, and a great deal of time is lost that might have been devoted to the acquisition of a larger vocabulary of words and more true acquaintance with poetry.

The system, that I object to, of devoting one day every week to the repetition of poetry, was in operation in Vellore when I went there: but, taking advantage on my arrival of the Madras salary grant regulations, which leave the teacher free to follow his own plans provided he is engaged for four hours a day in secular teaching, I put an end to the system, the result of which was that last year more than double the prescribed amount of poetry was mastered, with even greater efficiency than the smaller amount had been in previous years.

Again, in regard to languages, though it is right and proper that a certain amount should have to be studied, yet I consider that the examination in them should not, to any great extent, be upon the portion that has been studied, but rather on some piece not previously studied of difficulty equal to that of the book recommended for the standard, as this will prevent the teachers simply "cramming" their pupils in the portion read. That should be the case with the examination in grammar, annalysis, and construction at any rate, and also, I should say, in the meaning of *ordinary* words and phrases, though I consider that in asking questions on the derivation of words, or on the meaning of difficult words and phrases, the words and phrases should be chosen from the portion read.

I have mentioned the subject of short-hand writing, and this brings me to consider another point. The Indian languages are not represented alphabetically, but have signs for syllables. There is a great tendency among natives to neglect their own languages in favour of English. Could not the Commission recommend some way of favouring the study of the vernaculars among natives? How would it do to suggest that a meeting of the most highly educated natives might be held to consider the invention of a good alphabetic representation for their languages instead of the syllabic ones? Would this be likely to cause increased interest in the Indian vernaculars? Syllabic representation is certainly an improvement on the hieroglyphic, or even on a representation by having signs for words, but certainly an alphabetic, especially a phonetic alphabetic, representation is a still greater improvement.

Statement of the REV. H. C. SQUIRES, M.A., Church Missionary Society, Bombay.

I propose to lay before the Commission the following observations in the form of question and answer.

It is twelve years since I first came to India, and of these years ten and a half have been spent in this country. I have both travelled and been stationed in various parts of the Marathi districts, and have always made a point of visiting town and village schools wherever I have gone. For two years I was Principal of the Robert Money Institution in Bombay, and I have been for three or four years a Fellow of the Bombay University. As Secretary of the Church Missionary Society, I have been for some years directly connected with all the educational work of the Society, in this Presidency, and as Honorary Secretary for Western India of the Indian Female Normal School and Instruction Society, I have for four years taken an active part in female education, both English and vernacular. I may add that when in England I had charge for some months of a large and well-organised parish, and that in this way I obtained experience with regard to the management of extensive and well-conducted parochial schools. I also availed myself of the opportunity of becoming acquainted with the system and working of an important Female Normal College.

My brother, the Reverend R. A. Squires, is, as a selected witness, replying fully to the list of questions proposed by the Commission. I will therefore confine myself to stating briefly a few points that it may at least do no harm to mention as the result of my own personal experience and observation.

Question 1.—In connection with the preceding paragraph to what points would you call attention with respect to female education?

Answer 1.—(1) The Church Missionary Society has a girls' vernacular (Maráthi) day school with about one hundred and ten girls' names on the rolls. The expense of teaching staff, house-rent and taxes, books, &c., for the year 1880-81 amounted to Rs. 2,194. The school was highly commended by the Inspector for the character of its teaching, &c., and yet the Government grant for the year amounted to only Rs. 258. (I see that 134 girls in the Government Marathi Schools, Bombay, cost Government for the same year Rs. 1,333.)

(2) The Indian Female Normal School and Instruction Society carried on work for several years in Bombay without making any application for Government aid, because it was felt by the school managers that the small pecuniary aid received from Government for vernacular education was far from compensating for the inconveniences, curtailment of liberty, &c., involved in coming under Government inspection. We have still small girls' schools that we have chiefly for these reasons never attempted to have placed on the list of aided schools. My own opinion is that it is well to have all such schools placed under Government inspection, not because of the pecuniary benefit, but on account of the stimulus that even a perfunctory examination or an occasional inspection from an outsider gives to teachers and pupils.

(3) As an illustration of what private enterprise does without the slightest aid from Government, I may mention a special case. A young native Christian lady of pure Hindu (Brahman) parentage, was for some years a pupil in the Indian Female Normal School and Instruction Society Bombay Boarding School. She showed considerable aptitude for medical studies, and after some preparatory training the society made her an allowance of Rs. 30 a month to carry on her studies at the Madras Medical School, which makes special provision for the training of female students. (Why should Bombay be behind Madras in this respect?) At the recent examination held at the end of her first year in the three subjects which had formed the year's course, of all the male and female students she stood first in two subjects, and a little low down in the third. And yet we have never received the grant of a single pie from Government towards the expense of her education, the chief reason for this being, as I have said, that the grant is so small as not to afford, in the opinion of many, an inducement to incur the counterbalancing disadvantages and inconveniences of connection with Government, especially as any scholarships, &c., that Government may give are, I believe, in this Presidency confined exclusively to those attending Government institutions.

(4) I consider that the system of *mixed* schools in the sense of assembling boys (above the age of nine or ten) and girls in the same classes is, to say the least, most unsuitable for this country, and that it ought to be decidedly discountenanced by Government.

I consider that *mixed* schools in the sense of assembling different sections of the community in the same classes, whether for boys or girls, is a most important and valuable social influence that ought within reasonable limits to receive every encouragement from Government.

(5) There is up to the fourth standard a distinct set of girls' vernacular standards, and I consider that there ought to be a similar provision made for both English and Anglo-vernacular girls' schools. Girls are expected to do a considerable amount of needlework, and yet (with one or two minor modifications) to pass in the same subjects for each standard as boys. I am

inclined to think that, considering the condition of female education in this country and other local circumstances, too much stress is laid upon needlework.

No encouragement is given in this Presidency to female education imparted in the houses of the pupils. There is (I think) a growing demand for this form of instruction.

Question 2.—In the same connection as the preceding question, to what points would you call attention with respect to primary and secondary education generally?

Answer 2.—(1) The neglect of *infant* education, so far as grants-in-aid from Government are concerned, has, I believe, been a very serious blot on the Educational Department's management.

(2) I consider that in the case of girls' schools especially, and more particularly *vernacular* girls' schools, less stringent rules ought to be adopted as to attendance, and that if any child can pass in the required heads of any particular standard, *some* grant ought to be given, even though the full number of days may not have been kept. A *half* grant might be given to a *bonâ fide* pupil where the entire grant could not be claimed through the days of attendance having been too few. There are several obvious reasons to be urged for this.

(3) I consider that Government ought to give no grant whatsoever for the study of French and other modern Continental languages. The study of such languages in this country cannot, I think, be defended on any sound educational grounds, nor even on utilitarian principles. As an educational instrument such study is in this country the merest farce. On the other hand, Government ought, I think, to insist that in *every* aided school the pupils shall learn one of the vernaculars of the country. It is of paramount importance with regard to the future social and political interests of the country that there should be freedom of intercouse between all its different communities; and it is deplorable that Europeans and East Indians should (as so many of them do) consider that there is something derogatory in the study of a vernacular language. The University is also, I believe, at fault in this matter. I have known cases where pupils after studying a vernacular for some time have within a year or so of matriculation commenced the study of French, because they could make sure of passing, the examination in this language being so easy, while, as they say, "it is so stiff in Marathi." In somewhat the same way I know of Hindu students wishing to give up Sanskrit as their second language and taking to Persian, because they could pass matriculation so much more easily in this latter language. With such an educational instrument at hand as the vernaculars and the English language existing side by side in this country, it seems to me very unwise that it should be so neglected. The University might, I think, very judiciously require every candidate for matriculation to pass in one vernacular as well as in English; and if such a rule should seem to press severely on European and Eurasian candidates, it should be remembered that they have or ought to have the advantage over other students with respect to English. And even though such a rule should lead to the study of a classical language being deferred, I do not think that this would be an unmitigated disadvantage. Rather will those who have acquired ease in *translation* in the case of living languages, approach the study of a classical language far better equipped; and so the temporary loss will, I believe, be an eventual gain, if not to the individual student, then to society generally. The action of the Government colleges in this matter has, I believe, also helped to discredit the study of the vernaculars.

Question 3.—Have you any remarks to make in the same connection as your former replies with regard to normal schools, pupil-teachers, &c.

Answer 3.—(1) So far as I can see, the Government grant-in-aid rules afford no special assistance to, nor any distinct recognition of, private enterprise in these matters. For instance, with regard to pupil-teachers and normal scholars, I am not aware that any provision exists to enable them, while receiving training as teachers, to pass even for a grant under the ordinary standards. It is obvious that they cannot teach or receive instruction in teaching, and at the same time receive instruction in class also for four hours a day. So that the school loses (I presume) the ordinary grant as a reward for training teachers. It is no solution of this difficulty to say (as it has been said), when the normal scholars have passed *all* the ordinary standards, then Government will consider special grants for them. For (1) as I have shown above, the very fact of their being trained as teachers disqualifies them (I believe) under the time clause from receiving a grant under the regular standards; and (2) what is wanted in their case is not a grant for passing an ordinary standard examination, but a grant for proficiency in the art of teaching, school management, &c., *combined* with ordinary studies.

(2) With regard to certificated teachers, I think there is also a very serious defect in the Government system. Government has a certain number of normal schools or colleges (male and female), and those who pass through these institutions satisfactorily receive a certain Government recognition. Assuming that it is necessary for Government still to maintain its own separate training institutions, I would suggest that, just as the University examinations are held, and its certificates awarded, independently of Government schools and colleges, so, too, there might be

some Central Board that should grant its certificates to all who have studied either in Government or aided institutions, and possess the requisite qualifications; or at any rate some means ought to be devised of putting teachers trained in Government and in private institutions on the same footing, so far as certificates are concerned; and also of assigning reasonable aid to private enterprise for this important and expensive department of educational work.

Question 4.—Have you any remarks to make in the same connection as your former replies with regard to the appointment of Government Educational officers?

Answer 4.—(1) It seems to me that we have in this matter a clear and unmistakeable testimony to the false position that has been taken up with regard to the relation of Government to education in this Presidency. So far as I am aware, every home appointment to the Educational Department is made with almost, if not entirely, exclusive reference to the supposed qualifications of Government colleges. Judged by this test, primary education would appear to be of very secondary, if secondary importance. After a time, sometimes a very short time, a young Government professor may be appointed an inspector or acting inspector. What are his qualifications for the post? Is it considered an absolutely essential pre-requisite that he should have a good practical knowledge of at least one vernacular? Is any enquiry made as to whether he himself has had any instruction in the art of teaching? Could he be trusted to draw up by himself a sound time-table for a large elementary or secondary school; or to give his numberless subordinates in the Government schools or the teachers of aided schools any really valuable and practical direction as to all those endless details of school management and discipline which are of such vital importance in primary and secondary schools? My own belief is that in this as in so many other ways, schools, especially vernacular and Anglo-vernacular schools, have been sacrificed to the more showy claims of colleges. It might be well if every Government Educational officer appointed in England were required to produce a certificate of having spent, say, six months in a training college; or at least it might be required that before being appointed to the post of Inspector an Educational officer should pass a strict departmental examination in school management, &c., and in the vernacular he would have to use. For vernacular work the inspectors probably rely on their deputies; but it might be well to enquire what qualifications these other gentlemen have for their posts beyond perhaps their knowing a vernacular and having passed some University examination. Surely more technical knowledge ought to be required.

(2) As to the appointment of teachers in Government schools, might not the competitive system be introduced (at any rate for the masterships in Anglo-vernacular schools and for the higher posts in vernacular schools) and the art of teaching, &c., be made a subject of examination? The system, too, of requiring certificated teachers in all schools (Government and aided) might be gradually introduced, especially if recommendation 2, answer 3, were adopted.

Question 5.—Do you believe it desirable that Government should withdraw from the direct management of high schools and colleges?

Answer 5.—(1) I do. My own belief is that the present system of University education is far too artificial, and that the direct connection of Government with so-called higher education involves many very serious evils. One of these evils is very ably stated in an article of the Quarterly Journal of the Poona Sarvajanik Sabha for January last. The article is headed "Butler's Method of Teaching." It is one thing when private individuals or separate communities "feed young students on sceptical pabulum;" it is altogether a different matter when such teaching receives practically the formidable sanction of Government.

(2) As to the question whether private enterprise is capable of providing the means of higher English education for those who need or desire it—it appears to me preposterous to entertain a doubt on the subject. Worldly advantage will be a sufficient stimulus to some to seek the benefits of such education even when higher motives may have little influence; and on the other hand there can be little doubt but that with reasonable Government aid, impartially administered, there are ample resources in the different communities to provide such educational institutions as are needed. Nor is it as though we were without evidence on the subject. The different sections of the Christian community support educational institutions that are at least an indication as to what private enterprise can do. But the Hindu, the Muhammadan, the Parsi community is each far more extensive, and I believe far more capable of such efforts, so far as pecuniary ability to give is concerned, than the Christian community. It would be a disrespect to their zeal and philanthropy to suggest that they would not respond to any such educational responsibility if it were laid upon them; though at the same time they would perhaps be more than human if they volunteered to relieve the State of a burden that it was so generously bearing for them.

Question 6.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools? and does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on these subjects?

Answer 6.—(1) Government so-called neturality is an entire misnomer. It is practically no neutrality at all. It does not hold the balance fairly between different creeds: it ether favours one creed to the exclusion of others (*e.g.*, the enormous preponderance of Bráhman teachers), or else it practically sets them all aside in favour of non-religion. Pársi, Hindu, Muhammadan, Christian schools and colleges, if conducted according to the different religious belief of those who support them, may have their respective defects; but they are at least all based on a *recognition* of the religious principle, while Government schools and colleges are based on its *exclusion*. To my own mind almost anything would be better than that dreary spirit of wordly selfishness and religious indifferentism which must be the inevitable outcome of a continuance of the present system of Government education,—

"Great God! I'd rather be
A Pagan suckled in a creed outworn."

It is idle to quote European models; there, at least, the pulpit and other religious agencies supplement the secular instruction of school and college, but we shall look in vain for the equivalents of these among the masses of this land. It is on the school, and the school almost exclusively, that we must for long years to come depend for such moral and religious instruction as the people of India will receive, and if nothing better is to be provided for them than the present Government system, for the many noble religious instincts and lingering enthusiasms of the people will be substituted a blank irreligion that will invite the most bitter social and political miseries that ever cursed a nation's life—and this the fruit of a Christian nation's neutrality!

(2) I think that in aided and even in Government schools it might be left to the school managers to give moral and fundamental religious instruction from certain recognised text-books. I would suggest, too, that this might form a subject of Government-examination, and that proficiency in this subject might receive some kind of recognition in connection with the grant; say, for instance, that a pupil who has failed (not egregiously) in one of the other subjects of examination might receive grace marks for this, not so as to cancel the fact of his having failed, but simply that the grant might be drawn. One of my reasons for making this proposal is that it might be an encouragement to teachers not to allow the number and extent of the other subjects of study to altogether crowd out this.

(3) It is a mistake to suppose that missionaries recommend Government retiring from higher education because they think that this will tend directly to further missionary objects. They quite recognise the fact that in all probability the very reverse would be the case. It is on wider and more general grounds that they advocate this measure than those which separate the adherents of different creeds: rather they are these which form a common bond of union between them all. Let not Government, by its well-intentioned but fatal educational system, strangle the religious life of the nation; but let it give adequate encourgement and impartial recognition to the honest educational efforts of all communities: and let all the friends of a true "higher" education contribute in their various ways to the solution of the many vast social, political, and religious problems which lie before us; and so may we hope that, as time goes on, allies in the same conflicts, we shall come to know one another better, to love one another more, and, if there be anywhere hate, to hate less.

Statement by THE HONOURABLE MR. JUSTICE WEST, Vice-Chancellor of the University of Bombay.

I lay before the Commission a number of remarks suggested by its seventy groups of questions. I regret they are so long, but writing at odd intervals I had not leisure to be brief, and the subject is one of vast extent and complexity. I have not touched on female education, not because I under-rate its importance, but because my remarks as they are, must, if they are read, take up quite as much of the time of the Commission as I can occupy with profit or propriety.

Question 5.

I do not think that in this part of India home instruction can be depended on for accomplishing any material part of the ends that should be held in view in establishing a general system of education. A boy is born with tendencies and peculiarities inherited from his parents. The discipline of life consists mainly in working such idiosyncrasies into conformity with the general mass of thought and the movement of the age into which a man is born. It is only by pulling with his fellow-men that one can hope to aid progress or realise its blessings. This is true even of the men of original genius who from time to time seem to run counter to the spirit of their own generation. There is a secret current of thought which gives them influence, some seed which has reached the point of development either immediately or in the next generation, and their work, as Socrates declared of himself, is to bring the thought out into life. Otherwise they must lead a comparatively barren and useless existence, as indeed innumerable highly gifted men have done in India. Now, in an Indian family there is generally not any point of mere weakness of character which is not nursed into more marked effiminacy by home education. Where the boy has a morbid distaste for some mental exercise, such as mathematical

study, there he finds a kindred distaste in his father and mother to excuse his indolent neglect of it. Thus the very studies which are most necessary to the formation of a high intelligence are the most certain almost to be the most neglected. Parental indulgence prevents any true bracing of the intellectual or moral fibre, and the boy finds himself a man with everything yet to learn in the province of conduct. Positive vices are not encouraged except by foolish domestics, and there is a general docility amongst the Asiatic races which makes even an indulged boy learn more in the way of mere acquisition at home than could be forced upon the English boy, the most unruly variety of the whole species; but then no character is formed except one of pettishness, self-complacency, and irresolution. It is by contact with his fellows, by submission to rules which are not and cannot be varied to suit his caprice, that a boy gains fitness for a part in society. By means of good teaching he gathers into his mind a large stock of thoughts, and he makes them far more his own in an intelligent and well-conducted school-class than through any private tuition. Add to this the personal influence of the master—a man in most cases of entirely different peculiarities from those of the pupil's family, and so presenting him with the instructive model of a strange type of ideas, manners, and disposition which he is forced to conform to. It is not hard to see that, save in extraordinary cases, the boy trained in this way enters the world of discussion and of competition infinitely better equipped for the contest than his girlish rival who has hardly known what serious effort and self-command mean.

I believe that boys instructed at home do not succeed in examinations for the public service like boys educated at school. In the University examinations they certainly make as a rule but a lamentable figure. But I should think it a misfortune if, as is possible, the methods of private tuition at home were so improved as to qualify Indian boys so reared to beat school-trained boys in the competitions for the public service. The result would be to recruit the service of Government with a set of gentle and tractable instruments, tolerably intelligent and assiduous, but without originality and without courage,—after a few snubs without any courage of their opinions, and in the less favourable examples sinking into the *viles assentatores* who are the worst enemies to the objects of their education. The sturdier spirits meanwhile would be excluded in so far as the others succeeded, and would swell the forces of discontent. The inclinations of the people being what they are, and the relation of our Government to them being what it is, I think it is of great importance that the higher ranks at any rate of the public service should be filled by men who have in their earlier years been trained in the best discipline that experience has been able to devise--or discipline of character and conduct, not of mere application to books.

Questions 6 and 17.

I do not think the Government in this Presidency can "depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts." Even if private effort could to any material extent be depended on to provide instruction, the instruction it would provide would probably be merely of the chaotic kind which has become almost the opprobrium of England. Of the English gentlemen, to whom the native leaders of opinion in a rural district would look for advice, hardly one in a hundred has any definite notion of popular education as a scientific and organised system. Many have fancies and ideas on the subject which experience has shown to be impracticable on a large scale. With the best possible intentions we should thus have a great many inconsistent schemes set on foot, a new theory perhaps for each change of the Assistant Collector, and a repetition of the picture so common in India of a great expenditure of energy in defeating or undoing the results of an equal expenditure elsewhere. The people in India do not resent Government interference with their education; they crave and invite it. Why, then, should the Government decline to establish and foster a thoroughly good system merely in deference to English prejudices from which the people here are free? Left to themselves the rural communities will not, except in isolated instances, establish schools at all. They can appreciate the advantages schools offer, but they are wanting in initiative and in mutual confidence. Hence the burden would generally be thrown on particular benevolent persons, most unfairly to them and injuriously to the cause of education. These individual supporters of education would have their own ideas and would naturally try to give them effect. Being benevolent they would sometimes use their influence in favour of unwise laxity. They could not live for ever, and with their lives there would be an end of their contributions. Thus another element of uncertainty would be added to the general confusion, and the school which seemed flourishing yesterday would have perished to-day. The substantial unity of social principles, the strong sense of local duties which their peculiar history has impressed upon the English country gentry, are not as yet to be found in the rural districts of Bombay. The Government alone can create popular education, or support it of the requisite stamp and on the requisite scale. In the next generation or the one after it, men reared in the Government schools may be able and willing to found better ones of their own.

At present it may, I believe, be said that there are virtually no private agencies in this Presidency for promoting primary instruction beyond the barest rudiments in the rural districts except missionary agencies. These cover but a very small portion of the field. The "Pantoji," supported here and there by irregular subscriptions and fees, hardly in this Presidency deserves

mention. The "Agency" of the Panch, when arrangements are even so far organised, is casual and unsystematic; and the instruction, except sometimes in arithmetic, is of the poorest kind. I write from the observations of several years ago, but the lapse of time can hardly, I think, have adapted to the greater needs of our age a system—so to call it—which was already out of date a generation earlier.

Question 10.

I believe the only subjects of instruction in the primary schools on which any strong feeling exists amongst the people of the villages and small towns are reading, writing, and arithmetic. And seeing the mechanical way in which the scraps of other subjects are taught, I am not sure that the villagers are to be blamed. A few disjointed fragments of history, geography, and general information, having no scientific or practical relation to each other, or to the circumstances and pursuits of the learners, really give less training to the mind and less development to its powers than a pressing on in a science like arithmetic to problems of a higher kind involving a penetrative and sustained attention. Even the arithmetic, unless matters have much improved of late years, is taught in the primary schools in a very mechanical and sterilising fashion. A rule is given and learned and then every question is worked by simple reference to it, although in particular cases some other properties of numbers intelligently applied would bring out the answer much more quickly and with infinitely greater pleasure to the learner. All good teaching and learning of arithmetic implies a large share of what is rather foolishly called mental arithmetic; and besides the problems properly or solely referrible to the common rules, the course should include a larger number of questions so devised as to admit of the display of attention and ingenuity in handling them. Even arithmetical questions can be made a means for greatly improving the natural powers of abstraction and combination when they call for a free play of the intelligence to examine them from every point of view, and find out what relations are to be discovered in them to facts already known. I have many times seen a class of boys delighted when, by means of a relation they had not noticed, some brief way was shown to them of solving what would be a rather tedious problem according to the ordinary rules. Such solutions in the ordinary course should never be furnished to the boys gratis. They should first be called on to exercise their own knowledge and their capacity for applying it. The method discovered by the pupil himself would be the only useful one as a mental training, but the faculty for making such discoveries would be improved with every exercise. It will be said, I dare say, that such work as I have suggested is already done. In a measure, no doubt it is, but not in a sufficient measure. The masters are too often listless and uninterested; sometimes they are positively deficient in the arithmetical faculty. The proper correction for this is a training in a normal school and the acquisition of a good stock of problems, which though they have not stirred the master's genius when he had none to stir, may yet have a stimulating effect upon pupils with the requisite aptitude. It is when you depart from the beaten track that arithmetic becomes really scientific, as then you must have recourse to reason and demonstrated principles in their relation to new groups of facts proposed for examination.

Another good subject for primary schools, and one to which sufficient attention is not, I think, given, is that of mensuration. Given a few elementary notions, most boys of ordinary intelligence are able to do many measuring operations by themselves, and they feel a great deal of interest in the work. The master should be at hand to suggest more perfect methods and exactness in applying them, and in promising cases to lead the pupil into abstract geometry. This has a new meaning for the boy who has empirically ascertained the truth of its simpler propositions, and is taken up by him with far keener interest than by one whose mental activity is bounded by the school-room.

As to the matter of the reading-books, something must of course be yielded to uniformity of system, but the fruitful method of teaching children is to begin with what is near in time, space and interest, to work backwards from the present generation in history, from the town and taluka of residence in geography, from the most obvious groups of relations amongst physical phenomena. By stating the proximate causes of many natural events which occur from time to time, especially the causes which admit of personal verification, a sense of the reality of studies in this kind would be conveyed to the mind of pupils, and of their parents too, which is now generally wanting. It is of course only here and there that a boy is found with a decided capacity for the pursuit of natural science; but the analytic method of tracing results to their nearer causes would be much more likely to awaken the dormant powers than the dry statement of abstract or remote truths, the very learning of which is opposed to true scientific culture, since they cannot be verified by the pupil at every step. I believe that some simple lessons in agriculture, to be verified by experiment, and some equally simple lessons in prices and the laws which govern them, would add to the interest of the ordinary course in primary schools. They would also tend to draw the learners out into the wider fields to which they belong, and the pupils, really attracted by what history or science has to tell, should find the path smoothed for them to pass on to schools of a higher order.

A new interest thould be given to geography by short excursions in the neighbourhood and a record of the observations made; and historical study should start from some important event in the town or district in which the school is placed. The natural progress in mental development is from the concrete to the abstract; and every reversal of the process causes a waste of power and a damping of the natural curiosity which should in youth be always at work, directed to worthy objects, and gratified every now and then by a new acquisition.

Questions 12 and 14.

These questions are closely connected with each other and with the general system of local organization. The system of payments by results is not, it is obvious, the best method of promoting education in the first instance amongst a very ignorant people, whether poor or not. Their ignorance blinds them to the evils of their ignorance; and more is to be hoped from a kindly pressure governed by sympathy and consideration than from a mere arithmetical adjustment of money-payment to measured results. But as matters are arranged at present, I have not heard of any preferable scheme. Individual discretion can hardly be trusted to dispense the public bounty. When the proposed scheme of local self-government is brought into working order, the different units of administration under that scheme will afford a proper basis for a systematic adjustment of the number and character of the primary schools to the needs of each locality. It will probably be found necessary for the Government to give effect to the general sense of the community by requiring a certain minimum of schools and a certain degree of efficiency to be kept up. With this safeguard I should think that the whole body of primary schools might with advantage be handed over for their immediate management to boards chosen mainly by the local authorities. This is necessary in order to interest the persons of local influence in education, and being always on the spot such persons can tell better than others what are the real needs of their neighbourhoods. The Government must maintain a voice in direction and control by nominating a certain proportion of the local school committees; the general scheme of instruction should be regulated by the central educational authority, but this authority being recognised, a considerable range of initiative and of modification ought to be left in particular instances in the hands of the local committees. The circumstances of different localities differ very widely; the castes are different, the occupations are different, and the degrees of general enlightenment range from zero upwards. The committees themselves will differ much from one another, and they must be managed well in order to get a maximum of willing work, which in such a case is the only useful work, out of them.

Under a scheme of local committees, with a superintendence and control vested in the Central Government, the number of primary schools would naturally be brought by degrees into accordance with the population and its needs. By the same system these needs, as the resultant of the many different circumstances of a locality and its people, would be ascertained and met on a principle of moral rather than of strict arithmetical uniformity. There need not be any violent revolution; but mechanical rules and statistics might be subordinated more than they are to a comprehensive estimate of the working of the schools and a fruitful communication between the Government Inspectors and the local committees. The enormous tracts which Educational Inspectors have to traverse, and the number of prescribed conditions which they have to fulfil, greatly lessen the vivifying influence they might otherwise exercise at the most favourable centres for the diffusion of culture. In this, as in some other instances, it would seem as if a maximum of task-work had been taken as equivalent to a maximum of good service—one of the shallowest of illusions in any department calling for a free and voluntary play of the intellect. It takes intelligence to appraise intelligence, while any dolt can tabulate "comparative results."

Questions 15, 18, 20, 23, 37, 60, 68.

I am not aware of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies. It is a sufficient reason for no transfer having taking place that no transfer has been possible. When the local administration is reorganised and infused with an energetic enterprising spirit by the Central Government, there will be public bodies ready by degrees to take up the secondary education of the country, but private effort is not to be relied on for such a task. The secondary schools which, according to any worthy conception, have still to be formed, could not be left to mere private support without a certainty of deterioration and eventual collapse. As to the highest schools and the colleges, not only would the withdrawal of the Government be attended with disastrous results to education, but it ought not for generations yet to withdraw from the higher education even if there were a chance of its being "maintained on a private footing." Such a maintenance would be casual and precarious, except in the case of institutions supported by the religious zeal of sections of the Christian community in the United Kingdom. I think it is an excellent thing that such institutions should exist. Their rivalry is good for the Government schools and colleges. They present an amiable side of the British character to the natives of India, and to those even who do not become Christian—as virtually none do. They give to them a view of Christianity as a religion of active love and charity and self-denial, which cannot but elevate in some degree their moral standard as an intellectual conception.

I think that the young men brought up in these institutions are more modest and reserved in manner than those from the Government schools and colleges, who indeed are sometimes just a little too self-complacent. On the other hand, the missionaries' pupils want spontaneousness and firmness of grasp as compared with their rivals. I can but speak generally and not from close intimacy with many students and graduates, but these are my general impressions. I conclude that the benevolence which sustains the Free General Assembly's Institution and St. Xavier's College is by no means wasted, but these institutions would not take the place of the Government colleges, if only because the people could not use them. If the absence of competition did not make them more distinctly propagandist, they would at any rate be suspected of it; this would keep many youths away, and in fact they would almost inevitably fall into a subordination of their secular teaching to the main ends of their being. The University could not keep their scholarship up to the mark when it had only their own professors to choose from for its examiners in the higher examinations.

The consequence would be an almost certain decline in the present moderate scale of attainments of the pupils of these colleges. I have no doubt, however, that, if the Government shut up it own colleges and peremptorily severed its connection with higher education, some efforts would be made by the native community to fill the gap with non-Christian institutions. The competition of schools and colleges founded on distinctly antagonistic religious bases is in itself an evil to be avoided if possible, but what prospect would there be in the present generation of the success of a voluntary native organization? The experience of every day in matters calling for smaller sacrifices shows that the national character has not yet been trained to the requisite enthusiasm for learning or the requisite power of sustained self-denial and combination for a gain to be slowly and hazardously won. . The Government must do much if the people are eventually to do more.

The services of first-rate men, moreover, could not be had for carrying out a merely private organization unsupported by permanent endowments; and as amongst unconnected institutions there would be no opportunity of adjusting men's positions to their faculties, there would be a great waste of power and of efficiency through initial errors which in a larger system could be corrected. As dismissal would often involve ruin, incapacity would be condoned through kindly feeling in obedience to personal appeals. As Government, then, can make a better choice, and has a greater freedom of adjustment amongst the materials it has chosen, the teaching it can provide should on the whole be greatly better than could be provided by any other body. Its professors command more respect owing to causes which no reasonable man can ignore, and being practically independent in their teaching, they can communicate their own mental life with vividness and stimulating force to their pupil. It is not every one of course even amongst able professors who has this faculty of approaching others' souls so as to draw them into communion with his own, but, when it exists, it works far the most strongly in one who is not trammelled by a sense of obligation to a sect or party, and whose approaches are not shrunk from through a suspicion that the whole man, all his opinions, his emotions and his aims, are not made manifest in his discourse. A man's doctrine is less influential than his stamp of character, and this impresses itself the more forcibly as he is more free in his self-development and in the speech that gives token to his convictions and causes others to share them.

The question is put of whether religious neutrality requires the withdrawal of the Government from the direct management of colleges and schools. There is, in the form of the question, as of some of the others, a fallacious ambiguity. "Religious neutrality" may mean indifference in supporting instruction with and without religious dogma. It may also mean impartiality amongst the several kinds of religious teaching as competing one with another. In the latter sense the Government ought to be impartial, or, in other words, to give a "strict interpretation to the principle of religious neutrality." But as in its own schools and colleges no dogma is taught, the principle cannot require its withdrawal from them. In the former sense the Government cannot adopt "religious neutrality" without unfairness, as this would lead it to support the teaching of dogma in as many cases as it refused to support it. It has no business to support dogmatic teaching at all, and it infringes no sound principle, no "religious neutrality" in any admissible sense, in giving secular instruction apart from any dogmatic system. If this provision, made by the Government, withdraws pupils from the schools of the religious bodies, such schools no doubt suffer by the competition, but this involves no breach of "religious neutrality." In so far as they teach religion there is no competition at all; in so far as they insist on giving religious teaching as an accompaniment of secular instruction there would be an obvious want of neutrality in leaving native boys to the suggested Hobson's choice. It is consistent with this, that for a definite result in purely secular teaching, when pupils are not driven to either the one or the other class of schools, the Government should give an equal reward to a Christian school and to a Hindu school, and in this aspect of it the principle of religious neutrality is, I believe, fairly and honestly given effect to.

I remarked a while ago on the comparative self-complacency of the pupils of the Government institutions. This is in truth but one phase of a problem which our whole system of edu-

cation raises, and which the Government cannot afford to let escape from its knowledge and its grasp. Our system like our literature is secular, inquisitive, void of reverence. Everything is brought to the test of discussion. The evils of this are obvious enough; but the indigenous system means effeteness and stagnation, while the propagandist system really involves a deeper-seated revolution and graver moral dangers than perhaps any other. I fully grant that, where the spirit of Christianity has been really imbibed, a life may be the result more beautiful in its meekness, courage, and self-devotion than could ever be framed upon the merely pagan model. The noble examples furnished by so many centuries, so natural, so possible, and yet sublime, are taken to heart and in some faint way reproduced as they can only be under the influence of fervent faith. But how is it as to the mass who do not change their profession but quietly drop its contents? It is a matter of common observation that the generality of people placed in a new country amongst new associations sink in a marked degree in morality. The result occurs least amongst the most cultivated, as these are the most nearly of one brotherhood everywhere, while the very manners of the uncultivated man show at once how incapable he is of self-government when released from the artificial bond of custom. Now in India propagandist teaching, even secular teaching in a propagandist spirit, for which in itself I have no hard word or thought, produces in no small degree the same effect as emigration to another country. The old beliefs are shaken and scattered, the new ones do not take their place. The whole mass of moral and religious associations interwoven with the abandoned creed becomes discredited; all propositions seem open to doubt; the social tie of family affection and neighbourly kindness is loosened if not broken. There needs a refounding of the broken idol, but the glow of a deep conviction is wanting. The young man's principles, moulded by tradition into a kind of organism, have become mere fragments; his life becomes fragmentary too, without definite purpose, without any pervading and harmonising influence. All is hesitation, limpness, and half-resolves, until the moral being, unless saved by the occupations and rough philosophy of active life, settles down into some form of feeble selfishness, or querulous dissatisfaction with things in general.

Thus where the heathen youth is invited perseveringly to Christianity and fails to attain it, he is very apt to "fall between two moralities," with a complete indifference as to either. It is hard to suppose he can in any case benefit by this. In most cases he must suffer greatly if such be the end of his teaching. It is inevitable that religious teachers should make dogma the very corner-stone of the moral edifice; they can find the appropriate sanction for anything that is good and beautiful in human conduct only in revelation, as thence, too, they draw their terrors for the evil-doer. When the premises are accepted, all this is constraining and logical; when they are not, it is simply idle, or it is worse, by inducing a mock attention and solemnity while the heart and conscience are in no way moved. In such cases the character must be moulded by examples which are accepted as real, by reasoning from premises known to be true, and appeals to those emotions which a man has as a man, not as the adherent of a creed. The dissoluteness which ensues on a disordered confluence of creeds and customs has been noticed and deplored by historians and philosophers from Plato to Lecky. Failing some sudden rapture of conversion, it is the secular teacher alone who, armed with a science unknown to earlier times, can prevent the inevitable revolution from being morally destructive. It is his function to show how on simply natural principles the present is the necessary out-growth of the past; that the old morality was the parent of the new; that Time, which innovates greatly, but gently links us alike to the past and the future is a ceaseless process of evolution. Here there is no violent disruption, no breaking down of the old structure, but rather a union of it with the new; a feeling of the organic continuity of human existence is produced which leads to tranquillity, and shuts out contempt by intense personal interest in the whole history of the race. Definite instruction in duty (question 39) must rest on this foundation or on an admitted dogmatic foundation to have any influence at all. The dogmatic foundation is not one on which a Government school can build, nor are mere principles of moral conduct learned by heart of any great efficacy in producing good behaviour. Morality in the abstract is about as effective as grammar in the abstract. The human disposer is social and imitative, benevolent and reverential. It is by enlisting these springs of conduct on the side of virtue that a living and working morality is produced, and they are to be won only by the presentation in some form of human action or suffering piercing straight to human wonder or tenderness. The plastic teacher is he who brings humanity in its noble aspects home to the consciousness of his pupils, who lives in the thoughts that he proclaims and gains disciples by his sincerity and the confidence with calls for confidence. I put this free philosophical teaching of course at what I conceive to be its best; but, taking it so, it seems to be as far more influential than the other as freedom is superior to restraint. It can be accepted without misgiving; it can be applied without fear. But the Government cannot be indifferent to all that is so deeply moving the nature of its subjects. The thoughts of this generation determine the action of the next. British rule is committed to the task in India of fusing a civilization, the latest growth of time with the oldest still remaining. One means of effecting a great and abiding change would have been by a bold introduction of English institutions as capable of creating the popular force by which they would afterwards be supported. Another means would have been by asserting a

complete predominance of English force. We have shrunk from that odious responsibility, but having done so, we—that is, the Government—must brace itself to the task which a noble policy has entailed. It must endeavour to make itself felt through the whole scheme of the nation's development in such wise that this may be always advancing, yet without abnormal growths and without estrangement from existing institutions. Of all men, therefore, those who govern in India will be the most short-sighted if they leave the great moving forces of the future to the impulse of mere chance. They must guide the movement through the education of the people; and they must fit themselves to guide it aright on a secular basis.

Questions 24, 48, 49, 61.

I think that as matters stand at present more money ought to be spent on high education in the Bombay Presidency. The staff for science-teaching is miserably undermanned and underpaid. A well-filled Education Board would probably soon make this apparent to the Government. As it is, professions are made which cannot practically be fulfilled, and students are too often subjected to the depraving effect of several things learned imperfectly instead of one or two learned thoroughly well. I am not desirous, on the present terms, of seeing more students; what is needed is a machinery for giving to those who come forward a thorough and elevated teaching on some great central lines of intellectual activity. It is thus we should counteract the prevailing tendency to scrappiness: the mass of acquisitions should group themselves symmetrically round one or two fixed bodies of thought mastered in all their fulness. But this demands good teaching, and good teaching like other good things has its price, though of all things when at its best it is the cheapest at its price. University professorships would in part supply the present defects, but the money they would cost would produce greater results if expended on college-teaching. If, in furnishing an education such as I think needed, the private colleges can surpass the Government, I should not look on that as an unhealthy competition. "The cause of higher education" would not be injured but furthered by it. But looking on education not merely as a process of cramming for examinations but as a gymnastic of the mind, widening its powers of cognition and subduing its passions to the service of social well-being, the State cannot but be interested in the men and the methods of the private colleges. I think some proof of special fitness for a very special task ought to be furnished before any one is allowed to set up as a professor preparing in the higher University courses. In its own colleges the Government ought to abstain from sudden changes and inappropriate appointments which tend to dishearten earnest students and bring contempt on education in general. It seems sometimes to have been thought that a professor is a professor; what of, is a secondary consideration.

Grammaticus, rhetor, geometres
* * * * * omnia novit.

A change in this spirit is the first condition of a true reform.

It may be said with confidence that there are no Government institutions of the rank of colleges in this Presidency which supply wants that would otherwise have been as well supplied by private agencies. The Government colleges keep the others up to a higher level, and there is work enough for all. As to the higher schools no doubt, in the absence of those supported by the Government, some of those sustained by private agency would have attained a greater development. Some new ones of the same kind would have been set up. But such institutions could not with or without grants-in-aid "adequately supply the educational wants of the people." The people in many instances have a great distrust of these private institutions—to those, I mean, supported by Christian Associations. Their objections to them would become quite insuperable, if they were in sole possession at any important places of the whole field. The supply could not then be adequate unless, making children of the parents, we forced them by the rod to send their young ones to schools which they would then regard with terror and detestation. The existence of a neighbouring Government school is, except in the case of schools for the lowest classes, a condition of the really healthful and beneficial working of a society's school on anything like an important scale.

Questions 26, 27, 28, 31, 47, 52, 62, 65, and 66.

Secondary instruction is the most important part of our educational system. It needs, I believe, a thorough revision and indeed reconstruction, to make it answer the growing needs of the community. It ought to serve three distinct purposes: (1)—It should prepare boys for the University and the professions to be reached only through the University. (2)—It should prepare them for a course of technical instruction, such as is given in the excellent College of Science at Poona. (3)—It should prepare for ordinary business and the ordinary functions of citizens and subjects of Her Majesty. On a further development of the educational system it will probably be found expedient to reserve this last duty for a distinct class of schools, and the secondary schools should be ranged in their grades, but we have much progress, perhaps, to make before the time for this change comes. As matters stand at present, I think "the attention of teachers and pupils *is* unduly directed to the entrance examination of the University," but the reason

for this is that there is no other goal to make for. When only this one line of progress is opened, masters must urge their pupils along it or else fall into discredit. The pupils themselves, specially the Bráhmans, look mainly to Government employment as the final reward of their exertions, and a notable portion of their nervous energy is consumed in nice calculations of the minimum of acquirements which will enable them to pass in this and that subject of examination. The real work is almost entirely literary, and it must be recognised that a good knowledge of English is desirable in all and indispensable in those who attend to college lectures. Some students show a fair preparation in Sanskrit. Arithmetic and geometry show well or (more generally) ill, according to the student's natural bent. In physics and natural science the deficiency is simply lamentable, and general information means general ignorance.

Thus even in the one line on which they concentrate their energies, the secondary schools have not so far produced results which can be regarded as quite satisfactory. How is this? The reasons are many, but among the most important are these: (1)—The ignorance of the population generally and the want of intellectual nourishment and stimulus in the school-boys' homes. Great acuteness within a narrow range is very often united in this country with a surprisingly limited mental horizon. An English boy, even if he is naturally stupid, enjoys the advantage, if born in a good station, of hearing great matters continually discussed. The light thrown on them is often a dim and borrowed light, but still the young intelligence is stirred to reach out to new fields of thought. It must frame some ideas, and the mere exercise places the mind on a platform it could not otherwise reach. The Indian school-boy, mostly born of poor parents, sees but a sordid life; he hears trivial subjects trivially discussed; his imagination is less matured than crushed by the monstrosities of native fiction. He is made a husband while he is still a child. All these and other things are much against him.

But (2) the secondary schools are cumbered with a large proportion of boys unfit to be there. The masters must push these boys on as they can, and no other respectable outlet being open, many youths are thrown on the University who by comparison would have had to leave an English public school in the fourth form. These lower the average of the matriculation, the style of the college lectures, and the whole tone of the University course.

Then (3) the masters are often but ill-furnished with any consistent theory of teaching. They are shut out from all variety and initiative by hard-and-fast rules descending too much to details. They are oppressed with too much routine work, in which all vigour and freshness of mind perish. They are appreciated almost solely by the sensible mechanical results of their teaching. It is no wonder that they become listless and uninterested. The soul is taken out of their work by the very system intended to screw them up to a maximum of exertion. It is forgotten once more that you cannot gauge intellectual, not to say moral, exertion and fruitfulness by mere tabular statements. If technical proficiency in their calling were once secured, much more might and ought to be left to the discretion of the masters; such proficiency the University does not in any way provide for. Its curriculum does not embrace a professional course for teachers as it does for engineers. Yet there is a science and there is an art of teaching, as may certainly be gathered from the widely different results of different systems. Could our schoolmasters even give a connected and rational account of these differences, and of the merits and demerits involved in them? If not, they are still to seek in the scientific rudiments of their profession, and provision should be made for replacing them as vacancies occur by men whose training has gathered up the results of many lives of fruitful thought and practical experience.

(4) The preparation for technical instruction, besides being subject to the obstructions common to it and to preparation for the University, suffers from evils of its own. The promise of a career is slender and precarious: this is only to be got over in the first instance by requiring from all engineers and others employed in the technical departments under Government, whether provincial or local, a certificate of proficiency from a recognised technical institution. Some requirements as to the laying out and construction of buildings in towns, which might properly be insisted on in the public interest, would give to engineers and architects an enlarged field of private employment, and other like encouragements might be multiplied which would give new life to technical education and the preparation for it.

The masters of secondary schools are, however, as a rule, but very ill-qualified to give the requisite instruction. They have but a smattering even of the essential book-learning, and in vigour and readiness in applying it to external facts they are entirely wanting. A boy's interest in physical science and its applications, instead of being awakened and nourished in a secondary school, must be of a robust nature to survive the school course. It is not to be expected that schoolmasters like professors should know everything. It is not a thing to be ashamed of if one knows his business well in a single department. That will generally provide him with quite enough to do: for other work you should look elsewhere.

The preparation for ordinary business may with advantage proceed up to a certain point along the same course as that for literature and science. It is a defect of our system, as I under-

stand it, that it does not provide for a natural transition to the further studies which may be the most proper for a man of business, nor even propose to encourage and conduct such studies. When a boy reaches the age of about fourteen he may have plainly shown that he has not the gifts that would make him a good subject for literary culture. His tastes or his circumstances may disincline him to be an engineer or chemist. He ought not then to be forced on in a line in which failure is almost certain. He should be put to work on matters that he really can master unless quite exceptionally dull, such as arithmetic, rudimentary economics, mercantile geography, the use of manures, or others determined by the locality of the school and its needs. Repetition must play a larger part than with a boy of brighter abilities. In language, frequent practice should make up for defect of memory until a due proficiency had been gained for ordinary purposes, and no more should be aimed at. Similar considerations apply to those boys whose parents are resolved to withdraw them, whether clever or not, at an early age from school. Only very limited aims should be attempted. The extension of their knowledge should be along those lines where it will be grasped and incorporated by the interests and teachings of active life. Still it should be education aiming at making the mind robust and flexible rather than shabby, decked with some rags of "business information," or low technic skill.

For these different aims the present system makes no sufficient or distinct provision. I think therefore that our whole scheme of secondary instruction wants recasting. Provision must be made for an early bifurcation severing off the pupils intended for business, and for their effectual instruction in the subjects marked out for them. The boys intended for an advanced course should be promoted into a higher class of school, as distinct purposes are generally best served by distinct institutions. At a later period there must be a bifurcation dividing the literary from the scientific students. This ought to take place even when the latter are to proceed to the University, and the science students should, when it is possible, be drafted off to separate schools. In the same school they will be at such a disadvantage, as compared with the literary students, that science must fall into discredit and fail to win its fair proportion of followers. The bifurcation should not take place till the last stage of school education. The experiment of instruction confined to physical science at earlier stages, after a long and fair trial in Germany, has in recent years been pronounced a failure. In France a premature separation of studies made science-education a laughing-stock. Professors of chemistry even find that a boy trained in the ordinary classical culture makes greater progress in this science than one who has been nurtured almost solely on physical teaching. The fact must be recognised, if we will not cast experience aside, that the best instrument for enlarging and enlivening the faculties in youth is some central line of study not too narrow in its essentials, not standing quite apart from the emotions and the imagination, but with attachments every here and there connecting it with great human interests and "the mighty hopes that make us men." Even physical science is better grasped by a mind thus cultivated than by one trained to a one-sided development. Its rudiments may well be learned in boyhood—and best by attention directed to actual facts arising in daily life—but as a subject for the main stress of the mental powers, it is better reserved for a later period and a more formed stage of the character.

In the higher stages of education here contemplated it is obvious that there must already have been a bifurcation of masters. This specialization of instruction implies teachers of special qualifications in their several departments. The University curriculum is very far in my opinion from affording a sufficient training for the masters; a normal school at Poona or Bombay should be made a training ground for masters after they have obtained their degree. The theory of teaching should be thoroughly studied along with its practice in the school. A fair show of proficiency should entitle to a preliminary license to teach, but the final certificate of competence should be withheld until after at least one year's work as a probationary teacher. There should be no advance to a head mastership *per saltum*; a candidate should first show capacity as a teacher in a subordinate station, and learn how things look from that lower place before he controls them, as in due time he should do, from a higher.

Every secondary school or group of schools should have its committee of external management, regulating its finances and serving as a medium between it and the local administrative board. The regulation of the studies might be controlled by it in the case of the lower secondary schools, but in secondary schools of the higher class the regulation of studies should be in the hands of the head master, subject to control by the Board of Education. Keeping within settled outlines, the head master should be allowed a good deal of discretion in selecting the particular subjects of study for each class, each half year or term. His efficiency should be judged by results, but by results taken in a large, intelligent, and generous way.

All pupils of secondary schools should have some initiation into the rudiments of natural science. Carpenters, carters, and gardeners are always affording illustrations of mechanical and physical principles, and young eyes should be opened to the philosophy of common things. The materials are always at hand for an elementary study of astronomy or botany, or physical geography and meteorology. Not much could be done very early in the way of positive formal

instruction, but by an intelligent use of opportunities a sense of proportion would be awakened; the conception of relations and possibilities would be enlarged, and in some instances a genius for science might be roused to activity which would otherwise have slept till death. As a means of paving the way to a better state of things in the future, it would be well to appoint a few travelling teachers of particular subjects to visit and instruct the principal schools in succession. They should give to boys and masters a certain amount of material knowledge, but much more especially a method of investigation, of collecting and co-ordinating observations in a really scientific way. Thus the work they had started could be carried on after their departure, and some permanent change might be made in the dull incuriousness with which, in this country more almost than anywhere, men look upon the face of nature.

The course of instruction in secondary schools ought to be carefully fixed and steadfastly adhered to. Frequent changes in an educational system are as injurious as in the law. Admission should not be given to any boy who had not passed in the highest standard of a primary school or an equivalent examination. The examinations of the secondary school itself should be conducted by a committee composed of one or two of its own masters and one or two from similar schools, a local officer and the educational inspector. I speak here of the final examinations; the intermediate examinations for promotion from class to class ought in no case to be "public examinations extending over the entire province." Public examinations for young boys are, it may be, in some cases a necessary evil, but still a serious evil, as tending to produce nervous excitement, precocity, conceit, cram and sham, and a distaste for true learning. A boy should not be promoted from class to class merely according to the result of a single examination. His masters can better judge his capacity from combining this with other indications. They generally have the interest of the school at heart. For the boy himself, it is infinitely better that there should be an equable development of his faculties, a training in habits of method and application, than long periods of idleness diversified with feverish spurts of exertion. His character will benefit, if he has tolerably good masters, by his looking solely to them for appreciation and promotion, while they respond more or less to his thoroughgoing reliance on their wisdom and goodness. If they are to be weighed in the balance and found wanting, it is not their pupils who can with advantage perform the operation.

When Government aid is given to schools, it should be given on a fixed principle, and should not be liable to variation according to the financial arrangements of the Government. Education must be systematic and sustained if it is to serve a high purpose, and the managers of aided schools ought to know some years beforehand what funds will be available and on what terms, in order to adapt their arrangements to their means. Ragged ends in instruction are by all means to be avoided: so is the inadequate filling of a generous outline; still more the discouragement and dissatisfaction of the educational class at finding their work again and again made abortive or maimed by intermittence of the stream of bounty on whose equable flow they have counted. The teacher's task involves much repulsive toil. What little light of hope and anticipative satisfaction in completed work he can throw round it should not be reft from him merely to round off a fiscal frontier.

I need hardly say that some of the secondary schools in this Presidency ought not to rank above primary schools. If the secondary school system were constituted in any such way as I desire, the evil would correct itself very speedily. The expenses of secondary schools would be too great for petty places. This result should be anticipated, and a system devised of passing on the boys of bright promise from distant primary schools to the secondary schools by means of exhibitions. With this mitigation the suppression of perhaps half the secondary schools would be a wholesome severity. Secondary education should be regarded as something distinctly in advance of primary instruction. The tone of the schools should be distinctly intellectual; the accomplishments of the masters should be of a high class. They should not be worn down with drudgery. The lowering effect of association with ignorance, listlessness and evasion of work, should, as far as possible, be got rid of. Thus constituted, the secondary schools would, it may be hoped, soon exercise a marked and beneficial influence on society. At present they turn out their pupils much the same in character as they took them in; and this must be so until their pupils become a select class with a well-defined class-spirit, and a character to maintain which will react upon their inward dispositions. The head masters of all secondary schools of the first class ought for this generation to be Europeans. It is not that native gentlemen are not to be found with the requisite scholarship. It may even be said that they have an advantage in their greater knowledge of the native character and of the circumstances of the people. But in the opposite scale must be placed the obvious tendency of the English language to degenerate in foreign mouths. What is more important is that in a thousand ways eluding precise definition, the European is in more natural and complete relation with the march and purport of European thought than an Asiatic can be, without a prolonged residence in Europe. The two men will as by instinct handle new questions in different ways, and the European's way will be the one most in accord with the general movement of ideas. It is by getting fairly into this movement that the Indian of to-day can best hope to escape from the stagnation that surrounds him. The mere strangeness of the

European is a point in his favour as a ruler of boys, if his character has but a grain of nobility in it. Better therefore that a few native scholars should want places than that any chance should be lost of forming a type of character on a large scale, which will give to the natives of the higher class the tendencies, the mental stand-points, and the adaptiveness by which they are to secure a substantial share in the empire of the future.

What I have said with regard to schoolmasters applies almost equally to professors in colleges. In mathematics, physics, and natural science, native professors may teach as well as Europeans. In Sanskrit, too, native professors are probably for some purposes the best. But for English literature, history, philosophy, and the allied subjects, European teaching must for the present be the best. A native committee managing a college would recognise this in the abstract, but when it came to making an actual appointment it would very often yield to just the same influences as a body of Europeans under similar circumstances.

Until the secondary schools are put on a new and better footing, it is hopeless to expect a system of effective examinations in the schools themselves. The pressure for final certificates would be great, and the rivalry of institutions would cause them to be given much too readily. No uniformity could be counted on. In order to give a similar direction to teaching, and to establish an even standard, I think it might be desirable for the University to institute examinations for youths proposing to enter active life straight from school. These would be somewhat on the pattern of the middle-class examinations as held by the English Universities, and as the University enjoys public confidence, its certificates would be valued. They should not be given for proficiency in some one subject, pursued it may be to the injury of the student's general powers, but for groups of subjects naturally associated, added to a sound training in rudiments. The range should be narrow, but a high proficiency within the range should be insisted on, in order to diffuse a sense of the difference between slovenly and thorough work. It is a moral gain for a young man anywhere, but especially in India, to have fully grasped the conviction that not many things need be done by one man, but that the few should be almost faultless.

Question 29.

The only scholarships, so far as I know, in this Presidency entering into the general scheme of public education are those in the Government institutions. There are indeed scholarships in several of the private free schools, as for instance in the Bombay Educational Society's schools at Byculla, but these, though useful in their way, are too casual, too unconnected with any system, to be of any great value as general incentives to elementary learning. They belong to the institutions and serve the purpose of the institutions in which they are held, but are quite inoperative outside them. None but pupils of the schools are, I believe, eligible to these scholarships, and on the same principle the Government may fairly restrict the enjoyment of scholarships which it dispenses to the pupils in its own schools. It should have made up its mind as to which system of instruction is on the whole the best, and having established that system, it might reserve its pecuniary aids for those who pursue it. But, as a practical question, the Government has to consider that a good deal of work and of expense is taken off its hands by the private institutions. These must be made and may be made to conform to its standards of general instruction, and when that is the case the winner of a public scholarship should be allowed to hold it wherever the purpose of it can be surely attained. In some few instances scholars would take their emoluments from the Government schools and colleges to the rival institutions. On the other hand, pupils from these should be allowed to come in at any stage, and having won a scholarship in a Government institution against the competition of its pupils, to hold it there as themselves pupils of the institution.

Scholarships cannot in the present stage of progress be dispensed with as encouragements to education. They are found necessary, or at any rate beneficial, even in Europe, and though less liberally given in other countries than in England, they are perhaps nowhere else so much needed as there, as nowhere else is the contest of culture against wealth so severe, and nowhere are there so many counter-attractions to the pursuit of learning. In India, or at least in the Bombay Presidency, though enthusiasm for learning is, according to my observation, almost wholly wanting, there is on other grounds great need for public aid to study. The wealthy mercantile class are as a rule cut off by taste as well as by caste from close communion with the classes amongst whom some intellectual power and refinement are hereditary. The latter in the present state of popular feeling can no more enter the arena of money-making on equal terms than in England a peer's son could set up as a butcher or shoemaker. The intermingling, therefore, of wealth with cultivation goes on with extreme slowness; and rich men are not drawn to spend money on fostering a kind of intelligence which stands remote from their personal interests. Ours, however, is a mercantile age. The Bráhman, to take him as a type of the more refined classes, while others are borne on the tide of prosperity, finds himself more and more stranded in poverty and helplessness.

Our system of Government, and the influx of European methods and ways of thought which it has brought about, have undermined even the social position of the Brâhmans. They are no longer looked up to in general with anything like the awe they formerly commanded, nor is way so readily made for them in the jostling competition for material advantages which has arisen under the British rule. They are, however, still the most intellectual class, and the most capable, on account of the associations connected with them, of giving a definite impress to the mental growth of the community. They endeavour, I think, in perfect good faith, to adapt themselves to their changed circumstances. They are in a general way diligent students, and they are very susceptible to the influence of noble thought and high examples. Considering the low morality of the mass amongst whom they reside, and their embarrassing social relations, I think their general advance in morality has been as gratifying as in mere intellectual accomplishments. No one can know the graduates of the present day, for instance, without seeing that their perceptions of what is allowable and their standards of good conduct are immensely in advance of those of 20 years ago. The improvement is not confined to quality; it extends to mass; and a native scholar in the present day who has received a definite impress from his intercourse with the great minds of Europe, finds many more comrades to share and foster his higher aspirations than in former years.

The class, however, which furnishes these men is, as a rule, a very poor one. The fathers of students find it very hard even to dispense with the small earnings which their sons might make in directly profitable employments. High school-fees must exclude many of the most promising students from instruction. The Government, which in its pursuit of the general welfare has dethroned these men from their place of social and religious pre-eminence, is bound, I think, to give them all possible aid and encouragement in retaining or recovering their position so far as is compatible with the good of the community. They are the most ready to benefit by instruction; they are the most capable of diffusing it; they are the most capable, too, of making it an effective instrument of education by its operation on the character and conduct of the people.

Fees, therefore, should on every ground be kept low for the students of slender means, and this necessarily implies liberal contributions from the public purse; scholarships must be maintained as the only means of carrying many promising young men through the course by which their abilities will be best developed. It is not necessary or even desirable that the scholarships should be numerous. No greater mistake could be made than tempting a youth having no real capacity for learning, to cram for a prize which pledges him to a course of literary or scientific study. But neither should genius be suffered to perish through penury. It should be cherished and supported at least in those years of preparation in which it is fitting itself for its future work. Examinations may not find it out in some instances so effectually as sympathy and a fine appreciation, but they seem at present to be the only means practically available. Favouritism, improper influences, undue regard to mere characterless docility, would be imputed to any man or any body who should dispense patronage to students according to any other plan. The accusations would in some cases be quite just. Examinations, whatever their faults, do, if they are but moderately well conducted, test accuracy and command of resources. There is a strong tendency in oriental minds, apart from mere indolence, to rest content with misty conceptions even of matters of importance: good examinations, not showy ones, do much to correct this prevalent defect of character.

It follows from what I have said, that I think there is no ground for any complaint of unfairness in the disposal of scholarships given by the Government. The question on this subject is put in a fallacious form. A system is "impartially administered" when it is honestly carried out according to its rules and principles. These in the case before us do not contemplate the giving or holding of Government scholarships otherwise than in the Government institutions and subject to Government control. Whether the desired end may be attained by allowing such benefices to be held at private colleges, will depend on the degree in which these satisfy the conditions requisite to place them on a level with those supported by the Government. But in whatever form it may be brought to bear, I believe the stimulus afforded by stipends is and will remain indispensable. Private benevolence can find no more useful exercise than in seeking out special ability hampered by indigence and freeing it from depressing anxieties. Charity most blesses him that gives and him that takes, where it produces an interchange of kind offices, and gratitude amongst minds of the higher type. But the bounty and the best subject for it do not readily come together; and by founding exhibitions in the principal schools the existence of which would be notorious, wealthy men would raise up honourable monuments to themselves and confer great benefits on their countrymen. One chief object of such scholarships should be to carry the most promising pupils from primary schools on to the secondary schools, and from these to the University or to technical colleges whenever these shall be established. It will not do, however, to await the flowering of this particular form of public spirit. The local bodies interested in education should be stimulated in the meantime to furnish modest endowments for the schools under them, and especially for taking the boys of their town or district on to a higher

course. The distinctions gained by these clients would soon be felt to reflect credit on their patrons, and the expense would be borne without fretting, when once it had come to minister to local pride.

Questions 32, 33, 50.—The officers of the Education Department naturally take a greater interest in the higher than in the lower education. This is apparent from the annual reports of the Director of Public Instruction, which show that the proceedings of the University excite considerable and not unintelligent interest in the members of his department. I do not think that the interests of the lower schools, however, are wilfully neglected. The officers have too much to do, too much of mechanical drudgery, to discharge their higher functions with complete satisfaction to themselves. I think they might and ought to be relieved by the appointment of men of practical training. Such men are not wanting in the department as it is; but when masters thoroughly trained are to be had, they should be largely employed, pending a general revision of the system, in inspection work. The system of inspection itself is radically defective, in its assumption that all educational wisdom is a monopoly of "the department." It is, I think, too unwieldy and too wasteful to last. The Government Inspectors who spend so great a part of their time and energy in going to their work and writing about it in set forms instead of really doing the work, ought to be rather the heads and harmonisers of a self-acting system of local inspection. In this system the best of the local schoolmasters, especially the masters of the secondary schools, should be employed along with other persons of known education as committees. The Assistant Collectors, pending the full development of the new system of nominating native gentlemen for the Civil Service, would be found well-educated active-minded men, able and willing to work on such committees. The Subordinate Judges are becoming almost without exception well-educated men; the mámlatdárs are of the intellectual level required by their department. With these materials at command there is nothing to prevent a localisation of the inspection as of the other parts of the school system, subject to the superintendence and the check of the Inspectors as representing the Government in this particular department. I speak more particularly of the primary schools and the secondary schools of the lower class. For schools of the first class more particular arrangements will be necessary. The Inspector should take a leading part in them, but in a tranquil unhurried way, without the destiny of Io incessantly urging him to a march of twenty miles and a school examination before breakfast.

Questions 36, 38.—The State in India ought itself to establish a complete system of education with all its parts adjusted one to the other. At the top of the scale should be the Universities, acting freely, and determining by their requirements the general course of preparatory liberal education. But in order to bring about a complete understanding between the University and the Department of Public Instruction, there ought to be a Central Educational Board for each great province, to which all important questions of principle should be referred. On this board in Bombay there should be two or three representatives of the University as well as two officials (one the Director of Public Instruction), and two others appointed either by co-optation or at the discretion of Government, in order to make room for the casual possessors of special qualifications. To this board the proposed courses of instruction in the higher secondary schools should be submitted each half year, in order, without excluding local and personal initiative, to preserve a general balance of studies. To the same board reports of the history and progress of each college and superior school should be submitted from time to time for consideration. Its advice should be taken on every proposed alteration of system. It should be consulted on the allocation of funds amongst institutions and subjects. Through the University and a board thus constituted, public opinion would be brought to bear with due force on the educational system in its more general features. The composition of boards for primary and secondary schools must depend in a great measure on the general scheme of local administration by way of self-government. But no arrangements can be made at present without infinite loss to the cause of education, if the result of them is to be that an organised system, to which the capacity of the Government only is equal, is anywhere to be set aside or thrown out of gear by irregular private agencies. I say irregular because as to native associations they have none of the experience necessary for founding a real system. We have not set any pattern before them which is perfect, or nearly perfect, and there is in all native institutions a fatal tendency to slackness and contentment with second-rate work. The missionary schools have other objects in view than secular education, but in so far as they are English, their directors are as a rule very wanting in a knowledge of system. I do not mean to say that the ordinary Government schoolmasters are a whit better; but they can be made better; and the part taken by private agency in the general scheme of education should be made effective, for a generation at least, by insisting on a close conformity of its methods and standards of secular instruction to those adopted by the Government as a condition of obtaining public money. The whole structure of native thought has to be reformed and disciplined: if it be not distinctly improved, it must decline through the lowering influence of causes that I have already mentioned. For this, mere detached exertions will not do. On emerging from school or college the youth of the future ought to find himself in a society well leavened with the culture

to which he has himself been subjected, and thus serving as a stay and stimulus to his complete development on the same lines. Without this his training will never get the requisite completion, and the half-formed character will definitely take on a lower instead of a higher type. Private effort must for the present condescend to second so great a work, lest, by the conflict of opposing principles, its vaunting of chaos under the name of independence, it should fatally impede it. The mere presence of avowedly rival systems is injurious to the young, and we are wanting here in those higher points of unity in which wisdom finds a reconciliation of discordant theories and practices. Respect should be called forth for teaching and the class of teachers, and education should command reverence and submission, by the imposing form and mass of its system as well as by its technical efficiency. We have to deal with a generation of children and with adults of strangely child-like quality for the purpose in hand; and every break in the compacted whole must, from this point of view, be deemed a weakness. The less controversy, then, the better; let private agency work with the Government in order, as it may hope in the next age, to excel the Government and supersede it. It can find abundance of work in the meantime in gathering up the waifs and strays who escape the Government net, and in making Christianity synonymous with the elevation of the lowest classes, just as the way was prepared for its triumphs in the early ages of the Church. The work of the Government in Indian education not being coercive must be persuasive. It must be adapted to the existing conditions of society; and these may shut out certain classes from an equal share in the benefits of education. Here is an appropriate field for private exertion. Lift these despised ones to a fair level of intelligence, and the freedom with which they can work unfettered by caste and pride must raise them ere long to comparative distinction and opulence. In this will be found an infallible solvent for caste prejudices which, as it is, are crumbling away, and when a new state of feeling has once gained ascendency the evil customs opposed to it must die of themselves.

Question 38.—It follows from what I have said, that any general withdrawal of the Government from the management of schools and colleges is not to be thought of. The standard of instruction would certainly decline. What is wanted is a Government system which will leave abundant room for personal and local initiative without any breach of its general principles, and which will assimilate the schools and colleges of private associations where these associations are composed of kindly fashioned and reasonable men.

Questions 55, 56, 56, 57, 19, 21, 30, 7, 8.—I believe the present system of payment by results is radically defective and ought to be completely altered in a reconstruction of our educational scheme. It goes generally on the principle of "to him that hath shall be given," and extends least help to those who need it most. It is in truth simply an instance of a rather servile and unintelligent copying of an English institution without regard to a total difference of circumstances. A really good system of education will require an augmented expenditure, and the local centres of power under the policy of self-government may very well be expected to raise funds for so directly beneficial a purpose as the improvement of the schools throughout the country.

In England the Government, when it began to subsidise elementary education, found the country occupied by the schools of the National Society and the British and Foreign Society. These and the like were aided because they afforded a cheap education to the poor. It was never intended either under the older system or under that of payment by results that all education, even of the wealthy, should be paid for by the State. Hence a lower standard, a less complete plan, could be accepted than would have been possible had the State recognised itself as in any way responsible for all educatiou instead of kindly disposed to help those who helped the helpless. But when once payment is extended to all schools of all classes, that is not justifiable on grounds of mere charity. The Government must be moved by a sense of the infinite importance of education to the country, and of its own duty to see that education is diffused. It cannot properly spend money on the higher education without having some conception of what that education ought to be, and having that conception, its duty is not fulfilled by admitting any other as sufficient.

The schools of whatever kind entering into competition with the Government schools ought to be aided so far as they, with competent agency, carry out the plan of instruction adopted as best. Even then the benefits must sometimes be lost which should be added to instruction in order to make it education. How can you provide that a wholesome and manly tone shall be preserved in a private school; that the moral beauty of thoroughness shall be enforced by example; that wherever a natural aptitude exists, room shall be given for some free play of intelligence and for the growth of a love of learning instead of a greed for prizes and a capacity for cram? I assume that the Government desires these things, and that public bodies concerned with education on a large scale will strive after them. But something in proficiency may have to be sacrificed for them, and the result on the present system might be unfortunate. The truth is that, the more widely spread the system of State aided private schools, the more inevitable is the appraisement of all merit unless other elements are insisted on or assigned a value by the insufficient standard of a book examination. This, no doubt, is

counterbalanced in many instances by the natural gifts of the private schoolmasters, and the pious zeal of the teachers employed by the missionary societies. But it is an evil nevertheless, and one which if it can be, ought to be got rid of. I think it can be got rid of by a reasonable exercise of consideration in the present, and by so arranging for the future as to draw in private agencies in the great majority of cases to co-operate with the Government and without losing their individuality to form part of a general system.

The general principles of a reform should, I think, be these—

The Government should provide to a reasonably sufficient extent for the highest education in each province as a matter in which every part of it is equally concerned.

The cost of secondary education should be provided in a general way (subject to modifications at the discretion of the Government), one-third by the Government, one-third by the municipality or other local authority, and one-third by fees. The higher the school, the greater should be the proportion of the fees, unless the local authority voluntarily takes an augmented burden on itself.

The title to the Government grant should depend on the system, the staff, and the general work of the schools, not exclusively on the results of examinations of the pupils. In the event of a distinct falling below a fair standard, the Government grant should after a year's warning be diminished to a mean between that proper to a secondary and a primary school. In a still worse case the grant should be reduced to the scale of a primary school.

Stipends of additional masters for subjects outside the regular scheme of public education should be contributed to by the Government under special circumstances on the recommendation of the central board. The local board to give a year's notice of its intention to make any such appointments, and state the grounds for them.

The local authority to be liberty to make terms with any missionary society or other private agency for making its school the primary or the secondary school, or one of the schools of the place. The qualifications of the teachers and the scheme of secular instruction in such cases to be subject to the approval of (the Government or of) the central board and conformable to its standards.

The local school board to be made a corporation for taking gifts of property and investing surplus funds for such purposes as school-building, endowments, and scholarships for poor and deserving students, at school and at college.

Secondary schools of private bodies and individuals continued on their present footing to receive grants-in-aid on the present system for a defined term of years. Afterwards to make their arrangements either independently or with the local boards. I am not aware that at present any missionary schools are supported by municipalities, but I do not see why they should not be largely assisted at least by the municipalities. The towns would be saved a material part of their expense, and would get schools superior to what they could provide for themselves. What is wanted is freedom for the parties interested to make their own terms without impairing their claim to the aid of Government. A town board would not take up a missionary institution as its own school, either of the secondary or of the primary class, without being satisfied on the point of propagandism; and if it was satisfied there would be no reason for Government declining to aid such a school any more than one established by the town itself.

All candidates, wherever educated, for matriculation or admission to the technical colleges, or for a certificate of general medium proficiency in education, to submit to the final examination of a secondary school of the proper rank.

The Government always to be represented on the committee conducting such examinations (generally by the inspector or by a college professor chosen *ad hoc*) in order to maintain fairness and an even standard. The local authority and the committee also to be represented in order to manifest the local connection.

Each town of more than a given population to support one or more secondary schools of classes proportional to its numbers. The interest in education is growing, but the smaller municipalities certainly cannot as yet be trusted with an option to provide or not provide for education. When the republic was established a few years ago in Spain, it conferred self-government on the municipalities throughout the country. In the case of more than 2,000 municipalities the first use made of this autonomy was to abolish the schools. We cannot expect the Hindus to be so much more advanced than the Spaniards that there would be no risk of a like use of a like discretion in India: there certainly would be in England. In the Bombay Presidency, authorities from whom it would be dangerous to differ seem to be of opinion that the municipalities require in all things a great deal of leading and control, and education is not the subject in which they would be the most interested or the most competent.

To the primary schools some of the principles I have set forth are as applicable—if applicable at all—as they are to secondary schools. A discretion should be allowed to the local Educational Board of the town or district to regulate the expenditure amongst the several lower

schools according to the circumstances and the needs of each. The Government grant should be earned to the extent of one-third the expenditure by an average good condition of the schools as determined by investigation here and there amongst them. This work should be carefully done and carefully reported, the Inspector being in constant communication with the local board and taking due account of its representations and giving it the benefit of his large experience. The regular examinations should bear upon the particular work of the school. They should be conducted by the masters conjointly in general with a master of a secondary school delegated for the purpose and a member of the local board as president of the Committee. Thus the pupils would be sifted before they proceeded to the secondary school, should that be their destination.

The masters and teachers of the primary schools should obviously be of a lower class than those of the secondary schools, but even they ought not to engage in the work of teaching without learning how to teach. A muddle-headed set of teachers giving instruction mechanically or in a haphazard way are very likely to infect their pupils with their own faults, while regularity and precision in working on some definite theory, even though the theory be imperfect, exercises a wholesome effect, both morally and intellectually, on those who come under its influence.

The existing school cesses should be made over to the local boards, and the board should be empowered to levy further sums if necessary according to defined rules. Compulsory attendance at school is not at present necessary or desirable, but it might be made the interest of every father of a family having the means to send his sons to school by a method of this kind. Besides the cess levied according to property on all persons able to pay it, there should be exacted from every solvent father or mother of boys of the school-age, a moiety of the school-fees payable according to the scale of a primary school on account of their children. The other moiety would be payable only in the event of the children attending the board school. If the parents showed that their son was getting a good education or that they were in indigent circumstances, the moiety of the school-fees might be remitted. Under a system such as this the school funds would be increased considerably, and in such a way as to make everyone feel that he was losing something unless he sent his sons to school. This I believe would within permissible limits be the most effective and gentle form of pressure that could be applied.

Secondary schools being intended for a higher class, the fees in them should obviously be much larger than in primary schools. They should be lower for the first two years' course, and then moderately increased, as the cost price of the tuition at that stage is much higher. But at the same time great moderation must be used. It is not the wealthy classes, except in a measure in Bombay, that take most advantage of the Government or Government aided schools; it is chiefly the sons of Government servants and the like with an ambition and a sensibility rather out of proportion to their means. For them the fees are quite as high as they ought to be: in Germany the best teaching in the world can be had at about £3 a year, and in France the cost is not much higher. In Switzerland a large proportion of the revenue of some cantons, as Zurich, is devoted to providing an almost free education for all who will take it. If in India (as certainly is the case in the City of Bombay) some sons of wealthy men get education at what to them is a low rate, you cannot on that account set up to correct the decrees of Providence, and, like our butlers, so contrive that a large income shall go no further than a small one. The fact is that there are social and political advantages of an important kind in the sons of wealthy men going to the same schools on the same terms as those of poor men. Everything possible should be done to attract them, for in Bombay, at any rate, there is a large class of people enriched by trade who are totally devoid of intellectual interests, and whose most refined enjoyment is one or another form of sensuality. A school-rate levied on such persons even according to a rather severe scale would probably be a blessing to society. But as to the sons of rich men who attend the schools, it must be remembered that their fathers, as tax-payers, contribute largely to the fund out of which the schools are sustained or aided. There does not seem to be anything here to make a change of policy necessary or desirable.

Question 67.—In the case of Muhammadans and other classes who are slow to appreciate the blessings of education, it must be borne in mind that, coercion being rejected, the only alternative course is one of attraction and persuasion. The Government does not and cannot in this department take up the position of a stern master, saying, "You must do this, or I will force you;" "You must be taught, or I will punish you." It comes forward in a fatherly character and must recognise the duty of adapting its regimen to the nature of its children so as to secure the utmost benefit to them rather than its own self-satisfaction. If this is admitted, it is obviously right in the case of any considerable section of the community, whether Muhammadans or Christians, to allow for their susceptibilities, and to make all reasonable concessions that may bring them within the reach of instruction. The duty of educating the people being accepted by the Government, that duty is not annulled—perhaps it is made more imperative—by the wayward disposition of some members of the huge family. The Muhammadans have, as yet, kept very much outside the circle of education. They have not been able at all at once to renounce the pride of a conquering race and to replace impeding traditions by useful ones. But now

there is a perceptible movement. The Government in Bombay has hailed this with a more than conventional welcome and good sense; sympathy and kindliness will ere long bring about a marked change. In the mofussil towns and rural districts the Muhammadans, paying the educational cess and an exacted moiety of school-fees for their sons, should be allowed, whenever they can, to set up a school of their own with a claim to aid from the local board and the Government proportional to what they can pay in fees. In towns like Bombay and Poona they ought to be well able to support on the like terms secondary schools of their own if they should desire them. Only the tests of capacity in the masters should on no account be dispensed with, as that would make indulgence and fellow-feeling a means of imposture.

The case of Mhárs and other low-caste people should be dealt with partly on the same principles as that of Muhammadans or Christians. It is lamentable according to our notions that Bráhman boys cannot sit and receive instruction in the same class-room with Dheds. "Force the Dheds on them" say some: "they have as much right in the school as any other boys; those who reserve the prejudice should suffer for it." This seems as reasonable as if some one for mischief should send chimney-sweeps or fish-porters into a church-pew occupied by ladies. It is not a question of right but of right feeling, of consideration for a set of sensibilities which in the case of a delicate lady the fish-porter may think morbid, but a disregard of which, as they do exist, would be brutal on the porter's part, much more on the part of an outsider who should prompt him to cause needless loathing and annoyance. There are some matters essential to the existence of civilised society as to which the State must say peremptorily, "This must be done; that must not be done." But a caste prejudice is not a crime. It is as much a misfortune to its subject as to its object. Regarding both as members of its family, the Government must make the best compromise it can between them, hoping that, as years of discretion come on, unreasonable aversions will disappear. In the meantime there is no more advantage in driving Bráhmans away to make room for Dheds than in excluding Dheds for the sake of Bráhmans. Both should be provided for if possible, and those whose prejudices are humoured for the sake of a preponderant advantage should be liable to pay something for the benefit. The Government is not called on to interfere when low-caste people do not themselves complain, and they and the higher castes will find a *modus vivendi* almost always when no mischief-makers interfere. When the low-caste people feel themselves unfairly used, and are sufficiently numerous, they should be allowed to start schools of their own on the same terms as Muhammadans. When they are few, and are ill-used, a school should be set up for them at the cost of the village or town paid by an extra cess. This rule would lead to an arrangement almost invariably with the aid of a little time and persuasion and patience on the part of the officials.

It is to the Christian missionaries, however, that we should mainly look for the education and elevation of the low castes. They may well take the existing social order as the Apostles took that of the Roman empire, as a fact to be accepted and dealt with until it can be overcome. Unless they, too, are victims of caste prejudice, they will naturally direct their teaching for the most part to the humble, the poor, and the despised. For these they have the gladdest tidings, as their predecessors once had for the prisoners and the slaves. They can furnish their disciples with the instruction by which worldly success is won, and some of the virtues by which it is adorned. Men thus trained start in the race of life with a marked advantage over competitors clogged at every step with caste obstructions. They must win except through inherent defects, and as they win they will surely dissipate the foolish aversions to which they are now exposed. Christianity will present itself more in its true form in working upwards than in working downwards, and a changed state of feeling, a new way of confronting the facts of existence, will soon and surely be followed by a change in social institutions. Such a change being one of internal growth will be vital and permanent, while one imposed from without would be odious, superficial, and unenduring.

Statement by MAJOR H. L. NUTT, Assistant Political Agent, Kathiawar.

TRADE EDUCATION.

It appears that at present the trades are not receiving the intelligent consideration they merit; and this negligence on the part of the State cannot but have an injurious effect on the rising generation.

The special advantages of education are too numerous to mention.

The general advantages are too often mixed up with the special advantages, and great confusion is the result.

It is clear that in the absence of any recognised system of private tuition for either special or general purposes, it becomes the duty of the State to elaborate such a system, and whilst on

the one hand the honourable ambition and interests of the higher and richer classes should be carefully fostered, the equally honourable ambition and interests of its humbler subjects should not be lost sight of.

Now, in the schools established and maintained by the State, it is observed that a general education rising to such and such a standard is given to all pupils without the slightest attempt being made to ascertain certain points which in themselves are of principal, nay almost vital, importance to the boys themselves in their future lives.

The idea of clubbing together youths of all classes and degrees of society and teaching them all in a precisely identical manner has a wholesale nature which does not recommend itself to those who wish their sons to obtain a simply practical and useful education,—to be, in fact, brought up in such a way that every hour spent in learning shall bear its fruit hereafter, and not be found to have been wasted in the attainment of utterly worthless information.

No enquiries are instituted in State schools, either when pupils first join, or at any special periods of their stay, as to—

(1) their circumstances;

(2) „ wishes;

(3) „ capabilities;

and all are jumbled up together in a confused mass of indescribable aspirations, some of which may be reasonable enough, whilst others are so impossible and absurd as to be mere "vanity and vexation of spirit."

It is not right that boys should be so treated. It is not *their* fault. What do they know about professions and trades? That the materials at the disposal of even ordinary village schoolmasters are excellent, all who have given the subject only moderate attention will admit, but nothing is gained by this perpetual effort to raise boys out of their own proper lines of life and hoist them into positions which they are totally unaccustomed to occupy. There is no paucity of first-rate men of good family and standing in the world to fill all the posts which ought to be filled by such persons, whilst on the other hand the trades require recruiting just as vigorously as the professions. There are exceptions of course to educational rules as to other rules of life, but it is foolish to suppose that either the State or private individuals are benefited by casting all ranks and conditions of men into one mortar and then expecting all to profit in an equal degree.

Now and then some exceptionally talented boy, son of, say, a *durzi* or a *sutar*, comes to the front, is at the top of his class, and succeeds in actually getting the coveted Government employ which all are told may be theirs, if they only emulate his example.

But for one such success there are a hundred failures, and the unsuccessful boys feel mortified and depressed, whilst their parents are indignant and disgusted.

It seems without doubt a very evident duty on the part of the State which undertakes the education of its subjects that the greatest determination should be used in the matter of deciding what particular education should be given to each particular boy.

A system of declarations might be set on foot: that is to say, on first joining a school, the parents or guardians of the boy should declare in writing their wishes regarding their son or ward; and such declaration should be made annually, so that both master and pupil might know how best to employ their time. Obviously there would be no objection to the nature of the declarations being changed as years went by, for in many cases talents which were not at first dreamed of might have developed themselves, and the expectations of parents or guardians would naturally rise in proportion. But as a general rule it would be found a very wholesome practice were parents to say whether they wished their son to adopt such and such a profession or such and such a trade.

And we come to the next consideration, which is also one of very great importance. It is this: At present in the trades a boy, say the son of a carpenter, learns his work as a carpenter sitting by his father's side. If he does this, he cannot go to school and so he remains uneducated; whilst if he is sent to school and does not learn carpentry, he is placed at an enormous disadvantage, for he has to compete against boys whose parents are wealthy and of high social degree, and unless he is gifted beyond his fellows he cannot hope to obtain any suitable employment, and having neglected his father's trade he finds himself cast upon the world with to him a fund of useless knowledge, in a sad plight in fact.

Now the way out of this difficulty appears to be this: Let the carpenter by all means send his son to the nearest school, and let him declare, when he so sends him, that his wish is that he shall become a carpenter (or otherwise). The boy would then be received and given a specially useful education, suitable to his position and future; and at the age, say 14, would be sent to

the State workshops as an apprentice for, say, two years. At the end of which time he would with ordinary application and ability be a first-rate carpenter, in advance greatly of his father, who may never have had similar advantages offered to him in his youth.

The establishment of workshops in most towns and even big villages is already an accomplished fact, and it would be easy to frame a set of rules* which would apply to apprentices from the schools.

* I append rules adopted in Gondal.—H. L. N.

In this way false hopes would not be encouraged, but, on the contrary, that quiet confidence which is an essential to all genuine success in life would be created.

The restless frame of mind in which so many Indian boys are found is due almost entirely to their accustoming themselves to ideas of social life and occupations which are quite beyond their justifiable ambition. They are all mixed up together in school, and it is difficult for them at so early an age to fully understand why the aspirations of each and every boy in the same class should not be identical. This is often discovered only when too late. The father's humble and yet honourable trade has been neglected (perhaps sneered at), and the education which has fitted a friend of superior birth or position to occupy a post, say under Government, is only sufficient to render the poor man's son a waif and a wanderer for life.

3rd November 1882.

Rules for school apprentices in the Gondal State Workshops.

1. Pupils over 14 years and under 16 years only admitted.

2. Certificates of attendance for at least two years at the ordinary schools, and of good behaviour during that period, to accompany application for admission.

3. Such application to be made in writing, and with the knowledge and consent of parents or guardians.

4. Agreement to conform strictly to the rules and orders of the officer in charge of the workshops, or any other person acting under such officer's directions.

Statement of Miss Eleanor Bernard, Zenana Mission, Poona.

As far as my experience goes I consider that mixed schools are not advisable. In village schools little girls will attend the boys' school in the proportion of one to ten boys, and there ought to be a female pupil-teacher.

The greatest difficulty is the want of trained teachers, both female and male. Government can, in my opinion, give no greater stimulus to education than by offering a considerable grant to normal schools for each trained teacher they can turn out. To each such teacher the Educational Department should give a certificate. Certificates of two grades will be sufficient at present. Each student should be obliged to pass through the same course of teaching, which course should include lessons in teaching, school discipline, and some adaptation of the Kindergarten system. One certificate might be a qualification for infant and village schools; the other for school teaching to the 6th Marathi or to the 3rd Anglo-vernacular standard.

Up to the 4th standard the girls' examinations are sufficiently easy, with the exception of the vernacular standard. Its terms, though different, are as difficult as the vernacular for standard boys, and some portion of the girls' time from the vernacular should be given to needlework.

After the 4th standard the difference between boys and girls is not sufficiently marked.

Seven years' experience of both boys' and girls' schools leads me to think that in the case of low-caste children, if they are to be educated at all, Government must give grants on more favourable terms. I would suggest that schools with two-thirds low-caste children might register as (B) primary schools, and those with a lower proportion as (A).

A Statement for the information of the Education Commission.

My experience in educational matters is principally confined to Poona and the surrounding villages. About 25 years ago, the missionaries had established a female school in Poona, but no indigenous schools for girls existed at the time. I, therefore, was induced, about the year 1854, to establish such a school, and in which I and my wife worked together for many years. After some time I placed this school under the management of a committee of educated natives.

Under their auspices two more schools were opened in different parts of the town. A year after the institution of the female schools I also established an indigenous mixed school for the lower classes, especially the Mahars and Mangs. Two more schools for these classes were subsequently added. Sir Erskine Perry, the President of the late Educational Board, and Mr. Lumsdain, the then Secretary to Government, visited the female schools and were much pleased with the movement set on foot, and presented me with a pair of shawls. I continued to work in them for nearly 9 or 10 years, but, owing to circumstances which it is needless here to detail, I seceded from the work. These female schools still exist, having been made over by the committee to the Educational Department; the principal one being the female normal school now under the management of Mrs. Mitchell. A school for the lower classes, Mahars and Mangs, also exists at the present day, but not in a satisfactory condition. I have also been a teacher for some years in a mission female boarding school. My principal experience was gained in connection with these schools. I devoted some attention also to the primary education available in this Presidency, and have had some opportunities of forming an opinion as to the system and *personnel* employed in the lower schools of the Educational Department. I wrote some years ago a Marathi pamphlet exposing the religious practices of the Brahmins, and, incidentally among other matters, adverted therein to the present system of education, which, by providing ampler funds for higher education, tended to educate Brahmins and the higher classes only, and to leave the masses wallowing in ignorance and poverty. I summarised the views expressed in the book in an English preface attached thereto, portions of which I reproduce here so far as they relate to the present enquiry :—

"Perhaps a part of the blame in bringing matters to this crisis may be justly laid to the credit of the Government. Whatever may have been their motives in providing ampler funds, and greater facilities for higher education and neglecting that of the masses, it will be acknowledged by all that in justice to the latter this is not as it should be. It is an admitted fact that the greater portion of the revenues of the Indian Empire are derived from the ryots' labour—from the sweat of his brow. The higher and richer classes contribute little or nothing to the State's exchequer. A well-informed English writer states that our income is derived, not from surplus profits, but from capital; not from luxuries, but from the poorest necessaries. It is the product of sin and tears.'

"That Government should expend profusely a large portion of revenue thus raised on the education of the higher classes, for it is these only who take advantage of it, is anything but just or equitable. Their object in patronising this virtual high-class education appears to be to prepare scholars who, it is thought, would in time vend learning without money and without price. If we can inspire, say they, the love of knowledge in the minds of the superior classes, the result will be a higher standard of morals in the cases of the individuals, a large amount of affection for the British Government, and an unconquerable desire to spread among their own countrymen the intellectual blessings which they have received.

"Regarding these objects of Government the writer above alluded to states that we have never heard of philosophy more benevolent and more Utopian. It is proposed by men who witness the wondrous changes brought about in the Western world, purely by the agency of popular knowledge, to redress the defects of the two hundred millions of India, by giving superior education to the superior classes and to them only. We ask the friends of Indian Universities to favour us with a single example of the truth of their theory from the instances which have already fallen within the scope of their experience. They have educated many children of wealthy men, and have been the means of advancing very materially the wordly prospects of some of their pupils; but what contribution have these made to the great work of regenerating their fellow-men? How have they begun to act upon the masses? Have any of them formed classes at their own homes, or elsewhere, for the instruction of their less fortunate or less wise countrymen? Or have they kept their knowledge to themselves, as a personal gift, not to be soiled by contact with the ignorant vulgar? Have they in any way shown themselves anxious to advance the general interests and repay philanthropy with patriotism? Upon what grounds is it asserted that the best way to advance the moral and intellectual welfare of the people is to raise the standard of instruction among the higher classes? A glorious argument this for aristocracy, were it only tenable. To show the growth of the national happiness, it would only be necessary to refer to the number of pupils at the colleges and the lists of academic degrees. Each wrangler would be accounted a national benefactor; and the existence of deans and proctors would be associated, like the game-laws and the ten-pound franchise, with the best interests of the Constitution.

"One of the most glaring tendencies of the Government system of high-class education has been the virtual monopoly of all the higher offices under them by Brahmins. If the welfare of the ryot is at heart, if it is the duty of Government to check a host of abuses, it behoves them to narrow this monopoly day by day so as to allow a sprinkling of the other castes to get into the public service. Perhaps some might be inclined to say that it is not feasible in the present state of education. Our only reply is that if Government look a little less after higher education and more towards the education of the masses, the former being able to take care of itself, there would be no difficulty in training up a body of men every way qualified, and perhaps far better in morals and manners.

"My object in writing the present volume is not only to tell my Sudra brethren how they have been duped by the Brahmins, but also to open the eyes of Government to that pernicious system of high-class education which has hitherto been so persistently followed, and which statesmen like Sir George Campbell, the present Lieutenant-Governor of Bengal, with broad and universal sympathies, are finding to be highly mischievous and pernicious to the interests of Government. I sincerely hope that Government will ere long see the error of their ways, trust less to writers or men who look through high-class spectacles, and take the glory into their own hands of emancipating my Sudra brethren from the trammels of bondage which the Brahmins have woven round them like the coils of a serpent. It is no less the duty of such of my Sudra brethren as have received any education, to place before Government the true state of their fellow-men and endeavour to the best of their power to emancipate themselves from Brahmin thraldom. Let there be schools for the Sudras in every village; but away with all Brahmin schoolmasters! The Sudras are the life and sinews of the country, and it is to them alone, and not to the Brahmins, that

the Government must ever look to tide them over their difficulties, financial as well as political. If the hearts and minds of the Sudras are made happy and contented, the British Government need have no fear for their loyalty in the future.

"JOTEERAO PHOOLEY."

PRIMARY EDUCATION.

There is little doubt that primary education among the masses in this Presidency has been very much neglected. Although the number of primary schools now in existence is greater than those existing a few years ago, yet they are not commensurate to the requirements of the community. Government collect a special cess for educational purposes, and it is to be regretted that this fund is not spent for the purposes for which it is collected. Nearly nine-tenths of the villages in this Presidency, or nearly 10 lakhs of children, it is said, are without any provision whatever for primary instruction. A good deal of their poverty, their want of self-reliance, their entire dependence upon the learned and intelligent classes, is attributable to this deplorable state of education among the peasantry.

Even *in towns* the Brahmins, the Purbhoos, the hereditary classes, who generally live by the occupation of pen, and the trading classes seek primary instruction. The cultivating and the other classes, as a rule, do not generally avail themselves of the same. A few of the latter class are found in primary and secondary schools, but owing to their poverty and other causes they do not continue long at school. As there are no special inducements for these to continue at school, they naturally leave off as soon as they find any menial or other occupation. In *villages* also most of the cultivating classes hold aloof, owing to extreme poverty, and also because they require their children to tend cattle and look after their fields. Besides an increase in the number of schools, special inducements in the shape of scholarships and half-yearly or annual prizes, to encourage them to send their children to school and thus create in them a taste for learning, is most essential. I think primary education of the masses should be made compulsory up to a certain age, say at least 12 years. Muhammadans also hold aloof from these schools, as they somehow evince no liking for Marathi or English. There are a few Muhammadan primary schools where their own language is taught. The *Mahars, Mangs*, and other lower classes are practically excluded from all schools owing to caste prejudices, as they are not allowed to sit by the children of higher castes. Consequently special schools for these have been opened by Government. But these exist only in large towns. In the whole of Poona and for a population exceeding over 5,000 people there is only one school, and in which the attendance is under 30 boys. This state of matters is not at all creditable to the educational authorities. Under the promise of the Queen's Proclamation I beg to urge that Mahars, Mangs, and other lower classes, where their number is large enough, should have separate schools for them, as they are not allowed to attend the other schools owing to caste prejudices.

In the present state of education, payment by results is not at all suitable for the promotion of education amongst a poor and ignorant people, as no taste has yet been created among them for education. I do not think any teacher would undertake to open schools on his own account among these people, as he would not be able to make a living by it. Government schools and special inducements as noted above are essential until such a taste is created among them.

With regard to the few Government primary schools that exist in the Presidency, I beg to observe that the primary education imparted in them is not at all placed on a satisfactory or sound basis. The system is imperfect in so far as it does not prove practical and useful in the future career of the pupils. The system is capable of being developed up to the requirement of the community, if improvements that will result in its future usefulness be effected in it. Both the teaching machinery employed and the course of instruction now followed require a thorough remodelling.

(*a*) The *teachers* now employed in the primary schools are almost all Brahmins; a few of them are from the normal training college, the rest being all untrained men. Their salaries are very low, seldom exceeding Rs. 10, and their attainments also very meagre. But as a rule they are all unpractical men, and the boys who learn under them generally imbibe inactive habits and try to obtain service, to the avoidance of their hereditary or other hardy or independent professions. I think teachers for primary schools should be trained, as far as possible, out of the cultivating classes, who will be able to mix freely with them and understand their wants and wishes much better than a Brahmin teacher, who generally holds himself aloof under religious prejudices. These would, moreover, exercise a more beneficial influence over the masses than teachers of other classes, and who will not feel ashamed to hold the handle of a plough or the carpenter's adze when required, and who will be able to mix themselves readily with the lower orders of society. The course of training for them ought to include, besides the ordinary subjects, an

elementary knowledge of agriculture and sanitation. The untrained teachers should, except when thoroughly efficient, be replaced by efficient trained teachers. To secure a better class of teachers and to improve their position, better salaries should be given. Their salaries should not be less than Rs. 12 and in larger villages should be at least Rs. 15 or 20. Associating them in the village polity as auditors of village accounts or registrars of deeds, or village postmasters or stamp vendors, would improve their status, and thus exert a beneficial influence over the people among whom they live. The schoolmasters of village schools who pass a large number of boys should also get some special allowance other than their pay, as an encouragement to them.

(*b*) The course of instruction should consist of reading, writing Modi and Balbodh and accounts, and a rudimentary knowledge of general history, general geography, and grammar; also an elementary knowledge of agriculture and a few simple lessons on moral duties and sanitation. The studies in the village schools might be fewer than those in larger villages and towns, but not the less practical. In connection with lessons in agriculture, a small model farm, where practical instruction to the pupils can be given, would be a decided advantage, and, if really efficiently managed, would be productive of the greatest good to the country. The text-books in use both in the primary and Anglo-vernacular schools require revision and recasting, inasmuch as they are not practical or progressive in their scope. Lessons on technical education and morality, sanitation and agriculture, and some useful arts, should be interspersed amomg them in progressive series. The fees in the primary schools should be as 1 to 2 from the children of cess-payers and non-cess-payers.

(*c*) The supervising agency over these primary schools is also very defective and insufficient. The Deputy Inspector's visit once a year can hardly be of any appreciable benefit. All these schools ought at least to be inspected quarterly if not oftener. I would also suggest the advisability of visiting these schools at other times and without any intimation being given. No reliance can be placed on the district or village officers, owing to the multifarious duties devolving on them, as they seldom find time to visit them, and when they do, their examination is necessarily very superficial and imperfect. European Inspectors' supervision is also occasionally very desirable, as it will tend to exercise a very efficient control over the teachers generally.

(*d*) The number of primary schools should be increased—

(1) By utilising such of the indigenous schools as shall be or are conducted by trained and certificated teachers, by giving them liberal grants-in-aid.

(2) By making over one half of the local cess fund for primary education alone.

(3) By compelling, under a statutory enactment, municipalities to maintain all the primary schools within their respective limits.

(4) By an adequate grant from the provincial or imperial funds.

Prizes and scholarships to pupils, and capitation or other allowance to the teachers, as an encouragement, will tend to render these schools more efficient.

The municipalities in large towns should be asked to contribute whole share of the expenses incurred on primary schools within the municipal areas. But in no case ought the management of the same to be entirely made over to them. They should be under the supervision of the Educational Department.

The municipalities should also give grants-in-aid to such secondary and private English schools as shall be conducted according to the rules of the Educational Department, where their funds permit,—such grants-in-aid being regulated by the number of boys passed every year. These contributions from municipal funds may be made compulsory by statutory enactment.

The administration of the funds for primary education should ordinarily be in the hands of the Director of Public Instruction.

But if educated and intelligent men are appointed on the local or district committees, these funds may be safely entrusted to them, under the guidance of the Collector, or the Director of Public Instruction. At present the local boards consist of ignorant and uneducated men, such as patels, enamdars, surdars, &c., who would not be capable of exercising any intelligent control over the funds.

INDIGENOUS SCHOOLS.

Indigenous schools exist a good deal in cities, towns, and some large villages, especially where there is a Brahmin population. From the latest reports of Public Instruction in this

Presidency, it is found that there are 1,049 indigenous schools with about 27,694 pupils in them. They are conducted on the old village system. The boys are generally taught the multiplication table by heart, a little Modi writing and reading, and to recite a few religious pieces. The teachers as a rule are not capable of effecting any improvements, as they are not initiated in the art of teaching. The fees charged in these schools range from 2 to 8 annas. The teachers generally come from the dregs of Brahminical society. Their qualifications hardly go beyond reading and writing Marathi very indifferently, and casting accounts up to the rule of three or so. They set up as teachers as the last resource of getting a livelihood. Their failure or unfitness in other callings of life obliges them to open schools. No arrangements exist in the country to train up teachers for indigenous schools. The indigenous schools could not be turned to any good account, unless the present teachers are replaced by men from the training colleges and by those who pass the 6th standard in the vernaculars. The present teachers will willingly accept State aid, but money thus spent will be thrown away. I do not know any instance in which a grant-in-aid is paid to such a school. If it is being paid anywhere, it must be in very rare cases. In my opinion no grants-in-aid should be paid to such schools unless the master is a certificated one. But if certificated or competent teachers be found, grants-in-aid should be given and will be productive of great good.

Higher Education.

The cry over the whole country has been for some time past that Government have amply provided for higher education, whereas that of the masses has been neglected. To some extent this cry is justified, although the classes directly benefited by the higher education may not readily admit it. But for all this no well-wisher of his country would desire that Government should at the present time withdraw its aid from higher education. All that they would wish is, that as one class of the body politic has been neglected, its advancement should form as anxious a concern as that of the other. Education in India is still in its infancy. Any withdrawal of State aid from higher education cannot but be injurious to the spread of education generally.

A taste for education among the higher and wealthy classes, such as the Brahmins and Purbhoos, especially those classes who live by the pen, has been created, and a gradual withdrawal of State aid may be possible so far as these classes are concerned; but in the middle and lower classes, among whom higher education has made no perceptible progress, such a withdrawal would be a great hardship. In the event of such withdrawal, boys will be obliged to have recourse to inefficient and sectarian schools, much against their wish, and the cause of education cannot but suffer. Nor could any part of such education be entrusted to private agency. For a long time to come the entire educational machinery, both ministerial and executive, must be in the hands of Government. Both the higher and primary education require all the fostering care and attention which Government can bestow on it.

The withdrawal of Government from schools or colleges would not only tend to check the spread of education, but would seriously endanger that spirit of neutrality which has all along been the aim of Government to foster, owing to the different nationalities and religious creeds prevalent in India. This withdrawal may, to a certain extent, create a spirit of self-reliance for local purposes in the higher and wealthy classes, but the cause of education would be so far injured that the spirit of self-reliance would take years to remedy that evil. Educated men of ability, who do not succeed in getting into public service, may be induced to open schools for higher education on being assured of liberal grants-in-aid. But no one would be ready to do so on his own account as a means of gaining a livelihood, and it is doubtful whether such private efforts could be permanent or stable, nor would they succeed half so well in their results. Private schools, such as those of Mr. Vishnu Shastree Chiploonker and Mr. Bhavey, exist in Poona, and with adequate grants-in-aid may be rendered very efficient, but they can never supersede the necessity of the high school.

The missionary schools, although some of them are very efficiently conducted, do not succeed half so well in their results, nor do they attract half the number of students which the high schools attract. The superiority of Government schools is mainly owing to the richly paid staff of teachers and professors which it is not possible for a private school to maintain.

The character of instructions given in the Government higher schools is not at all practical, or such as is required for the necessities of ordinary life. It is only good to turn out so many clerks and schoolmasters. The Matriculation examination unduly engrosses the attention of the teachers and pupils, and the course of studies prescribed has no practical element in it, so as to fit the pupil for his future career in independent life. Although the number of students presenting for the Entrance examination is not at all large when the diffusion of knowledge in the country is taken into consideration, it looks large when the requirements of Government service are concerned. Were the education universal and within easy reach of all, the number would have been larger still, and it should be so, and I hope it will be so hereafter. The higher

education should be soarranged as to be within easy reach of all, and the books on the subjects for the Matriculation examination should be published in the Government Gazette, as is done in Madras and Bengal. Such a course will encourage private studies and secure larger diffusion of knowledge in the country. It is a boon to the people that the Bombay University recognises private studies in the case of those presenting for the entrance examination. I hope the University authorities will be pleased to extend the same boon to higher examinations. If private studies were recognised by the University in granting the degrees of B.A., M.A., &c., many young men will devote their time to private studies. Their doing so will still further tend to the diffusion of knowledge. It is found in many instances quite impossible to prosecute studies at the colleges for various reasons. If private studies be recognised by the University, much good will be effected to the country at large, and a good deal of the drain on the public purse on account of higher education will be lessened.

The system of Government scholarships at present followed in Government schools is also defective, inasmuch as it gives undue encouragement to those classes only who have already acquired a taste for education to the detriment of the other classes. The system might be so arranged that some of these scholarships should be awarded to such classes amongst whom education has made no progress.

The system of awarding them by competition, although abstractedly equitable, does not tend to the spread of education among the other classes.

With regard to the question as to educated natives finding remunerative employments, it will be remembered that the educated natives who mostly belong to the Brahmincal and other higher classes are mostly fond of service. But as the public service can afford no field for all the educated natives who come out from schools and colleges, and moreover the course of training they receive being not of a technical or practical nature, they find great difficulty in betaking themselves to other manual or remunerative employments. Hence the cry that the market is overstocked with educated natives who do not find any remunerative employment. It may, to a certain extent, be true that some of the professions are overstocked, but this does not show that there is no other remunerative employment to which they can betake themselves. The present number of educated men is very small in relation to the country at large, and we trust that the day may not be far distant when we shall have the present number multiplied a hundred-fold, and all be taking themselves to useful and remunerative occupations and not be looking after service.

In conclusion, I beg to request the Education Commission to be kind enough to sanction measures for the spread of female primary education on a more liberal scale.

POONA;
19th October 1882.

JOTEERAO GOVINDRAO PHOOLEY,
Merchant and Cultivator, and Municipal Commissioner,
Peth Joona Gunja,
Poona.

Dated 13th September 1882.

From—F. SORABJI, Superintendent, Victoria High School, Poona,

To—THE HONOURABLE W. W. HUNTER, C.I.E., President of the Education Commission.

Permit me, on behalf of my assistants and myself, to express our most grateful acknowledgment of your kindness in visiting our school, notwithstanding your limited time and numerous engagements.

This school, which was opened about seven years since, is the only one of its kind in Western India, inasmuch as it alone admits, besides the children of Europeans and Eurasians, those of the native gentry. The education here given is, I venture to say, both sound and liberal. Besides teaching up to the Matriculation standard of the Bombay University, the advantages of acquiring such accomplishments as modern civilisation requires, *viz.*,—music, drawing, French, and plain and art needlework,—are afforded. Our endeavour is to place within the reach of those of the daughters of this land with whom we come in contact an education equal to that enjoyed by its sons, in order to render the former useful, intelligent, and cultured members of society, meet companions for the educated men of the day, who now find no reciprocity of thought and feeling in their homes.

The chief object, however, of the Victoria School is to bridge over the gulf that exists between the governing and the governed in this land. Although they live side by side in the presidency cities and large towns, and work together in the Government and mercantile offices, there is no social intercourse whatever between them, and having no opportunity of knowing or understanding each other, it often happens that they look upon each other with feelings of suspicion and mis-

trust. In order to do as much as lies in my power to remedy this evil, I have sought to bring in together in my school the children of respectable natives, Europeans, and Eurasians; they learn together most happily, and I feel convinced that lasting friendship and goodwill will be the result of this harmonious school association.

To enable us, however, to extend our operations, we need a larger building. An appeal for the necessary funds is already in circulation. The normal class for training teachers requires a separate room, so also does the Kindergarten class for the little ones. This additional accommodation, together with a separate suite of rooms for native boarders, would enable me the better to develope all our schemes with regard to the Victoria School.

I have the honour to submit for your kind perusal the school reports for the last three years. They may enable you to form an opinion of the character of the school, and to see in what estimation it is held by those who have seen its working.

Again thanking you for your kind visit.

Statement submitted to the Education Commission by the HON. RAO SAHEB V. N. MANDLIK, C.S.I.

1. Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Answer 1.—I have been connected with the Educational Department of this Presidency for more than 34 years. For two years I acted as a half-time teacher in the school and college departments of the Elphinstone Institution; as an honorary teacher of an infant school, and an honorary superintendent of girls' schools; as one of the first (honorary) teachers of the first Sindhi normal class at Kurrachee. I have also had opportunities of inspecting many of the indigenous schools in Sindh and Kutch, while employed in the Political Department under Sir B. Frere in Sindh, and the late Major-General Sir S. LeGrand Jacob in Kutch. For about six years I was employed as one of the first Visitors (now Deputy Inspectors) of Government schools for the districts of Thanna and Colaba, and afterwards the Island of Bombay. I have also acted as a Curator of the Government Depôt for some years. In connection with the Bombay University, I have acted as an examiner for several years; I have been a Syndic in Law since 1873-74, and a Fellow of the University since the year 1862. During my travels in other parts of this Presidency, as well as in Upper India, I have often made careful enquiries into the state of popular education, but in the following pages I shall limit myself to my experience of Western India generally. As the Deputy Inspector of all the Anglo-vernacular schools in the City of Bombay, I have made a regular survey of the indigenous schools throughout the districts under my charge, including the City of Bombay. I am not aware whether these surveys have since been continued. What I have stated is chiefly as regards my connection with the Department of Public Instruction. The question is made somewhat indefinite by the use of the term *education*. And I wish to make this clear at the outset, because my observations on this head in the beginning will give more insight into my remarks hereafter. I admit that the instruction imparted in our schools contributes to a certain degree towards our education. But, except in this sense, the one must not be confounded with the other. Roughly speaking, education is the formation of habits; the making or unmaking of the moral and intellectual individual; in other words, the formation of a manly character fitted "to work out the best development possible of body and spirit—of mind, conscience, heart, and soul." It is by good example and quiet training that this is done. It is in perseverence and energy that the successful result of education is to be found. The work therefore necessarily begins with the cradle; and it is home education and home example that are most favourable for the thorough culture of the individual. In our schools there is no discipline a part of the classes, and the training stops short at the very time of day when it ought to begin. Mixing with one's "fellows," competing at games and sports, and in examination-halls, can only act, and does act, on particular sides of human nature. Even in our colleges there is no healthy discipline apart from the lecture hours, and whatever faults we see now (and it is of no use concealing them) are, I take it, largely due to that cause. Dr. Murray Mitchell recently attacked the present Principal of the Elphinstone College, Mr. W. Wordsworth, for having alarmed the native public by the promulgation of his answers. I take leave to say that Mr. Wordsworth's replies have rather had a reassuring effect. The alarm has been taken, and it is still widely spread by this Commission of Enquiry itself, and by all sorts of enactments that (looking to the past) may be surely expected to follow. For, given a certain number of human ills, the prevailing Anglo-Indian remedy has been more acts and additional cumbrous departments and heavier taxation. If this is averted,—it can be only due to the statesman who now rules over this Empire. But looking to the facts that have now transpired, this enquiry itself is largely due to propagandist outside agitation in England, which is what we have to fear most. I have alluded to this episode for two reasons: first to show what I mean by good example in education, and

what education is understood to be in certain quarters. It is to men like Professors Harkness and Patton, and latterly to men like Professor W. Wordsworth, that we owe the solid work of education. And if we get, as Dr. Mitchell puts it, "English and impudence" besides, I ask him to look nearer home, and not attack superior men like Mr. Wordsworth, who are already so few. Our first teachers were selected by the Honourble Mr. Elphinstone. Since then we have sometimes got good men; otherwise Mr. Justice West's "remarks" are just:—"A professor is a professor—what of, is a secondary consideration." What wonder, then, we should often go wrong, when we don't get good teaching and good example. Man is merely a bundle of habits; and it is *home* that is best calculated to make him so. Where that is wanting, its place can be hardly so well supplied anywhere else. It is in the sense indicated in the above remarks that I understand the term *education*, as opposed to *instruction* imparted in the schools. The measures of Government itself are a powerful element in education; and they affect society, in this country especially, by setting a good or a bad example. Thus we are taught to defend the laws of political economy, and of the mischiefs arising from interfering with the laws of demand and supply. The present state of the Dekkan and the laws which now govern, *post facto*, the operations of credit in that unfortunate country, prove vividly how one single measure may deal a fatal blow to the moral and political condition and education of the people. Each presidency will supply numerous other examples to the earnest enquirer. Our own furnishes a host of them within the last decade. In the Department of Public Instruction itself, unless the relations of the heads with their subordinates are thoroughly cordial, the value of all school teaching is destroyed. For example, a native graduate or undergraduate goes to call on an officer of the department, and is met on the verandah with a *kyá mangtá hai?* (what do you want?). This does more mischief than the good done by ten schools. One such example permeates through the different strata and converts the whole department into a dead machine, instead of a vivifying sympathetic human agency.

2. Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Answer 2.—I do not think that the system of primary education is still on a sound basis. Nor do I believe that for many years to come would it be practicable to work out a complete system of popular instruction suited to the different classes of Indian society. In my opinion it would be better to talk of primary instruction instead of education. Because I think the work of education is a very extended one, and really begins or ought to begin at home, and it can only advance on a sound system along with the progress of the community generally. As regards this primary instruction, I believe it must grow along with the growth of the community, and the system will be satisfactorily settled only when the people of India are themselves sufficiently advanced by higher education to undertake the work. I think it was a mistake to have abolished the old Board of Education, in the first instance, in 1855. Our first Director of Public Instruction, Mr. Claudius J. Erskine, was a very superior man, and his views were so catholic, and his administration so sympathetic, that the effects of the abolition of the board were not at once felt. But since then, the department has gradually become a mere machine. The schoolmasters are mere nobodies. There is a huge inspectorial staff; letter-writing and tables have increased; the old school committees have fallen into decay, and have lost all influence and authority; and the department is now a large detached mass of the executive Government. I will give one or two examples. The head-master of the Ratnagiri Marathi School No. 1 was emphatically known through the town as the Gurují (the great preceptor), and his social standing was equal to that of the highest native officers of Government at the station—*viz.*, the dufterdars, the Principal Sadr Amin, Mamledar, Deputy Collector, or Deputy Educational Inspector. At present he is worse off than a common *karkun*, and this is in my opinion due to the working of the department. I think Inspectors on high salaries of 1,200 to 1,600 rupees a month are not required, and the number of deputies also is very large. The local committees should have more power, and superior schoolmasters should be encouraged by being made *ex-officio* Sub-Inspectors for their *talukas*. A central board should be created at the Presidency to supervise the whole machinery.

The following answer by Mr. Nowrozjee Furdoonjee to the above question will deserve consideration, especially in regard to mechanical instruction, and the adoption of some works in morals and ethics. I think the French course too ambitious and not suited at present to the state of the masses in India, and far beyond their means.

"*Answer* 2.—The scope of primary education is thus defined in the first clause of the Act passed this year by the French Legislature:—

"'Primary education comprises moral and civil instruction, reading, writing, geography (particularly that of France), history (especially that of France up to the present day), some notions of law and political economy, the elements of natural, physical and mathematical science, their applications to agriculture, health, industrial arts, manual labour, and uses of tools of principal crafts, the elements of drawing, modelling and music, gymnastics, for boys military drill, for girls needlework.'

"This provision might be modified and adapted to the circumstances of India, and should, I submit, form the basis on which primary education should be conducted by the State in this country.

"The improvements which I venture to suggest in the system of administration and the course of instruction are the following:—

"(*a*) Readiness and rapidity of calculation, proficiency in mental arithmetic and native method of book-keeping and accounts, subjects to which great attention has been paid in the indigenous schools, but they have been displaced by the course of instruction prescribed in Government schools and imparted from text-books which are not quite adapted tothe capacity of the pupils.

"(*b*) The introduction of a systematic course of instruction in the principles of morality and ethics. I am of opinion that this is a great desideratum which, if supplied, will be attended with beneficial results.

"(*c*) The impartment of technical education for qualifying the people for acquiring the practice of useful trades, industrial arts, and professions. But I am sorry to learn that this important question does not come within the scope of the enquiries entrusted to the Commission."

3. In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Answer 3.—I believe primary instruction is only sought for by particular classes. To many classes, existence itself is a struggle; for the wants of the body, although light in this country, must be provided for above all other things; and *lakhs* of people, if not tens of *lakhs*, are simply struggling to keep body and soul together. To them and their children school instruction is practically non-existent, and I am not sure that any artificial inducements can be successfully applied to the help of such classes.

I am not sure whether the term *influential classes* has been properly used in this question; if it is meant to signify the richer classes, these are indifferent in regard to the extension of elementary knowledge. Besides, if secular knowledge is all that is intended by this question, there is no class to my knowledge opposed to the extension of elementary knowledge to every possible class in India.

4. To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Answer 4.—Indigenous schools exist in nearly all large towns and villages, where there is a mercantile or literary population. I have examined hundreds of these in the Thanna and Colaba Collectorates, in Sindh, and in Bombay. The general character of instruction is inferior. It consists of reading and writing the ordinary business character of the province; the first four rules of arithmetic, and sometimes simple and compound rule of three; some general knowledge in regard to the Hindu calendar, and a few hymns and poetical pieces. The multiplication and other tables are also taught in these classes. I believe this description applies, *mutatis mutandis*, to Marathi and Guzerathi schools. With regard to the Muhammadan schools, I have seldom seen them go beyond the *Korán*. Whether they form a relic of an ancient village system I have not yet been able to determine. The fees are either in money or in corn, with presents at certain holidays. I do not know in what position the Government Department of Public Instruction now stands to these schools, and what progress has been made towards utilising them as a portion of a general system of instruction as was contemplated by Mr. Claudius Erskine, the first Director of Public Instruction in this Presidency. I am still of opinion that, if properly handled, they will form a useful element in any scheme of popular instruction.

5. What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Answer 5.—In my No. 1 I have indicated the value of home instruction and home education. The perfect cultivation of the human mind is a work of ages, and the discipline we have inherited is a very rich and old treasure. In my view, home instruction is very valuable, and a boy properly educated at home can compete on equal terms at such examinations as are here conducted. When sufficiently grown, I would send a young man to a college also for higher instruction, and for laying the foundation of that higher education which begins when a young man has taken his degree.

6. How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Answer 6.—I do not think that Government can at present depend very much on private efforts, except in such cities as Bombay, Poona, Ahmedabad, and the like. Private indigenous

agencies cannot at present be depended upon for this work, and the only other private agency which exists—namely, that of the missionaries—is not, in my opinion, suited for the purpose of carrying on the work of national instruction. In regard to the impropriety of giving assistance to Christian missionaries from the public purse, I entirely agree with what has been said by Messrs. Dadabhai Naorozji and Nowrozji Furdoonji. In this Presidency, a very promising, and so far a successful, experiment has been begun in Poona by Mr Bal Gungadhar Tilik and other graduates of our University, who have been imparting public instruction in English of a high order in Poona. They have achieved a fair measure of success amidst a host of difficulties; and if their plans prosper, they will in time cover the whole Presidency with a network of schools of their own. I wish them every success, and I think they deserve every encouragement.

7. How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

8. What classes of schools should in your opinion, be entrusted to municipal committees for support and management?. Assuming that the provision of elementary instruction in towns is to be a charge against municipal funds, what security would you suggest against the possibility of municipal committees failing to make sufficient provision?

Answers 7 and 8.—Both these matters being closely connected I treat them together. I think all primary schools can be advantageously administered by district committees or local boards; and all Anglo-vernacular schools can be properly supervised by central committees at sudder stations. Except in cases where the duties are proved to be neglected, I do not think the Educational Department should interfere. As a rule our municipalities are poor, like the rate-payers on whom they depend for their ways and means. The half-anna educational cess with a contribution from the public treasury ought to be the fund for supporting all schools and colleges.

9. Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Answer 9.—This ought to be done by the central board. Unless the position of these teachers is improved, very little good can be done by the whole superstructure of the department, however imposing it may be.

10. What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the istruction in such subjects efficient?

Answer 10.—I agree with Mr. Nowrozji in his answer No. 10. I think these schools should be somewhat like the old indigenous schools with new studies added. Popular poetry should be added to the course.

11. Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Answer 11.—Yes, it is. The second half therefore needs no reply.

12. Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people? 13. Have you any suggestions to make regarding the taking of fees in primary schools? 14. Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and secondly, how they can be gradually rendered more efficient?

Answers: 12.—I should say no decidedly. *13.*—This should be left to the local bodies entirely. *14.*—I have partly answered this question in my replies to questions 2 to 4. They can be only rendered more efficient by interesting the people themeslves in their own schools. I agree generally with Mr. Justice West's remarks on this group.

15. Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854; and what do you regard as the chief reasons why more effect has not been given to that provision?

Answer 15.—None have been closed or transferred to local management.

16. Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Answer 16.—Wherever the people can prove their aptitude to undertake this work, they may be entrusted with the charge of higher education; but I know of no instances in which this can, in my opinion, be immediately done.

17. In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system? 18. If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing? 19. Have you any remarks to offer on the principles of the grant-in-aid system or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*)

normal schools? 20. How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage, as regards Government aid and inspection, from any religious principles that are taught or not taught in it?

Answers: 17.—I know of no such persons. Our public colleges have been handsomely assisted by private benefactors, but it is too much to expect that we should do here in such a poor country what has taken the monarchs, the nobility and gentry of Great Britain itself, several centuries to accomplish. *18.*—What would follow has been well described by Mr. Justice West and Mr. Wordsworth; and in that I generally concur. *20.*—I think the present system is one of perfect neutrality; if it errs, and I think it does so, the error is in favour of the mission schools, so that I do not see any reason why they should complain; the proceeds of public taxation are now being placed at the disposal of schools the very object of which is to destroy the religious creeds of the natives of India. I would rather give no grants-in-aid at all than give them to schools or colleges of this description.

21. What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Answer 21.—This has been partly answered before. More is, I think, paid for education in this country than even in Europe and America. (See answers by Mr. Justice West and Principal Wordsworth, and Mr. Lethbridge's Address before the National Indian Association in London: No. of the Journal for August 1882.) The fees now charged in Government colleges are very heavy. The Elphinstone College has a very large private endowment, and I think the fee ought to be reduced.

22. Can you adduce any instance of a proprietary school or college supported entirely by fees?

Answer 22.—Yes, I know at least one such flourishing school at Poona, conducted by Mr. Tilak and his colleagues; and I think there are two schools conducted by Parsi gentlemen in Bombay.

23. Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Answer 23.—Yes. I believe there are such institutions in Calcutta; and the Poona school soon promises to grow into a great institution. It deserves public support.

24. Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Answer 24.—I am in favour of competition in such matters, with such limitations as to the making of grants-in-aid as I have already stated. The larger the number of schools and colleges, the better for all; because I hold that ultimately the work of education should be carried on by the people themselves without any extraneous assistance. I think also that it should not be on one model, but there should be as great a diversity in this matter as we find in nature.

25. Do educated natives in your province readily find remunerative employment?

Answer 25.—The words "remunerative employment" are indefinite. But I believe that, on the whole, they do find employment suited to their capacities at present. It is, however, getting more difficult every year to find remunerative employment, and this must be so if the higher ranks of the subordinate service become more and more inaccessible to the natives of the country.

26. Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Answer 26.—I think in all schools which propose to impart higher instruction with the view of passing their students for the University examinations, their course of instruction should not be limited as is here proposed. It is in technical and mercantile schools that the information indicated above should be systematically given.

27. Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the entrance examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life? 28. Do you think that the number of pupils in secondary schools who present themselves for the University Entrance examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Answers 27 and 28.—I think the statement is true; and I am of opinion that the present Entrance course requires to be revised and reduced in extent. Unless this is done, our high schools are likely to suffer by employing all their strength on their highest classes. I do not think the number is unduly large. But as technical education is neglected, I think the numbers are

likely to increase to a somewhat injurious extent. But if that be an evil, I can only leave it to be corrected by the operations of natural laws.

29. What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools. 30. Is municipal support at present extended to grant-in-aid schools, whether belonging to missionary or other bodies; and how far is this support likely to be permanent?

Answers : 29.—I think all scholarships endowed by the State should be connected with State schools. In the Elphinstone and Grant Colleges there are large funds specifically limited by those who raised them to the students of those colleges. *30.*—Unless the rate-payers expressly authorise such a disbursement, their money should not be expended in giving assistance to schools which are not under their control.

31. Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special normal schools needed for the purpose?

Answer 31.—It does as far as it goes; but for higher schools there ought to be normal schools, with a good staff, and a liberal supply of educational appliances.

32. What is the system of school inspection pursued in your province? In what respect is it capable of improvement? 33. Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Answers 32 and 33.—I think the present system is cumbrous; there should be no Inspectors at all; but there ought to be one Deputy for every large district, with such assistance as he may require. The 1st grade high schools should be inspected by the Director, and the others by the zilla committees, the Deputy Inspectors acting as assessors. I think this can be easily done, and it will make the department less expensive and cumbrous.

34. How far do you consider the text-books in use in all schools suitable? 35. Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Answers 34 and 35.—I think the State depôts ought to be abolished, and the compilation and supervision of text-books should be placed in the hands of central committees assisted by the officers of the department. The present text-books require considerable improvement. This is a subject which by itself requires careful consideration, and cannot be disposed of satisfactorily without a more extended and systematic treatment than I can now enter into.

36. In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies? 37. What effect do you think the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes? 38. In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result? 39. Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Answers 36, 37, 38, and 39.—I agree with the spirit of Mr. Wordsworth's replies Nos. 13, 14, and 15. In the present state of the country, the sudden withdrawal of Government will produce disastrous results. The very formation of this Commission has inspired a vague apprehension that the Government intends to make over all its educational institutions to missionary bodies; and that has moved the native public to a very considerable extent.

Rightly or wrongly, the people do not trust missionary bodies. And although their educational assistance is availed of by the poorer classes, it is only because they cannot defray the present high fees in Government institutions. A good deal has been done by the people; but I fear we must wait a good long while before we can have our own Oxfords and Cambridges, at least on this side of India.

40. Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Answer 40.—Something has been of late done in this direction, but not satisfactorily. I think a book containing a detailed description of all the games and sports now played in the country, profusely illustrated, should be prepared and published by the department. I had suggested some such measures many years ago. Swimming and riding ought to be more generally encouraged. There has been a decided falling off in this respect during the last 30 years, and the result has been hurtful to the cause of education generally. Some years ago my attention was drawn to an excellent work, entitled "Philosophy in Sport made Science in Earnest." I should like some such attempt made by our Educational Department to popularise this branch

of education in this country. There is no lack of energy; what is wanted is proper direction and guidance.

41. Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character? 42. What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest? 43. Have you any remarks to make on the subject of mixed schools? 44. What is the best method of providing teachers for girls?

Answers: 41 and 42.—I have been connected with a private association called the "Students Literary and Scientific Society" in Bombay, which has instituted and carried on its own schools for nearly 34 years (see Note on Education by Mr. Dadabhai Naoroji, pp. 20 and 21). I have been connected with that society ever since its foundation and up to this day, and I consider the vernacular education as there imparted is quite sufficient for our people generally. I agree with what fell from His Highness the Maharaja of Travancore at the Cumbaconum College in this respect (see *Hindu Patriot*, April 3rd, 1882, page 163). *43.*—I object to mixed schools, which are entirely unsuited to our community and its circumstances. *44.*—The normal schools are recommended, but they have not been of much practical use till now as far as I know.

45. Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked? 46. In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Answers: 45.—I believe there is a distinction, and a marked one. Until the whole organisation is made really more popular, I cannot advise any change. *46.*—In Bombay itself a movement was organised by the late Professor Patton, Sir E. Perry, Captain (now Colonel) French, and Mr. P. W. LeGeyt. The last gentleman was the Secretary. This was in 1849, when I was officiating as the Secretary of the Marathi and Gujarthi schools. It was, however, not properly appreciated by the people and had to be given up. Since then I have known of no such organisation in this Presidency, though I have been engaged in that work, as Secretary of the Students' Literary and Scientific Society, from 1861-62 up to 1873-74, and as President until 1881-82, and have done active work of weekly inspection for years, and superintended the Marathi schools, and also the Gujarathi ones while they were in our charge.

47. What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects.

Answer 47.—The cultivation of Sanskrit, as Sanskrit has been neglected. I refer to the remarks on this subject, Adams' Reports on Vernacular Education in Bengal and Behar: Calcutta, 1838 (reprinted by Rev. Mr. Long, 1868). It is true that in the fight that has been going on between the right media of instruction, this subject has been in a measure laid aside. But Sanskrit, even under political disabilities, has been and is still the *lingua franca* of the learned Aryas in all parts of India. In this Presidency the old college at Poona did something to help the people in this respect. It was supported from a fund which in its inception was, as I understand it, a purely private endowment for a certain purpose. In 1851-52, when the new college was opened, a mere shadow was left, and the substance swept away. One can only smile at attempts to keep alive traditions of old Sanskrit learning by employing scholars to note down "and to fix in writing" what must otherwise pass away. (See Preface to Dr. Keilhorn's Translation of the Paribhashendu Shekhara: Bombay 1874, p. xxv.) There is no royal road to knowledge yet discovered. Learned Shastris and Pandits will rise, if Sanskrit study is properly encouraged. I am not speaking of the Pandita as it is now understood. The story of the word Pandit itself shows our degradation in this matter. A Hindu munshi engaged in teaching languages to young European officers first began to be styled a Pandit. It was a term of respect and nothing more. It is now being applied chiefly by the Europeans and some members of our community (who ought to know better) to anybody and everybody they please. This is one of the many indexes of our moral and social degradation. If the Commission can devise some mode of arresting such decay, and infuse new vigor into this branch of learning, they will do more to popularise education than any other single measure that I can think of. I am sorry I have no time to enter into other subjects.

48. Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Answer 48.—Except such as I have indicated before, no reduction can be safely made. I think our colleges are very poorly endowed. More funds and more qualified men are required. I say with deference, the Commission ought not to descend to cheeseparing in this department. The next step which must be taken by the Government—and it will have to be taken some day or other—is a Commission for reducing the overgrown expenditure of the Empire.[1] It will be a

[1] See amongst others a paper by Sir Charles Trevelyan in the Journal of the East India Association, London, Vol. IV., pp. 290-315.

II.—List of the various educational institutions referred to in the preceding section.

(a).—*Parochial schools for catechism, rudimentary instruction in Portuguese and Latin.*

1. In the course of the 16th century the Franciscan missionaries opened 14 schools of this description on the Island of Sálsette near Bombay. There was one attached to their Church of N. S. de Esperanca in Bombay, built in 1596; another at the Church of N. S. Gloria in Mázagon; a third at the Church of Máhím, besides many others in Chaul and Bassein.

2. The Jesuits opened at the same time similar schools at Bándra and at six other villages in Sálsette.

3. These parochial schools appeared so important in the eyes of the Catholic Church, that Pope Clement IX, in a Brief, dated 22nd July 1678, and in another of July 13th, 1679, imposed the strict injunction on all Catholic missionaries who were acting in India as parish priests to have such schools and to teach in them. His words are these:—"Ut vero fides adhuc in iis regionibus pubescens literarum alimento coalescat, parochis et maxime pagorum et villarum injungitur, ut eos vel per se vel per capellanos naturales, si tales ipsi non sunt, ultra fidei Christianae rudimenta grammatices etiam institutionem ceterasque artes liberales, quoad fieri potest, edoceant."*

(b.)—*Orphanages.*

1. A special Government provision † was made for the education of native orphans and a Government official appointed who was called 'Pater Christianorum,' a clergyman of high reputation and zeal who had to bring them together and accommodate them in the various institutions raised for the purpose.

2. The first large establishment of this kind was erected in 1526 in the Island of Sálsette near Bombay by the Franciscan Father Antonio de Porto ‡ on the hill in which the famous caves of Mandapeschwar are found, called by the Portuguese *Montpezier*. So liberally was this orphanage supported by order of King John III. that 100 destitute native children could be maintained and educated in religious and other subjects. This orphanage after a glorious existence of more than 200 years fell to ruins after the occupation of Sálsette by the Maráthás in the last century; its church and ruined walls can be seen still from the train as it passes the station of Bháyandar on the B. B. & C. I. Line. Father Antonio founded also orphanages for 40 native boys, one on the Island of *Agassaim* to the north of Bassein, which later on was burnt down by the kings of Gujarath; another he founded in 1532 on the *Island of Uran* (Karanja) in the harbour of Bombay, destroyed by the Maráthás in 1729.§

Montpezier on the Island of Sálsette.

Orphanage on the Island of Agassaim.

Orphanage on the Island of Uran.

3. Besides many small establishments for the education of native orphans which the Jesuits has founded in Bassein and Chaul, there was a very large orphanage founded in 1556 near Thána, in a Christian village called *Sanctissima Trinidade* situated in the valley which now contains the Vehár Lake. In this orphanage 130 boys were maintained. An agricultural and industrial school was attached to it.‖

Orphanage near Thána.

(c).—*Colleges and Seminaries.*

1. The principal colleges for higher classical studies in this country were those of the Jesuits at Bassein, Thána and Chaul.

Colleges.

Regarding the first the Historian of the Society of Jesus says: "Collegium Bazaintum ad instituendos indigenos a rege Lusitaniae erectum erat ac sociis oblatum assentiente Xaverio et antistite Goano, anno 1548."¶ It was indeed a royal institution with such abundance in everything that education was given gratis to more than 300 students. The whole curriculum of classical studies was taught there, and in the seminary attached to this college lectures in philosophy and theology were delivered to such as prepared for the priesthood. It flourished for nearly 200 years till the City of Bassein fell into the hands of the Maráthás.

Bassein College.

The college at Thána was opened some years later than that at Bassein, and the college at Chaul in 1616. Both shared the same lot as the college at Bassein.

* Bullarium Pontif. S. C. de propag. fide, Tom. 1. p. 164.

† 'Exstat in India retus lex Joannis III. Lusitaniae regis ut ethnicarum liberi, si parentibus orbati fuerint adhuc impuberes, educerentur sub disciplina societatis in instituta ad hunc modum domo. Christianorum Pater vulgo dicit sacerdos ille qui domui praeest.' Cordara. Hist. Soc. Jesu, Tom. I. p. 441.

‡ Gonzaga, Tom. IV. p. 1241.

§ Gonzaga, Ibid.

‖ Souza, Or. Conquistado, I p. 138

Bartole Asiatica Hist. Soc Jes. Tom II. p 232 Seq.

¶ Juvencius, Epitome ad an. 1548.

APPENDIX A.

SCHOOLS ESTABLISHED IN WESTERN INDIA BY THE ROMAN CATHOLIC CHURCH.

The educational system and institutions of the Roman Catholic Church in the Bombay Presidency from the time of the early Portuguese (16th century) to the second half of the present century.

I.—General Outline.

1. The work of education in the Portuguese dominions of India was chiefly entrusted to the Catholic missionaries of the various religious orders that were engaged in the evangelisation of this country. It was arranged and carried out on a systematical plan adapted to the peculiar wants and circumstances of the various classes of people for whom it was intended.

2. The centre of it was Goa with its numerous monasteries and colleges, which provided not only the teachers but also books and funds through the Portuguese Government and the private charity of both European and Native benefactors.

The 16th and 17th centuries.

3. From the very beginning the work was almost simultaneously carried out in all its branches from the lowest to the highest, so that towards the end of the 16th century we see it fully developed in the following institutions:—

(*a.*) Nearly every church and missionary station had its elementary school; many had also a Latin course of various classes. These schools represent what we may call.—'*The parochial Portuguese and Latin schools.*'

(*b.*) Much like these parochial schools were the *orphanages* for native children, in which, besides rudimentary instruction, industrial and agricultural work was also provided for the pupils.

(*c.*) The higher education in the classical studies and sciences flourished chiefly under the direction of the Jesuits *in the colleges* which were so largely endowed and provided with all necessaries that they could do their work gratis and make the best choice of their students according to talent and behaviour.

(*d.*) The education of the candidates for the priesthood was carried on in the *seminaries* which were attached to the principal monasteries of the various religious orders for the purpose of forming a native clergy and a supply for their own respective congregations. The curriculum embraced a full course of philosophy and theology under the direction of eminent professors appointed for this purpose. It lasted generally for three or four years after a student had passed successfully his classical studies and spent some years as an assistant teacher in the parochial schools. Scope and opportunity of more extensive studies, especially for the study of the vernacular languages, the literature and history of the country, was afforded to the more talented and deserving students, many of whom found their employment in the higher offices of Government or the church, whilst others were admitted as members of the religious orders and engaged by them in the administration of parishes and other missionary work.

The 18th century.

4. With the decline of the Portuguese power in India, the invasions of the Maráthás, and the increasing scarcity of Catholic missionaries, especially after the suppression of the Jesuits in the year 1759, all the institutions for higher education fell into ruins, and the native clergy was unable to restore them or to raise new ones. The same lot befell also the orphanages. The parochial elementary schools alone survived, as most of the churches to which they belonged were spared by the Maráthás, and aided by private donations continued under the care of the native clergy and the Catholic missionaries, whilst a few new ones were established and endowed by different Portuguese families of Bombay, which continue to the present day. An attempt was, however, made towards the end of the last century, in about 1790, by an influential Portuguese gentleman, Sir Miguel DeLima, to erect a new Catholic college in Bombay. He collected a large sum of money and spent 45,000 scudi for the building of the college, the management of which he entrusted to the native clergy of the Archbishop of Goa. It collapsed however, after one year's existence and was never opened again. The education of the clergy was not given up, and candidates for the priesthood repaired either to the old famous college and seminary of Rachol in the Goa territority, which the Portuguese Government after the expulsion of the Jesuits, who had conducted it for nearly 200 years, had supplied with teachers and professors from the native clergy, or they resorted to the seminary which the Carmelite missionaries had opened in Surat.

The first half of the 19th century.

5. Thus at the beginning of the present century and for the first half of it we find in the Bombay Presidency no other Catholic schools but those attached to the various parishes, in which the elements, cate-ism, Portuguese and Latin, were taught on a more or less advanced scale according to the cumstances of the churches and the pupils. For English instruction the Catholic youth l to repair to the educational institutions of the Protestant missions in Bombay and to the ools of Government, until with the new arrival of the Jesuits in Bombay in the latter half this century fresh Catholic schools and colleges were opened under the protection and with support of the British Government.

gigantic task, but it must be done. Every new project gives us a new department, and each department fights for its own life in obedience to the natural law of self-preservation. Things that can be done for a few rupees cost thousands. In encouraging literature itself, however, it has been so to a considerable extent. We are sending our Sanskrit books to be catalogued in Europe! (Bombay Government Resolution No. 2053, 27th December 1881, Educational Department); and photolithographing incorrect MSS. by spending thousands. The Revenue, the Police, the Public Works Department, and others are all magnificent and grand. And all at the expense of the people and their education—literary, moral, and political. As an example, fifteen months have passed in Bombay in thinking of transferring the schools to our municipality, which is quite prepared to take them up, and to manage them as efficiently at least as any department of the State. And yet, I say it with all deference, the authorities have not even yet made a stir. Bombay *can* work, and it has worked large and independent institutions and measures; and the excuse of saddling us with official dictators or chairmen is simply out of date in this city. Self-government must be self-government, or else it is a mere pretence not worthy of the present Government of British India. We can work our educational scheme, and we deserve at least a fair trial. I am opposed to the enactment of new laws—unless the *people* want them. Such are not required for the extension of education. The idea now seems to be—wanted Rs. 20,000, enact a new law and organise a new department. This is not a sound policy: it is neither Eastern nor Western, and I say respectfully it should be given up

49. Have Government institutions been set up in localities where places of instruction already existed, which might, by grants-in-aid or other assistance, adequately supply the educational wants of the people?

Answer 49.—None to my knowledge.

50. Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in higher education? Would beneficial results be obtained by introducing into the department more men of practical training in the art of teaching and school management?

Answer 50.—No. My complaint is that more should be done. I do not think more men need be imported. What is needed is gradual, patient, and equable working. We must imitate nature, and work continuously and perseveringly in a proper course.

51. Is the system of pupil teachers or monitors in force in your province? If so, please state how it works.

Answer 51.—It was introduced many years ago. I do not know whether it is kept up or not.

52. Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

Answer 52.—I think the departmental working is getting too mechanical, as to destroy all life and originality.

53. Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Answer 53.—No. It should be uniform, but it should be moderate.

54. Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Answer 54.—Some such schools have been opened; but I have no means of saying that the profession is successful financially.

55. To what classes of institutions do you think that the system of assigning grants according to the results of periodical examinations should be applied? What do you regard as the chief conditions for making this system equitable and useful?

Answer 55.—I am opposed to grants, unless they are made to all schools alike, and on the condition that there is no dogmatic religious teaching of any kind whatever in these schools.

56. To what classes of institutions do you think that the system of assigning grants-in-aid of the salaries of certificated teachers can be best applied? Under what conditions do you regard this system as a good one?

Answer 56.—See my answer to question 55.

57. To what proportion of the gross expense do you think that the grant-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

Answer 57.—This is a matter of detail on which I cannot give an opinion at present.

58. What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools repectively?

Answer 58.—About 40 in either case; but in the highest college classes the number must be more limited. I have taught for some time higher mathematics in the Elphinstone College[1]

[1] Report of the Board of Education for 1851-52 (No. X), App. XI, p 43.

to small classes, but would have easily taught much larger ones. The literary classes ought to be smaller than the science classes.

59. In your opinion should fees in colleges be paid by the term or by the month?

Answer 59.—They should be paid by terms as at present.

60. Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Answer 60.—No; but in my humble opinion, wherever instruction is systematically given in religious dogmas, Government should not assist, whatever may be the school—Hindu, Muhammadan, or Christian.

61. Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Answer 61.—We have not had much experience on the subject. I think there is a striving for immediate results in this country. This should not be. Our work should be designed for all time, and not for the present alone.

62. Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Answer 62.—No; promotion should be regulated by the masters. Individuality should never be destroyed but encouraged. I fear the Procrustean bed is now too much the rule of the department, and good boys are consequently discouraged.

63. Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Answer 63.—This is a matter of detail on which the college authorities can speak, and which should be left entirely to the college authorities.

64. In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

Answer 64.—It would be a national disaster for Government to withdraw just now. For the rest I refer the Commission to Mr. Erskine's circulars quoted *in extenso* in the Bombay Report on Public Instruction for 1855-56, as very fair models for working a large educational scheme.

65. How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Answer 65.—I think for teaching English idiomatically, a born Englishman, or an *exceptionally* well trained non-English professor, is necessary. For all other branches any qualified men will do. I am sorry there is no proper system for appointing professors at present—either Indian or European.

66. Are European professors employed or likely to be employed in colleges under native management?

Answer 66.—Yes; for teaching English and European history, languages, and philology—at least for some time to come.

67. Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Answer 67.—I do not think they are; it is an educational question. This is my decided answer, founded on past history and general principles. Politically, Government will do what may seem to them best; and that matter is at present beyond my jurisdiction.

68. How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Answer 68.—Government ought not to withdraw for reasons which I have already explained in my above answers.

69. Can schools and colleges under native management compete successfully with corresponding institution under European management?

Answer 69.—Yes, as they do now in Calcutta. I believe several schools in Bombay and Poona the same.

70 Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Answer 70.—I have not got before me the results of actual working; but I know that in girls' schools conditions are imposed which are often impracticable.

N. B.—I am sorry pressure of work of all kinds has made my answers more diffuse and lengthy than they should otherwise have been. And the same is the cause of delay in submiting this paper, for which I beg to apologise.

"THE HERMITAGE," BOMBAY;
The 23rd December 1882.

The following papers were received by the Commission but have not been printed:—

1. Memorials from members of the Niti Prasaraka Mandali, Bombay, regarding faults in Marathi poems taught to children in Government vernacular schools in the Bombay Presidency.

2. Memorial from Haji Ghulam Muhammad, Munshi, Bombay, regarding a system of punctuation for Muhammadan languages.

3. An account of the origin and development of the Fort High School, Bombay.

4. Address from the Indigenous Schoolmasters, the Delegates of their late Conference, presented in the Town Hall, Poona, 11th September 1882.

5. Address from Muhammadan inhabitants of Poona city and cantonment, received in the Town Hall, 11th September 1882.

Government of India Central Printing Office.—No. 17 Ed. C.—17-6-84—1,000